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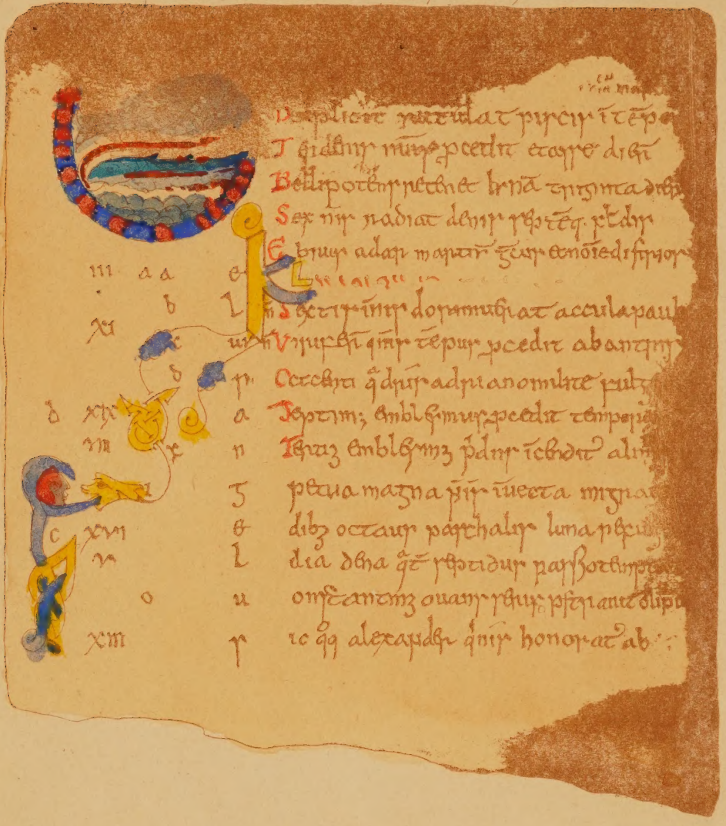
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MEDII ÆVI KALENDARIUM

OR

DATES, CHARTERS AND CUSTOMS

OF

The Middle Ages;

WITH

KALENDARS,

FROM THE TENTH TO THE FIFTEENTH CENTURY;

AND AN

ALPHABETICAL DIGEST

OF THE DAYS OF

SAINTS AND ANNIVERSARIES OF THE CHURCH;

FORMING A

Glossary of the Dates of the Middle Ages;

WITH

TABLES AND OTHER AIDS FOR ASCERTAINING THE DATE OF EARLY DOCUMENTS AND THE OCCURRENCE OF HISTORICAL EVENTS.

BY

R. T. HAMPSON.

AUTHOR OF "ORIGINES PATRICIÆ," &c.

TWO VOLUMES IN ONE.

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PREFACE.

Of a work which is chiefly founded on information derived from manuscript or printed sources, little explanation can be necessary. The original intention was, to cast into the form of a Glossary as many of the terms now obsolete, but employed in mediæval chronology, as could be obtained by a diligent research, and to assign the bearing of each, as nearly as it could be satisfactorily ascertained. In the prosecution of this plan, it soon became obvious that the utility of the Glossary would be considerably enlarged by determining the age of the term itself; and the attempt to effect this object with exactitude has necessarily introduced a multitude of ecclesiastical and legal antiquities, which were not contemplated in the first design, but which are indispensable in many cases to confer probability on explanations, respecting which there may be conflicting opinions. Writers of considerable eminence on ecclesiastical subjects connected with chronology, do not always agree in determining the year in which several of the principal festivals were instituted. The variation sometimes extends to one or two centuries, and occa-

sions difficulties which are not always to be surmounted. In such cases, the leading opinions are given, with references to the authorities on which they are founded.

As historical events sometimes, and legal instruments of any pretence to antiquity frequently, have no other indications of their date than the name of a day, or of a religious ceremony of periodical occurrence, a useful approximation to the year may very often be obtained from a knowledge of the origin of the name by which the event or instrument is dated. In history, we sometimes find important events dated by moveable feasts, which are readily ascertained by the tables of Golden Numbers, Dominical Letters, and the thirty-five Easters, with that of the feasts themselves, when the year is known; but sometimes no more is indicated than the feast, as in the date of the death of Constantine the Great, which Socrates places on May 22, and Eusebius on Whitsunday, but neither of them state the year. The methods of determining the time of events so dated are described in the Glossary. English charters anterior to the 18th Edw. I are of frequent occurrence, with no other indication of their date than the name of the day. In order to shew the utility of determining in such a case the date of the name, we may suppose it to be that of the Immaculate Conception, on the origin of which there are discordant opinions. Those authorities which fix the year of its institution in the 14th and 15th centuries, would either be contradicted by the charter, or would prove the charter to be a forgery. Bellarmin thinks that it began to be observed about the year 1130, but this is merely an opinion at variance with others. The Saxon kalendars of the 10th century, at the end of the first volume, contain this festival, and thus the investigation of the age of such a

charter, instead of being limited to 1288-9, obtains nearly three centuries, which might be of vast importance, particularly in the adjustment of a genealogy.

Many festivals bear several names, though they are observed at the same time, and others bear the same or nearly the same names, but are different in their objects and time of observance. These being frequently confounded, are carefully distinguished, and to the greater part of them an origin has been traced, which may promote the accuracy and success of legal and historical investigations. The Rose Sunday of the Middle ages may be cited as an example of similarity of names applied to very different days, which on this account are very liable to confusion; for instance, Benedict, a canon of St. Peter's before 1143, speaks of *Dominica de Rosa*, which is properly Midlent Sunday, when he means Sunday in the octaves of the Ascension, which is named *Dominica Rosæ;* but a little attention to the origin of the names will in most cases determine the days to which they belong.

Some of the more technical terms of dates occasion obscurity and perplexity; for instance, the French chronologists understand *Caput Kalendarum* to have commonly denoted the day of the month on which we begin to count the kalends of the following month, and in some cases it certainly does, when we have to look further for assistance where it is necessary to ascertain the exact date.

Innumerable instances resembling the preceding, may be readily collected from the Glossary, in which it has been a principal object, to assemble in an alphabetical order whatever might tend to elucidate the obscurities of the chronology of the middle ages. In order the better to preserve the utility of this department of the work, by re-

moving from it every thing that did not immediately belong to the explanations, it became necessary either to reject many curious and not altogether useless facts, or to embody them in a separate department. The latter course has been pursued.

The Kalendars, it is presumed, will be found of considerable service. They are six in number, of which two are incorporated in one, but the others are distinct. They range from the middle of the tenth century to the end of the fourteenth, and may, therefore, be supposed to contain all the information which can be expected from works of their description. Of one, of which the original is believed to have been the property of King Æthelstan, it must be confessed that it contains much matter that is not likely to prove remarkably useful, and it has been presented more as a literary curiosity than as an assistant in chronology. The obits of another have been retained, so far as they could be read by the transcriber; because it is possible that one or other of them may determine the date of some particular fact. For instance, we know from the Saxon Chronicles that the battle of Malden was fought in the year 993, and we ascertain what is not mentioned by our historians, from the obit of Byrhtnoth, that it took place on the eleventh of August.

The tables interspersed through the Glossary, and the *Perpetual Lunar Kalendar*, will furnish the means of verifying dates.

DATES, CHARTERS, AND CUSTOMS

OF THE

MIDDLE AGES,

&c. &c.

BOOK I.

ON CHARTERS AND DATES.

Confusion in mediæval chronology—Number and obscurity of terms productive of error—General chronology—The name Chartæ *used among the Anglo-Saxons—Ancient English charters—Charter of Ethelbert I, the most ancient—Achronical charters—Forged charter of King Edgar—Ancient conveyances without writings—Reasons for the omission of dates in charters—Law of dates—Forgeries of the Saxon monks—Prevalence of the French language after the Conquest—English not wholly neglected—Saxon proclamation in the* 13*th century—Earliest instruments in English—Signature of the cross before and after the reign of Edward the Confessor—Manner of recording the names of witnesses—Anathema and benediction in Saxon charters; adopted by some of the Anglo-Normans—Maledictions in the manumissions of Saxon serfs—Brevia Testata—Use of seals—Dates, omitted in some and repeated in other Saxon charters—Redundancy of dates—Annunciations of the end of the world in charters—Dates from historical occurrences—Irregularities as to time and place; of no legal importance—Dates, studiously neglected by the omission of parts*

—Extraordinary use of the Roman computation by kalends, &c.—Necessity of inquiries with respect to the authors and witnesses of charters—Recent forgery of a charter of Henry II to the town of Liverpool—Diplomatic doctrine of dates—General and particular rules—Circumstances to be noticed in English charters.

BOOK I.

THEORETICAL writers on historical composition have established the maxim, that they who relate the events of ages anterior to their own, deserve credit so far only as they acquaint us with the sources, from which they derive their information.* These historical authorities resolve themselves into two classes of corroborative testimony,—public acts and monuments, and private writers. Among the former are medals, inscriptions, charters, diplomas, statutes, and, in short, all instruments of a national character; in the latter class are comprised authors of histories, chronicles, annals, memoirs, and letters, who are either contemporary, or remote from the events, which they relate, and whose credibility is necessarily proportionate to their presence or distance. Hence the verification of facts requires the institution of a comparison between the record and the monuments of the age described, between the narration and its reasoning, and the documents on which the assertions and inferences depend. He that would verify the accounts of the historian, or that would compare public records and authors of the same period together, will often find himself perplexed by the irregularity and obscurity which embarrass the chronology of the middle ages. The statesman, the churchman, and the historian, in speaking of the same time, employ very different language; and, indeed, it rarely happens that two contemporary writers agree in adopting the

* " Des historiens qui racontent les événemens des siècles antérieurs au temps où ils ont vécu, ne mèritent proprement de foi qu'autant qu'ils font connoître les sources où ils ont puisse."—P. GREFFET, *Traité des différentes sortes de Preuves qui servent à établir la Verité de l'Histoire.*

same chronological terms. If the indications of the time be not understood, it is evident, that the order of events will be liable to be deranged, that anachronisms will arise, that things will be confounded with persons, and that the effect will often be mistaken for the cause, the cause for the effect.*

Irregular dates in English History.

Gibbon, the historian, remarks on the chronology of English history, that it "may be considered as a neglected department. Events, narrated by our ancient writers, are frequently put, with a variation of one, two, or more years. This often depends merely upon the different modes they followed in calculating the commencement of the year. Some began it in the month of March, and antedated events near a year: thus the year 1000 with them begins 25th March, 999. Others began the year in March, and yet retarded it three months, reckoning, for example, the space of the year 1000 preceding 25th March, as belonging to the year 999. Others began the year 25th December. Others at Easter, and varied its commencement as Easter varied. Some who compute from 1st January, still reckon one or two more years from Christ's birth than we do."† In different copies of the Saxon Chronicle the same events are frequently assigned to different dates;‡ thus occasioning a diversity by which our historians have been much perplexed. If in one and the same Chronicle the same year is found to be dated from divers epochs, no little uncertainty may be expected from a comparison of divers chronicles with each other; all these variations will occur, and charters will not

* M. Koch, Tableau des Revolutions de l'Europe, Tom. I., p. 27.

† Miscell. Works, Vol. III., p. 610.

‡ The Oxford Copy, commonly called Laud's MS., assigns for example, a series of important events to the year MXLVI; the Cotton MS. (Domit. A. VIII.) places the same events in the year MXLVIII; and the Worcester MS. (Tiberius B. IV.) ascribes them to the year ML. Different commencements of the year are found in each of the eight ancient copies of this interesting monument of our infant language.

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be found exempt from the same obscurity.* Gervase of Canterbury, early in the thirteenth century, lamented the confusion, which had been introduced into history by the diversity of computation, prevalent in his time, when chronicles were multiplied almost to infinity, and when authors assumed the liberty of reckoning the current year according to their own peculiar notions or local customs.† Some began the year at the Annunciation; some at the Nativity; others at the Circumcision; and many commenced it at the Passion. In addition to this source of perplexity, was the Cycle of the Indiction, which was extended three years before the vulgar era, and which took its course in different places, from different periods of the year.‡ This annalist had formed a design of regulating his own chronology by the Annunciation, but, abandoning that intention lest he should falsify dates, he acquiesced in the practice of his predecessors, who, for the most part, he says, began the new year with the Nativity.§

Dates from local customs and ceremonies occasion error.

The difficulties of determining, with precision, the chronological indications of our ancestors are, by no means diminished, by the extravagant number of names which they conferred upon one and the same day and week, and which were derived partly from local events and customs, and partly from religious ceremonies and offices, as well as from the kalendar of the church, itself overteeming with festivals. Memory, however prodigious its strength, refuses to retain them; and terms, once familiar in the mouth of the rustic, are now enigmas in the study of the learned.‖ Lawyers

* L'Art de vérifier les Dates, Tom. I., p. 17, Ed. Paris, 1818.

† See Gloss. Art. *Years of Christ; Braggot Sunday; Woodmunday, &c.*

‡ See Gloss. Art. *Cycle* and *Julian Period.* Gervase very properly inquires, "How can both computations be true, when one begins the years of the incarnation at the opening, and the other at the end, of the solar year?" The difference was seven days.

§ See Mr. Ingram on Anglo-Saxon Chronology, Introduction to Saxon Chronicle, p. xv.

‖ Dr. Samuel Pegge, whose profound erudition entitles him to be treated with the highest respect, endeavouring to explain the word *Brandon*, as an

and genealogists, to whom minute accuracy is often of the utmost importance, must, it is conceived, be sometimes annoyed in their researches by this diversity, since the manner of dating, even by well known terms, has been productive of errors in professional antiquaries,* and of much confusion

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appellation of the first Sunday in Lent, represents *Parasceve*, one of the names of Good Friday, as the eve of Easter.—*Gent. Mag.*, Nov. 1754. Mr. Ingram translating the words, ⁊ he ætеорðe æрeрт on þone æрen Letania Maiоn. þ iғ. viii. kl. Mai; renders them thus, "It appeared first on the *eve called* Litania Major, that is, on the 8th day before the kalends of May." —*Sax. Chron.*, p. 257. There is no eve or vigil of that name in the kalendar; but *Litania Major* was the denomination of the 7th day before the kalends of May, and the comet, which the Saxon annalist believes to have presaged the Norman conquest, appeared as clearly stated in the original, on the eve of Litania Major, which of course was the 8th day before the kalends of that month. Many other instances might easily be adduced, but are deferred to the Glossary.—See *Caput Kalendarum; Festum Sanctæ Hedwigæ; Letenes Tide, &c.*

* Some remarkable blunders of this kind are exhibited in a professional work by Sir William Dugdale. In mentioning the battle of Banbury in 1469, Hume says, "Having seized Pembroke, they took immediate revenge upon him for the death of their leader."—Vol. III., ch. 22. This is correct, and amply sufficient for a general history; but in the "Baronagium," we require and look for more exact information. The battle was fought July 26, 9 Edward IV, and the earl was then taken prisoner. The day following, he made his will, which Sir William quotes, as well as the inquisition taken after his death, and fixing the execution on Thursday next ensuing the feast of St. James the Apostle. On this date, the knightly herald observes, "which Saint's day falls out upon the 25th July, so that 'tis like he was beheaded three or four days after the battle."—*Baronag.*, Vol. II., p. 257. Now, the 25th July in this year fell on Tuesday, the battle was fought on Wednesday, and on Thursday the earl made his will, and was beheaded the same day. Again, Sir William says, that Ranulph de Blundeville, Earl of Chester, died 16 Hen. III., 50 Cal. Nov., which is probably a typographical error.—Vol. I., p. 44. But, speaking of a funeral in 1219, he says, "The body was solemnly interred on Ascension Day, being 27 Cal. April.—*Ib.*, p. 602. Not only is it an impossible date, but the alteration of 27 to 17 or 7 will not make it agree with the fact, for Ascension Day fell on 17 Cal. Junii, or May 16. The festival of St. James has also occasioned an erroneous, or, at least, an improper marginal note to the "Chronicon de Mailros," in which the battle of Bovines in 1274, is said to have been fought on Sunday next after the feast of St. James, on the 6th day before the kalends of August, which Gale seems to expound July 25, instead of July 27.—*Script. Angl.*, Tom. I., p. 187.

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Glossaries of dates.

among those who employed this style.* A small collection of obscure dates and chronological terms was made by the learned Benedictine authors of *L'Art de vérifier les Dates*, with a view to remove this serious obstacle to the free and advantageous perusal of mediæval compositions. The introduction of obsolete English terms, and a large addition of Latin, French, and Anglo-Norman dates, in the succeeding Glossary, are, it is presumed, an extension of that design, which is still further enlarged by compendious explanations of the leading principles of chronology. The little controversies, with which this science has been clouded, are carefully avoided, and no more is attempted than Locke seems to have recommended.†

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* Roger Wendover and Matthew Paris, both living near the time, in naming the important battle of Muret, which was fought on Thursday, September 12, 1213, date it on Friday after the octaves of the Nativity of St. Mary; which Friday was September 20, making an error of eight days. Petrus Lodovensis dates it on Thursday, the eve of the Exaltation of the Holy Cross; that is September 13. Gul. de Podio Laurentii makes the date the day of the Exaltation itself; that is September 14; but Arnold, Bishop of Narbonne, the legate against the Albigenses, announces the event from the field of slaughter, "on the morrow of the glorious victory, the sixth day (feria) within the octaves of the Virgin's Nativity," which corresponds with Friday, September 13. The passages are quoted at length by Archbishop Usher, whose business, however, did not require him to notice these inaccuracies.—*Tract. de Christ. Eccles. Success.*, cap. x., s. 39, p. 168. Wilhelm Wyrcester, under the year 1433, mentions the marriage of the Duke of Bedford, on the day of St. Botulph, April 22; and Hearne, in a note on the passage, states from Serenus Cressy, in Hist. Eccl. Brit., p. 375, that the feast was celebrated on the 16th of May, according to English martyrology. —*Lib. Nigr. Scaccarii*, p. 457. The annalist of Waverley says,—In this year, 1239, in the month of June, on the morrow of St. Botulph, was born at London a son to Henry king of England by his queen Eleanora, and he was called Edward.—*Gale*, Tom. II., p. 199. It is generally agreed that Edward the First was born June 16, which according to the best ancient kalendars and martyrologies, is the vigil of St. Botulph; and this date agreeing with Butler and others, seems to be correct.

† Works, Vol. III., p. 84, Ed. Lond. Fol. 1722. The philosopher commends the "Breviarium Chronologicum" of Dr. Strauchius, as the best calculated to convey the leading principles of this branch of learning. The Breviarium was afterwards translated by Sault, who improved his original

General chronology

For those who are disinclined to enter into the abstrusities of general chronology, it may be sufficient to notice, that the age of the world, and the number of years which have elapsed from the Creation to the Nativity of Christ, are involved in difficulties from which they appear to be inextricable. On the latter question alone there are no fewer than one hundred and forty different hypotheses, founded, in the opinion of the learned Petavius, upon mere conjectures and not upon solid argument. Some fix the epoch of the Nativity in the year of the world 3616, while others go back to the year 6484, and others adopt intermediate years.* The variations in the principal copies of the Old Testament have occasioned this diversity of opinion. The Hebrew codex, to which preference is generally assigned, fixes the deluge in the year of the world 1656, the Samaritan codex in 1307, and the Greek codex, or septuagint version, in 2262.† The period which follows the deluge for nine generations, the number computed from the creation, does not offer smaller variations; the Hebrew codex gives 262 years, the Samaritan 942, and the Septuagint 1972.‡ The system most accredited in the present day, is that of Archbishop Usher, which is founded on the Hebrew codex, and fixing the epoch of the Nativity in the year of the world 4000.§ After all, Moses himself, the inspired historian of the creation, to whose authority it is futile to oppose the hap-hazard conjectures of his annotators, makes no attempt to give a date; it was sufficient for him, one of the wisest of men, and possessing divine information, to state that the world arose *in the beginning* of all things, and that beginning, the discoveries of modern science have placed far

Epoch of the Nativity.

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by adding to it the more important parts of the chronological treatises of Beveridge and Holder; but by far the most complete work on this subject is unquestionably the "Art de vérifier les Dates."

* See a curious table in Strauch. Brev. Chron., IV., c. 1.

† Jackson, Chronol. Antiquit., Vol. I. Strauch. Brev. Chron., IV., c. 3.

‡ Jackson, ibid.

§ M. Koch, Liv. cit., Tom. I., p. 38.

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beyond the hypotheses of European chronologists.* The opinions on the duration of the world from the Creation to the birth of Christ, which have obtained most consideration, are the following:—

Usher	4004	Riccioli	4063
Scaliger	3950	Eusebius	5200
Petavius	3984	The Alphonsine Tables	6934

The year of the Nativity, as already noticed, is also disputed, aud authors differ from seven to eight years.†

Dates from customs & ceremonies

Dr. Johnson's remark on a custom of the Hebridians is applicable to the chronological notation of the middle ages with regard to the smaller divisions of time:—"Their only registers are stated observances and practical representations. For this reason an age of ignorance is an age of ceremony. Pageants and processions and commemorations, gradually shrink away, as better methods came into use of recording events, and preserving rights." To this reason, no doubt, is to be ascribed the origin of the greater part of the names, which occupy the Glossary; another portion, however, to which no inconsiderable space is necessarily allotted, consisting of introits, or incipient words of offices on those particular days, which they designate, must be attributed as much to devotion as to ignorance. The use of them in dating events was not wholly abandoned even in the seventeenth century,‡ when more orderly, if not more exact, methods had long been practised.

Charters.

The dates of historical events are not so likely to cause difficulty as those of charters: the former may frequently be determined by the course of narration, or by comparison of different accounts, where the manner of dating is different; but the latter stand alone, and the enquirer can seldom derive assistance from contemporary documents. It often

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* Burnet, Archæol. Philosoph., Cap. VIII., p. 306. Buckland, Geol. and Mineral., Vol. I., p. 18.

† Encyclopedie Française, *Departm.* Antiquit., Tom. I., p. 195.

‡ See Gloss. Art. *Reddite quæ sunt Cæsaris Cæsari.*

happens that the precise date of a charter is of great importance; and hence it may be presumed, that a copious collection of dates in use, during those ages when circumlocutory methods obtained, will afford valuable aid. I am perfectly aware that lawyers make a technical distinction, for it is not real, between charters and deeds; but for convenience, I apply the terms indifferently to instruments of sale, of exchange, and of donation, whether of lands or privileges. Indeed, there seems to be no reason why *diploma*, which is the classical name of charter, might not also be designated in the same manner. Instruments of donation, from the time of the Norman conquest, have been commonly called charters; but previously they received other appellations, such as *chyrographum, kartula, syngrapha, polipticon* (i. e. πολύπτυκον), *cautio, testimonium, donatio, literæ, scedula, arratum, aratum,* i. e. *ex-aratum.* Dr. Hickes produces two instances, which prove that the term *chartæ* was used before the conquest, and observes, that it was necessary to notice this fact, in order to correct the remark of Ingulphus, that the Normans gave the name of charters to the chirographs of the Anglo-Saxons, as if that term had not been in use among the latter, who in this vernacular language, named the instrument of donation boc or ȝeþriȝe.* The material of charters, it is well known, consisted of parchment; but M. Schwander, of Vienna, is said to have found in the imperial library a small charter, bearing the date of 1243, on linen paper.†

Dates of early charters.

Our earliest charters are dated simply by the year of the Incarnation, the Indiction, or the Regnal year, in which they were issued; and frequently by all these terms, but they seldom contain more minute indications of their age. They, however, possess some peculiarities, which are not without interest.

The most ancient written charter in England is supposed

* Thesaur. Diss. Epist., Tom. III., p. 63.

† Macpherson, Annals of Commerce, Vol. I., p. 394.

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by Mr. Fosbrooke to be that of Withred, [Wihtred,] king of Kent, about the year 700.* This prince began to reign in 694, and in the same year, at a council held at Bapchild, confirmed the ecclesiastical possessions of the archbishop and clergy of his kingdom. The confirmation is preserved, under the form of a speech, delivered by the king on that occasion;† but, as the narrative style was frequently observed in charters published, in a different manner, there exists no sufficient reason, on this ground, to refuse the title to Wihtred's speech. It is not, however, by any means, the earliest of our charters: the apograph of a charter made by Ethelbert I., king of Kent, in the council of Laurence, the bishop and all his nobility, is extant in the Textus Roffensis, fo. 119a. His charter is the most ancient in England, and bears the date, "Mense Aprilio sub die iiii kl. Maias, indictione septima," which answers to April 28th, 619. There are also in the Cotton Library, two charters, one written by Lothaire, king of Kent in 679, and the other, written in capital letters by Sebbi, king of the East Angles about 680.‡ In speaking of our earliest charters, it seems impossible to omit noticing that of Wulfhere to the abbey of Petersborough, which purports to be dated in the year 644, and of which the authenticity has often been asserted, and as often denied.§ If we admit its authenticity, we must also regard the confirmation by Pope Agatho as genuine; for it comes to us upon the same authority; but the former is a palpable interpolation in the Saxon Chronicle in a Normanno-Saxon dialect.‖

Charter of Ethelbert I.

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* Encyclop. Antiquit., Vol. I., p. 369.

† Chron. Saxon. ad Ann., 694.

‡ Hickes, Thes., Tom. III. Diss. Epist., p. 79.

§ Ibid, p. 66.

‖ Ad Ann. 656; and ad Ann. 963 ejusdem, and Dissect. Sax. Chron., p. 160, is account of its pretended discovery, concealed in an old wall. The Latin copy is in Ingulfus, Hist. Croyland, and contains the words "Certa tenementa, longitudine xx. leugiarum," which, besides the Norman hand, clearly establish it as a forgery after the conquest.—*Hickes, Diss. Epist.*, p.

Sealed charters.

Sir Edward Coke mentions a sealed deed by king Edwin, in 596;* and Sir William Blackstone observes, that the charter of Edward the Confessor to Westminster Abbey is generally considered to be the oldest sealed charter of any authority in England.† Coke, however, is no authority on subjects of antiquity, neither has he stated where he obtained his information, for in all probability he never saw such an instrument, or seeing it, would not have been able to determine whether it were genuine or not; and Blackstone's remark is limited to charters with the appendage of a seal. There is also ascribed to King Edgar, who died in 971, the famous charter, in which he is styled, "Marium Brit. Dominus," on which great stress has been laid by several writers in support of the dominion of England over the four seas, but, besides that, it is more than three centuries after Ethelbert's charter. Dr. Hickes‡ has demonstrated it to be spurious, and to have been forged with many others after the Norman conquest.§

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67. In addition to the reasons assigned by this great scholar for rejecting it, we may notice, that where the Saxon has Ꝺoppa, the Latin is Coppa; and where ꝑılbeꝑhꞇ is written, Yitbert appears in the other. The Saxon annalist, under the year 1137, tells us that Martin, the abbot, obtained some privileges from Pope Eugenius. In fact, he produced the forged charter of Agatho, which Eugenius did not understand, but called for the Latin copy, which is more reasonable in its powers than the other. He refused to confirm it, but granted a new charter, still less exorbitant. See the *Chron. Abb. S. Petri Burgi*, edited by Sparke. Jeremy Collier has examined this charter through all its clauses, and gives six formal reasons, almost any one of which would be sufficient to annihilate its pretensions to authenticity.—*Eccles. Hist.*, Vol. I., p. 107.

* 1 Inst. 1, fo. 7a.

† Comm. B. II., p. 306.

‡ Thesaur. Diss. Epist., p. 152.

§ One of his reasons is, that it contains the word *Vassallus*, "quam a Nortmannis Angli habuerunt,"—*Diss.*, p. 7. It is however to be remarked, says Mr. Hallam, that Asserius, the contemporary biographer of Alfred, uses the term: "Alfredus cum paucis, et etiam cum quibusdam militibus et vassallis," p. 166. "Nobiles vassali Sumertunensis pagi," p. 167.—*Hist. Europe in Middle Ages*, Vol. II., p. 413.

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It was in the early part of the seventh century, or at the beginning of the preceding, that St. Augustine introduced into England* the custom of reckoning by the years of the Incarnation;† but although sometimes employed in charters, it was not commonly adopted here until the eighth century.‡ The greater part of the charters, however, which were issued in the Saxon period, and for a long time after the Norman invasion were achronical. The reason of this irregularity is not apparent; and Sir Edward Coke has attempted an explanation, which does not seem to be very satisfactory: "The date of a deed," he says, "many times antiquity rejected; and the reason thereof was, for that limitation of prescription, or time of memory, did often in processe of time change, and the law was then holden, that a deed bearing date before the limited time of prescription was not pleadable; and, therefore, they made their deedes without date, to the end they might alledge them within the time of prescription. And the date of deedes was commonly added in the raigne of Edward II. and III., and so ever since."§ Such is the recorded opinion of this celebrated lawyer, who, by a competent judge, has been pronounced an indifferent antiquary,‖ and it may also be considered the opinion of Mr. Chitty, who, in his edition of Blackstone, has used nearly the same words,¶ and of Mr. Cruise, who has

Sir E. Coke on undated charters.

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* He arrived in 597.—*Chron. Sax. ad Ann. Bed. Hist. Eccles.*, Lib. I., cap. 25.

† Bed. de Ratione Temporum, cap. 13. Sir Henry Spelman (Concil. I., 193) says, that it is probable that the years of the Incarnation were seldom or never used in diplomas before the time of Beda. The latter died in 734; *Chron. Sax. ad Ann.*; but the two unquestioned charters of Ethelbert and Sebbi are of the preceding century.

‡ "At seculo viii. tritus esse cœpit calculus ab Incarnatione ut patet ex diplomatibus relatis ab Ingulfo, Dubleto, et aliis."—*Mabillon, de Re Diplom.*, Tom. I., p. 216, Edit. Neapol., 1789.

§ Co. Litt. 1 Inst., fo. 6a.

‖ Dr. Whitaker, Hist. Whalley, p. 194 note, 3rd Edit. 4to.

¶ Comm. B. II., p. 304, n. (18).

quoted part of the passage.* Madox, profoundly versed in this branch of antiquity, dissents from Coke upon very substantial grounds; "Whether that were the true reason," he says, "may perhaps be justly doubted. It may be before Bracton's time, they were not so well skilled in quirks of law as this amounts to. Or if it were the true reason in cases of feoffments, or other grants of durable estates, it may still be enquired what cause there was to leave out the dates in demises, which were to commence from the time of making them, and to determine not many years after; and likewise in charters purely of confirmation, in writings obligatory, in letters of procuracy, in acquittances of money received, and some other sort of writings, which are found without date.† Petersdorf has adopted the objections of this eminent author,‡ but does not offer an explanation of this remarkable practice.

Madox on undated charters.

Before the seventh century, farms, liberties, and privileges were usually given without writings;§ and Camden, quoting a charter of the Confessor, remarks, that "such was the unsuspecting honor and simplicity of that age, which founded all its security in a few lines, and a few golden crosses; for, before the Normans came in, says Ingulphus, deeds were confirmed by golden crosses and other signatures; but the Normans introduced the custom of authenticating them by a number of seals in wax before three or four witnesses. Formerly many estates were conveyed by word of mouth without writing or deed, only with the Lord's sword or helmet, a horn or cup; and many tenements with a spur, a curry-comb, a bow, and some with an arrow."‖

Simple donations without writings.

* Digest of Laws of Engl., Vol. IV., ch. 20, p. 275.

† Formulare Anglicanum, Dissert., s. xxiv., p. 30.

‡ Abridgment, Vol. VII., p. 664.

§ Hickes, Dissert. Epist., p. 79.

‖ Britan. pp. 340, 341. Edit. 1590, 8vo.—Gough's Camden, Vol. II., p. 121.—An instance occurs in which William the Second in 1096 delivered to the abbot of Tavistock, as seisin, an ivory knife, which was afterwards deposited on the shrine of St. Rumon.—*Dugd. Monast. Anglic.*, Tom. II., p.

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As soon as attestations began to be general, we find the signatures to have been made by persons residing in the most distant parts of a county, as well as in the immediate neighbourhood of the parties interested; and, from the great number of names contained in the major part of them, both Saxon and Norman, it is evident that these instruments were executed at courts leet, county courts, or other large assemblies of the sheriff and freeholders.* In stating the law on this formal part of a charter, Petersdorf has a note of so much historical importance, as to obviate the necessity of an apology for its introduction: "The attestation by witnesses," he says, "is not essential to the deed itself, but only constitutes the evidence of its authenticity. Mr. Justice Wyndham remarked that he had seen several deeds made in Queen Elizabeth's time without witnesses. Modern deeds are nothing more than an improvement or amplification of the *brevia testata*, mentioned by feodal writers, which were written memorandums introduced to perpetuate the tenor of the conveyance and investiture, when grants by parole became the foundation of frequent

Law of dates.

Brevia Testata.

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489. "Hoc denique sciant omnes quod rex per cultellum eburneum quod in manu tenuit et abbati porrexit hoc donum peregit apud curiam, testimonio virorum illorum nomina quorum infra scripta dinoscuntur."—*Ibid. Chart.* n. V., p. 497.

* Nearly the same view has been taken by Messrs. Nicholson and Burn. "The sheriff is often mentioned as a witness to ancient grants, together with divers of the principal gentlemen of the county; and the reason is, these matters, for the greater notoriety thereof, were frequently transacted in the county court, which in ancient times was the court for almost all business."—"Subscribing witnesses were not usual in those days, nor till many ages after. And therefore the writings only mention such and such persons as witnesses, who were generally the principal persons for rank and distinction there present. The truth is, very few people could then write, not even persons of the highest rank and eminence, &c." *Clericus*, which is often affixed to the names of witnesses, they add, does not always signify a clergyman, for this they expressed by *persona*, or, if not beneficed, by *capellanus*. *Clericus* seems commonly the person who wrote the instrument. Gilbert de Wateby was a common conveyancer in the north of England, in the reign of Henry the Third.—*Hist. Westm. & Cumb.*, Vol. I., p. 33, note.

Early conveyancers.

dispute and uncertainty. To this end, they registered in the deed the persons who attended as witnesses, which were formerly done without their signing their names, (that not being always in their power); but they only heard the deed read, and then the clerk or scribe added their names in a sort of memorandum. 'Hiis testibus Johanne Moore, Jacobo Smith et aliis ad hanc rem convocatis.' This, like other transactions, was originally done *coram paribus*, and frequently when assembled in the court baron, hundred or county court, which was then expressed in the attestation, *teste comitatu*, hundreds, &c. (*Spelm. Gloss.* 228.) Afterwards the attestation of other witnesses was allowed, the trial in case of a dispute being still reserved to the *pares*, with whom the witnesses (if more than one) were assisted and joined in the verdict, till that also was abrogated by the statute of York, 12 Edward II., St. 1, c. 2; and in this manner, with some such clause of *hiis testibus*, are all old deeds and charters, particularly Magna Charta, attested. And in the time of Sir Edward Coke, creations of nobility were still witnessed in the same manner; but in the king's common charters, writs, or letters patent, the style is now altered; for, at present, the king is his own witness, and attests his letters patent thus; *teste meipso*, witness ourselves at Westminster, a form which was introduced by Richard the First, (*Madox*, n. 15,) but not commonly used till the reign of Henry the Eighth, (*Ibid.*, *Diss.*, fo. 32,) which was also the era of discontinuing it in the deeds of subjects, learning being then revived, and the facility of writing more general; and therefore ever since that time, witnesses have usually subscribed their attestations at the bottom or on the back of the deed.*

In consequence of the very great publicity with which the conferring of immunities, and the erection or transference of a manor, were transacted in early times, an opinion might be induced that a date was unnecessary in such cases; and,

* Abridgm., Vol. VII., p. 664 note.

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in fact, it is not now an essential requisite.* The date being optional, some charters are found with, and some without indications of the time of publication. The peculiar circumstances of the Saxon monks after the conquest, might have led them to omit dates in the numerous Latin charters, which they forged in order to secure themselves in their possessions. The practice, thus introduced, would be readily adopted by the Norman invaders, who employed every expedient to plunder them. The Normans were constantly demanding a sight of the written evidences of their lands, and the monks well knew that it would have been useless or impolitic to produce these evidences or charters, from which, the former, besides being ignorant of the language, entertained a strong aversion. They abhorred the Saxon idiom, and administered the laws and statutes in French; even boys in schools were taught French and not English grammar, so that the English, that is the Saxon, manner of writing was lost, and the French manner used in all charters and books.† The monks were, therefore, compelled to the pious fraud of forging their evidences in Latin, and great numbers, till lately supposed original, are still extant.‡ It is not, however, to be supposed that English was totally neglected, even under the Norman princes. Some of the charters of

Forgeries of the Saxon monks.

Prevalence of the French language.

* With regard to the date of a deed, says Mr. Cruise, it may be placed at the beginning or at the end. In deeds indented, it is now usually placed at the beginning; and in deeds poll at the end.—It is not, however, absolutely necessary that a deed should be dated; for if a deed bears no date, or has an impossible date, it will take effect from the time of its delivery; and the time of their delivery is presumed to be the time of their date, unless the contrary appears. Deeds take place according to priority of their dates, or times of their delivery; it being a maxim of the common law, qui prior est in tempore, potior est in jure.—*Digest*, Vol. IV., ch. 20, s. 2, 3, 4, 5, p. 275, 276.

† Ingulfus, p. 61.

‡ Warton, Hist. Engl. Poetry, Vol. I., p. 3, cites Spelm. in Not. ad Concil., p. 215. Stillingfl. Orig. Eccles. Brit., p. 14. Marsham, Præfat. ad Dugd. Monast. Wharton, Angl.-Sacr. Præ., pp. ii, iii, iv. Ingulf., p. 51.

William I. himself, are in Saxon, and St. Godric and Layamon composed their poems in their native language. A proclamation issued in the 43rd of Henry III., is extant in Somner,* Hickes,† Hearne,‡ and the new edition of Rymer's Fœdera.§ It is certainly written in Normanno-Saxon, though Lord Lyttleton considers it to be "old English," a very loose and indefinite description, for pure Saxon may be so denominated. Robert of Gloucester, in this reign, has a passage in which he says, that the Normans could speak only their own tongue, and that the high-men of the land, who sprang from their blood, held all that speech, which they received from them; for if a man could speak French he was well spoken of. But low men held to English, their native language. And he weens that there is no man in any country in the world, except England alone, that does not hold to his native speech. But well he wots, that it is good to know both; for the more a man knows, the more is he worth. The passage itself is a specimen of English at this period:—

Saxon proclamation in the 13th century.

Norman contempt of the English language.

"And þe Normans ne couþe speke þo bote her owe speche
As speke French as dude atom, & here chyldren dude al so teche.
So þat heymen of þys lond, þat of her blud com
Holdþ alle þulke speche, þat hii of hem nome.
Vor bote a man couþe French, me tolþ of hym wel lute,
Ac lowe men holdþ þe Engligss, & to her kunde speche gute.
Ich wene þer ne be man in world contreyes non,
þat ne holdaþ to her kunde speche, bote Engelond one,
Ac wel me wot vorto come boþe wel he ys
Vor þe more a man con, þe more worþ he ys."‖

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* *Dict. ad v.* unnan.

† Thes., Tom III., Diss. Epist.

‡ Text. Roffens. in fine.

§ Rot. Pat., 43 Hen. III., m. 3, n. 40.

‖ Rob. of Glouc. Chron., p. 364. It will be observed that only two Saxon letters occur in this extract, which is a good specimen of the language throughout the poem. These are the þ or *Thorn*, improperly called *Theta* by Spelman and others; and the ẏ, our y; but in the contemporary proclamation, all the characters are Saxon, and the orthography is, in many por-

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Eight years after the Saxon proclamation of Henry the Third, the first French statute was enacted.* Mr. Hallam notices a proclamation of Edward the First, in the Fœdera, where he endeavours to excite his subjects against the king of France, by imputing to him the intention of conquering the country, and abolishing the English language, which is frequently repeated in the proclamations of Edward the Third.† It is still more singular that the preamble of the statute of 18 Edward III., st. 2, which is itself in French, alleges the very same imputation against the French king. However, in this reign, we find the oldest English instrument known to exist. It bears the date of 1343;‡ and, in 1362, a statute, written in Norman-French, was passed, requiring that all pleas in courts of justice should be pleaded, debated, and decided in English.§ Rymer has inserted an instrument in English, dated 1385. Ralph Higden, about the latter part of the reign of Edward the Third, says, that gentlemen's children are taught to speak French from the time they are rocked in the cradle; and uplandish men, (i. e. countrymen, lower classes,) will liken themselves to gentlemen with great business for to speak French, for to be the more told of; which is the very remark made by Robert of Gloucester. Chaucer, in his Prologue to the Prioress's Tale, notices the French taught in the schools at this time, with great contempt:—

Oldest deed in English.

General affectation of French.

> "And French she spake ful fetously
> After the scole at Stratforde at Bowe,
> For French of Paris was to her unknowe."

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tions of it, superior to that which prevailed in the reigns of Stephen and Henry II. The Saxon prefix ȝe is changed to ı, thus for ȝeſeȶneſſeſ, &c. we have ıſſeȶneſſeſ.

* Stat. 18, Edw. III., st. 2. Barrington, Observ. on Anc. Stats., p. 258.

† Fœdera, Tom. V., p. 490. VI., p. 642, et alibi. Hallam, Vol. III., p. 575.

‡ Ritson, p. 80.

§ Stat. 36 Edw. III., st. 1, cap. 15; enforced by 4 Geo. II., c. 26, and 6 Geo. II., c. 14.

Sir John Cavendish, lord chief justice, who was beheaded in 5 Richard II., 1382, made his will partly in Latin and partly in French, assigning as the reason of his deviation from the first to the second, that the French language was more natural to himself and was more common, and better known than the Latin;* but of English he takes no notice. The Rolls of Parliament do not contain more than three or four entries in English before the reign of Henry the Sixth, after whose accession the use of the language became common in these records; but French continued to be the language of the court so lately as the reign of Henry the Eighth; and from an epigram of Sir Thomas More, quoted by Daines Barrington,† it appears to have been no better than that of Stratford le Bow:

Will of Ch. J. Cavendish.

Bad French spoken at Court.

> "Crescit tamen, sibique nimirum placet,
> Verbis tribus si quid loquatur Gallice;
> Aut Galicis si quid nequit vocabulis,
> Conatur id, licet verbis non Gallicis,
> Canore saltem personare Gallico."

Other reasons for the neglect of dating charters might exist. As many notaries, scribes, or conveyancers led them to display their proficiency in the technical department of chronology‡ by inserting a multitude of parallel dates, so want of confidence might equally lead others into the opposite extreme of omitting both place and time. To this may be added the excessive ignorance which prevailed during these few centuries.§ In the case of charters to religious houses, the want of the publicity, which seems in a great measure to have superseded the date in laical char-

Neglect of dates in Charters.

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* Et quia lingua Gallica amicis meis et mihi plus est cognata et magis communis et nota quam lingua Latina totum residuum testamenti me prædicti in linguam Gallicam scribi feci, ut a dictis amicis facilius intelligatur.—*Archæol.* Vol. XI., pp. 55, 56.

† Barrington, ibid., p. 427.

‡ Du Cange, Gloss. Med. Æv. Lat. *Paschalis Terminus.*

§ Hallam, Europe in Middle Ages, Vol. III., p. 329 & sqq.

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ters, was supplied by a solemnity in the delivery, which might also have had the effect of rendering them achronical. The charter was laid with great pomp and ceremony upon the high altar; this circumstance is mentioned in the will of Eadgife, queen of Edward the Elder, and often occurs in chartularies and coucher books. In a charter of Warin Bussell, baron of Penwortham, in the reign of William the First or Second, it is said, "This agreement, which Sir Warin made, he confirmed, and deposited upon the altar of the abbey of Evesham;"* and Roger de Montebegon, baron of Hornby, in the reign of Richard the First,† says, in a grant to the priory of Thetford, "I have offered upon the altar the island which is in the mere of Croxton."‡ So that instead of assigning, with Sir Edward Coke, a solitary reason for the existence of achronical charters, it would seem that there are many.

Saxon crosses.

Before the reign of Edward the Confessor, the donor, or whoever was the author of the instrument, after it had been read by the notary, almost always signed with the sign of the cross before his name; but sometimes the notary made the sign of the cross for him, and afterwards those who were present. The witnesses also signed their names in the first person, as ✠ *Ego Dunstanus archipresul confirmavi,* and generally such words as these, *contestor, annui, subscripsi,* followed the name; hence the initiatory formula, *Scripta est hec charta his testibus considentibus.*§ The cross was sometimes inserted in the midst of the word; *Sig*✠*num;* sometimes over it; and sometimes thus, *Sancte* ✠ *Crucis,* or *Sancte Crucis* ✠ *signo.*‖ This use of the cross appears upon a few Norman charters; as in the deed by which

* "Hanc conventionem dominus Warinus factam confirmavit et eam super altare posuit."—*Chartul. de Evesham,* Harl. MSS., Cod 3763, fo. 86.

† Roger de Hoveden, p. 419.

‡ Et obtuli super altare insulam quæ est juxta maram de Croxton."—*Monast. Anglic.,* Vol. V., p. 150.

§ Hickes, Diss. Epist., p. 68.

‖ Ibid, p. 69.

William the Conqueror gave to St. Cuthbert the royal manor of Herminburch;* in the letters patent granted by Henry the First to the prior and convent of Durham; in that of William, archbishop of Canterbury; and in the charter made by Stephen, in 1127, when he was earl of Bologne;† but all the names have not the cross before them, so that both the Norman and Saxon manner was adopted in this instance. A charter of William, bishop of Durham, in 1082, omits the cross, and the witnesses sign in the third person; "Facta sunt &c. his testibus Lanfranco primate, &c."‡ Persons of inferior rank also adopted the Saxon manner of signing with the cross, as in a charter of Sir Michael le Fleming, preserved by Dr. Kuerden.§

Norman crosses.

Dr. Hickes notices a marked difference in the form of the cross, made by the English before the conquest, and by the Anglo-Normans afterwards. Previous to that event, the English made, with merely black ink, signs of the cross perpendicular, rectangular, or of an oblique angle, the nearest approaching to a rectangle. But after the conquest, the cross was more splendid, having red or golden lines, as well of a perpendicular form, as declining from the perpendicular, and obliquely angular. Sometimes they were of that kind to which heraldic writers have given the name of cross crosslets.‖

Witnesses to charters.

The custom of signing by the witnesses was not rendered so necessary by law, but that the author of the charter might recede from it, as he sometimes did, and merely recited the names of the witnesses, before whom the charter was made, as, 'Now was witness to this Wulfstan the archbishop, and Leofwine the alderman, and Æthelstan the

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* Hickes, Diss. Epist., p. 63.

† Ibid. Dugd. Monast., Tom. I., p. 706. Dr. Kuerden's folio MS., p. 216. In the Chetham, or College Library, Manchester.

‡ Hickes, Ibid, p. 73.

§ Lib. cit. ut supra.

‖ Ibid., p. 70, 71.

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bishop, and Ælfred the abbot, and Briteh the monk, and many good men in addition to them.'* This manner of recording the names of the witnesses prevailed long subsequent to the conquest, and hence we seldom meet with charters for several centuries afterwards, which do not terminate with such words as *cum multis aliis.*

Anathema and benediction in charters.

In the majority of Saxon charters, issued previously to the tenth century, and particularly in those by which estates were conferred upon religious communities, the date is often accompanied by an anathema against the violators of the charter, and a benediction on such as should augment the donation. The terms, in which these clauses are usually invested, would alone serve to discover the profession of the scribe, were it not otherwise certain that churchmen were the principal, if not the only conveyancers in these ages of universal ignorance. One or two instances may amuse the English reader. The fabricator of Wulfhere's charter, which must have been made nearly four centuries after the death of its pretended author, prefaces the names of the witnesses with words to this effect:—"May the heavenly porter lessen him in the kingdom of heaven, who lesseneth our gift, or the gift of other good men; and him, who advanceth it, may the heavenly porter advance in the kingdom of heaven." After the date, the charter proceeds,—"Then they laid God's curse, and the curse of all saints, and of all christian folks on whomsoever that should undo anything that was done." The confirmatory rescript of Pope Vitalianus has the menacing clause:—"If any one break anything of this, may St. Peter destroy him with his sword; and may St. Peter with heaven's key undo for him that holdeth it, the kingdom of heaven."† This language is moderate when compared

* Nu pæp þýpep to gepýtnerpe Wulfrtan apceb. ⁊ Leoppine Ealdopman. ⁊ Æþelrtan b. ⁊ Ælfneð abb. ⁊ Bpitch munuc. ⁊ manig goð man to eacan hem.—*Ibid.*, p. 70.

† Chron. Saxon., ad Ann. 675.

with the pretended confirmation of the same charter by Pope Agatho:*—"Now will I say in a word, may he be ever dwelling with God Almighty in the kingdom of heaving, who holdeth this charter and this decree; and may he that breaketh it, be excommunicate, and thrust down with Judas and with all the devils in hell, unless he come to repentance. Amen."† The inference to be drawn from these passages, is that such clauses were deemed by the writer necessary to be inserted, in order to communicate to the instruments the appearance of that authenticity to which they were not entitled. King Ethelred, brother of Wulfhere, and four of the witnesses curse the violators of another charter to the abbey of Medeshamstede, or Peterborough.

Remarkable curses.

The anathema becomes more violent in the succeeding century. In a charter, granted by Eadbehrt, king of Kent, without date, but confirmed in the year 738, he says, mildly enough:—"If any one shall maliciously attempt, what we do not believe, to resist any command in this donation, let him know that he will have to render his reasons to God in the day of judgment, this charter remaining in its vigor; and if any enlarge and defend it, may God add his bounties in the land of the living.‡ Behrtulf, king of Mercia, and Sigaraed, king of Kent, in 762, threaten under circumstances of infringement of their respective charters, the penalty of separation from the congregation of the saints in the tremendous day of judgment.§ In a grant of pasture for swine, dated A.D. 762, indiction 15, Eardulf, king of Kent, denounces the infractor to be severed from

* Besides Dr. Hickes's opinion before cited, see Jeremy Collier on this remarkable forgery.—*Eccles. Hist.*, Vol. I., p. 107.

† Chron. Saxon., ad Ann., 675.

‡ Si quis vero quod non credimus, contra præceptum meum huic donatione meæ malibolo animo contraire temptaverit, sciat se in die judicii rationem deo redditurum, manentem tamen hanc chartulam nichilominus in sua firmitate.—*Text. Roffens.*, cap. 61. Hearne edente.

§ Sciat se separatum a congregatione omnium Sanctorum in tremendi die judicum, nisi prius emendaverit.—*Ibid.*, cap. 64.

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Almighty God and the fellowship of his holy angels, and to be doomed to eternal perdition, while the charter shall nevertheless remain in its vigor. Offa, king of Mercia, in a charter dated 764, prays that its violator may be deprived in the present life of the blessings of our lord, and lie under the last curse, that he be separated from the company of the saints, to be damned with the wicked to avenging flames, unless he satisfactorily amend that, which, with rash iniquity, he have corrupted.* A most pompous malediction is found in an undated charter of Sigired, monarch of half the province of Kent; if any persons should neglect to observe his charter, and close their miserable days, without making atonement in present life, "may they hear," he says, "the voice of the eternal judge at the end of the world, saying to the impious, 'Depart from me, ye accursed, into the eternal fire, which is prepared for the devil and his angels.' And may they, who take care to preserve it, hear the voice of the most merciful judge addressing the pious, 'Come ye blessed of my father, partake of the kingdom, which has been ready for you from the beginning of the world.'"† With a multitude of examples like these in his episcopal register, it is not wonderful that Ernulf, bishop of Rochester, was enabled to display that remarkable fund of maledictory eloquence, contained in the form of excommunication, which he composed about 1122.‡

* Sciat, se in presenti vita domini benedictione privatum et in novissima maledictione subjacere, ut a consortio sit separatus Sanctorum, & cum impiis et peccatoribus flammis ultricibus esse damnandum, &c.—*Ibid.*, c. 67.

† Qui se forte observare neglexerint & absque digna satisfactione præsentis vitæ impleverint infelices dies, audiant vocem æterni judicis, sub fine mundi dicentis ad impios, discedite a me maledicti, in ignem æternum, qui preparatus est Diabolo et Angelis suis. Qui vero curaverint custodire, nichilque inrogarint adversi, audiant vocem clementissimi arbitri, inquientis ad pios, Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi.—*Ibid.*, cap. 68.

‡ Ibid., cap. 35. Many Spanish canons, as well as charters of the 10th and 11th centuries, are enforced only by anathemas.—*Aguirre, Concil.*, Tom. III. In those cases the clergy had no civil or legislative power; but this reason does not apply to the Saxon hierarchy.

Curse in manumissions,

The anathema among the Saxons was not, however, confined to instruments of donation to the religious. In a memorandum written in the Gospel, that Leofnoth, a slave, had redeemed himself and family from Ælfsy, abbot of Bath, the concluding prayer is, that 'Christ may deprive him of eyesight who shall ever alter the record.'* At the end of the manumission of a female slave of St. Peter's, at Exeter, after mention of all the saints of Christ, the conclusion is, 'whom may he enrage against such as attempt to reduce into slavery her who is now elevated to a better state.'† Another instrument concludes, 'May he have God's curse that ever undoes this contract.' The same malediction is found in another, with the addition of the words, on ecnyſſe, 'to eternity.'‡ At the end of a Normanno-Saxon general acquittance, we read, 'May he who undoes this have the curse of Christ and St. Mary, and all the saints of Christ, ever without end. Amen.'§ And at the end of a special acquittance by William, bishop of Exeter, we have nearly the same formula,—'May he who shall ever undo this, have the curse of God and St. Mary, and all the chosen of Christ ever without end. Amen.'‖

and in Norman charters.

Some of the Norman charters contain the anathematizing clause: the deed for the foundation of Burscough Priory, in the reign of Richard the First, concludes with a prayer, 'that he may enter the kingdom of heaven, who shall augment the alms; and that he who shall in aught infringe

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* This anathema, which is printed without distinction from the context, seems to have been intended for a distich:

Cyrt hine ablende.
þe þyſ æfre apendе.
Hickes, Diss. Epist., p. 9.

† Ibid., p. 12.

‡ ⁊ hæbbe he godеſ curſ þe þyſ æfre un-dо.—*Ibid.*, p. 13.

§ Se þyſ mare undo. habbe he Cyrteſ curſ ⁊ ꝛee Mariе. ⁊ ealle Cyrteſ halȝena á butan endе. Amen.—*Ibid.*, p. 15.

‖ Se þe þyſ efre undo habbe he Godеſ curſ ⁊ Sca Maria. ⁊ ealle Cyrteſ ȝecoſena. á butan endе. Amen.—*Ibid.*, p. 16.

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or violate the charter, may be subject to eternal torments with the devil and his angels, unless he come to amendment and make satisfaction.'* An instance of the anathema occurs as lately as 1488; and it is observable that it is employed by a clergyman, John, bishop of Lincoln, in the grant of a manuscript history, respecting which he expresses his doubts of his own right to retain the possession.†

Brevia Testata.

The narrative style of Saxon charters was sometimes adopted by the Norman scribes of the *Brevia Testata.* The sweeping charter by which Roger, earl of Poictou, granted a vast number of English churches to the abbey of Sees, in Normandy, in the reign of William the Conqueror, is an instance from beginning to end. Before the names of the witnesses, the donations of two other persons are introduced: Roger had expressed his permission in the charter to his followers to alienate even the half of their lands to this abbey; Godfrey, the sheriff, it continues, hearing this, gave the tithes of Biscopham, and whatever else he had in Lancashire, his houses, and orchard; and Ralph Gernet gave three men in Suffolk.‡ The agreement of Warin Bussell, before mentioned as entered in chartulary, relates several circumstances in the past tense and in the third person:—"Warin Bussell, with the consent of his wife and

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* Quicunque vero hanc elemosinam aduaxerit vel mantenuerit, per participationem illius ecclesiæ beneficiorum, consequatur regna cœlorum. Qui vero in aliquo violaverit vel infringere temptaverit, com diabolo et angelis ejus, æternis subjaceat pœnis.—*Monast. Anglic.*, Vol. VI., p. 458.

† Warton, Hist. Engl. Poetry, Vol. I., Diss. ii., sign. *b*.—It may be mentioned that Henry the Third, in the 37th year of his reign, came to Westminster Hall, and there in the presence of the nobility and prelates, having lighted candles in their hands, *Magna Charta* was read, the king all the time laying his hand on his breast, and at last solemnly swearing faithfully and inviolably to observe all its contents. At the end of the royal oath, the bishops extinguished the candles, throwing them on the ground, and every one said, "Thus let him be extinguished and stink in hell who violates this charter." Jacob, Law Dict., Art. *Magna Charta.* Edit 1743, 8vo.

‡ Monast. Anglic. Vol. VI., p. ii., p. 997.

children, before the abbot Robert, and all the convent, granted, &c."* To account for this retrospective matter in charters, we may suppose that such donations were at first made orally, and that the circumstances which attended them, were afterwards recorded in the memorandum; for, in all cases of this kind, something will be found stated, which could not have been known previously as an actual occurrence. It seems to have originally proceeded from a practice which prevailed among the Saxons, of recording the titles to lands in a book, placed in some public repository. Thus, in the well known case of the shire-mote at Ægelnoth's-stone, in the reign of Canute, where a woman disinherits her son, and gives all her possessions to her relation, the wife of Thurcill; the ancient record says:— "Then stood up Thurcill White in the mote, and bade all the Thegns to hold his wife clear of the land, which her relation had given to her; and they did so; and Thurcill then rode to St. Ethelbert's minster, with the leave of all these people who were witnesses, and had it set down in a book of Christ."†

Book records.

Before the time of Edward the Confessor, it was not the custom to append to charters a seal or impression of wax. The false charters of King Edgar and St. Dunstan, says Dr. Hickes, had not formerly a pensile seal, as appears from an examination of the parchment. It was, in fact, a Gallo-Norman custom. Ingulphus not only affirms that the sealing of charters with pensile seals was not in use before the time of St. Edward the Second; but that after that king had introduced the use of them, it was not cus-

Seals.

* "Hec est conventio qui Warinus Bussell cum consensu uxoris sue et liberorum coram d'no Rob. abb'e et omne conventu de Evesham in pleno capitule fecit.—*Chart. de Evesh.*, MS. fo. 86.

† Ða arꝛoꝺ Ðuncil hpiꝛa up on þam ȝemoꝛe. ⁊ bæꝺ ealle þa þæȝnaſ ſýllan hiſ piſe þa lanꝺeſ clæne. þe hiꝛe maȝe hiꝛe ȝe-uðe. ⁊ heo ſpa ꝺýꝺon. ⁊ Ðuncill naꝺ to ſce Æþelbeꝛhteſ mýnſtꝛe be alleſ þeſ ſolceſ leaꝛe. ⁊ ȝepitneſſe. ⁊ leꝺ ſettan on ane Cꝛiſteſ boc.—*Apud Hickes, Diss. Epist.*, p. 4.

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tomary to put several seals on charters of simple donation, but only on conventional charters, to which the contracting parties, whatever their number might be, affixed their seals in the order of signature.* He further says, that the Normans made the validity of their charters to consist in a waxen impression of the especial seal of each person, in the name of three or four witnesses present ;† but Dr. Hickes denies that this was the fact, for the charter of Henry the First, confirming the gift of Matilda or Maud to St. Cuthbert and his monks, has only one witness and the great seal. A charter of king Stephen to Ranulph de Muschamp has only the name W. Mark ; and the letters patent of William the First to the church of Rochester have only one.‡

The Anglo-Saxon and the Anglo-Norman charters differ in other respects ; the Christian era is generally wanting in the latter, while in the former, excepting a few of the seventh and eighth centuries, it seldom occurs alone, having for the most part the indiction, the epact, and the month. Thus a charter of king Athelstan, giving lands to the church of Worcester, is dated by the year of the incarnation, the regnal year, the indiction, epact, concurrent, day of the month, the moon's age and the place.§ In Saxon charters the date is sometimes, but rarely, placed at the beginning ; it sometimes occurs in the middle, and sometimes, but very seldom, at the end. Lastly, the date of the charter sometimes, but very unfrequently indeed, occurs twice, as in the charter of king Eadred, in which the year of the incarnation 946 is read at the beginning and in the middle.‖

Redundant dates.

While many of the charters, granted during the middle ages, were without any indication of the time, an astonish-

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* Ibid., p. 71.

† Hist. Croyl., p. 70.

‡ Text. Roff. 182, apud Hickes, Diss. Epist., p. 75.

§ Bibl. Cott. MSS. Tiberius, A. 13.

‖ Hickes, Diss. Epist., p. 82

ing redundancy of dates appears in others. A charter of William the First is dated A. D. 1082, indiction 15, epact 29, concurrent 5, lunar cycle 19, and regnal year 16. We also find not only these terms, but the solar cycle, the golden number, paschal term, dominicial letter, the moon's age, the position of the sun and moon in the signs of the zodiac,* Easter day, the kalends of the month, and even the hour of the day, crowded together in the same instrument.† The early writers of annals and chronicles, though they could not agree in commencing the year from the same day, sometimes indulged in this profusion of dates. Taking a few cases almost at random, we find that the death of Edmund the martyr occurred in the year of grace 870, of his age 29, and of his reign 16, on the 12th day before the kalends of December, the second day of the week, indiction 3, and in the 22nd day of the moon's age.‡ The capture of the knights templars, an important event, is loaded with dates:—In the year of our Lord 1306, and the first of Edward II., dominicial letter A, the moon current 16 days, on Wednesday next after the feast of the Epiphany, and in the 4th year of Pope John, all the brethren of the temple were seized in pursuance of the king's mandate and the papal bull.§ In a chronicle, quoted by Dr. Whitaker, the death of a monk is recorded thus:—In the year of our Lord 1309 from his incarnation, on the day of St. Vincent the martyr, died our first abbot, indiction 8, the 2nd year from leap year, dominicial letter D, golden number XIX., and the 3rd year of king Edward II.‖ A battle was fought be-

* See a charter of the year 1079. Nouv. Histoire de Languedoc, Tom. II., p. 303.

† Chart. Baldrici Dolensis Episc. an. 1109, apud D'Achery, Spicil. Aliquot Vet. Script, Tom. VII., p. 196; Chart. Henr. Comit. D'Eu, apud Mabillon, de Re Diplom., p. 594. Madox, Dissert., S. xxi., p. 30. Formulare, No. 225, 231.

‡ Matt. Westmon., p. 135.

§ Hist. Anglic. Script., col. 2531.

‖ Hist. Whalley, p. 531.

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tween the Scots and English on Friday, June 10, 1138, which, to modern ears, is thus obscured by the chronicler, John, prior of Hexham; This battle took place at Clitheroe, on the sixth *feria* or day of the week, the quinzime of the nativity of St. John the Baptist.* A ludicrously turgid date is employed by John Whethamstede to convey the information that the king arrived at St. Albans about Easter, 1458:—The 7th year being completely passed, in the first term of the ensuing year, about that season in which our lord Jesus rode upon an ass into Jerusalem, there to celebrate the passover with his disciples, came our lord the king to the monastery to eat his paschal lamb with his dukes, earls, barons and knights.† In a similar style he designates the end of July as the time when the sabbath or solstice of the year is past, and the sun has gone farther and farther, until he has nearly described all the degrees of the sign Leo.‡

End of the world, in charters.

From a mistaken notion of the import of the six Persian *gahan bars*, or Zoroastrian thousands of light,§ an opinion early obtained that the world would terminate at the expiration of six thousand years, and, in the tenth century, it was every where believed that this period had nearly arrived. Theologians attempted to calculate the precise moment of the end of the world;‖ and numerous charters

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* Hoc bellum factum est inter Anglos, Pictos et Scottos apud Clitherou, feria vi die xv. ante nativitatem Sancti Johannis Baptistæ, anno prædicto, i. e. MCxxxviii.—*Sim. Dunelm. Continuat. per Johannem Priorem Hagustaldensem*, p. 261, n. 11.

† Chron. Hearne edente, Tom. II., p. 531.

‡ Ibid., p. 405.

Annus Magnus.

§ Lord, Religion of the anc. Persians, ch. 2. It was the end of the great year of Plato, Aristotle, and the ancient astronomers, "which the spheres of the planets constitute when they come together to the same places where they once met before; the winter of which made the world's deluge, and its summer will make the last conflagration.—*Censorin. de die Nat.*, cap. 18, *apud Strauch. Brev. Chron.*, B. I., c. 5, s. 16.

‖ A Saxon monk of the following century, fixes the great judgment and end of the world at forty days after the advent of Anti-Christ, which seems

of that age commence with the words, "As the world is now drawing to its close."* The terror inspired by this opinion, seems not to have subsided in 1068, the date of a charter of William the Conqueror, which begins with the alarming annunciation.†

Singular dates.

Events of national importance, and even the transactions of private persons, have been, from whatever motive, selected as the epochs of charters. A Saxon grant of manumission to a serf, in the reign of William the First, requires a minute acquaintance with ecclesiastical history to ascertain the date.‡ So also a charter of Alice de Gant, in 1154, which is dated on the 5th day before the ides of June, in the reign of king Stephen, during the vacancy in the church caused by the death of archbishop William, and while he lies unburied.§ Here all is particular, and yet, except the day of the month, obscure. The remarkable circumstance of the archbishop's death and lying in state seems to have been uppermost in the mind of the clerical notary, who, no doubt, considered it to be a more memorable date than the regnal year of the prince or the year of the nativity. A charter of William de Romana was made

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to have been momentarily expected in the reign of Edward the Confessor:—Þ ꝛecȝaþ bec Þ ꝛý xl. ᵹaȝa ꝓýꝛꝛt: Ⱥnᵹ naðe æꝛten þam þæꝛ ꝛe bec ꝛæcȝaþ. ȝepeoꝛþ ꝛe micla ᵹom. ⁊ ðeoꝛ poꝛulᵹ ȝe-enᵹaþ.—*Sermo de Temporibus, Lye edente.* But the cardinal Peter de Aliaco determines this matter with greater precision; "for from the beginning of Aries to the end of Virgo, is equal to half of that space, which is from the beginning of Libra to the end of Pisces; so there ought to be from the birth of Christ to the end of the world, as much time as there was from the creation to the coming of our Saviour. But this space was 2560 years; therefore, from the beginning to the end of the world will be 10,400, at which time all the stars will have finished their orbicular course."—*Strauch. Brev. Chron. ut supra.*

* Hallam, Europe in the Middle Ages, Vol. III., p. 339.

† "Mundo accrescentia mala minantur etiam mundi appropinquare exidia.—*Hickes,* Tom. III., *Diss. Epist.*, p. 77.

‡ On þan ᵹæᵹ man ᵹiᵹe Oꝛbeꝛn biꝛceop. ⁊ Leoꝛꝛic biꝛceop. On the day of the translation of bishops Osbern and Leofric.—*Hickes, Ibid.*, p. 76.

§ Dugd. Monast. Anglic., Tom. I., p. 312, col. 1. Madox.

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A. D. 1172, on the kalends of April, at the abbey of St. Laurence, in the time of abbot Hugh.* Walter Fitz Gerard, impressed with the importance of the event, dates in that year in which died king Henry, the younger, the son of Alianora and king Henry, and after the death of the same younger Henry, at the festival of St. Michael next ensuing.† A charter of Owen de Bromfield is dated, A.D. 1195, dominicial letter A, on Sunday after the feast of St. Benedict.‡ William the Conqueror has a magnificent date, taken from the completion of the Domesday Survey.§ A charter, conferring upon Alan, count of Bretagne, all earl Edwin's towns and lands in Yorkshire, which is ascribed to the same king, but believed by Spelman to be a forgery, is dated during the siege of the city of York.‖ A charter of the year 1164, is dated on that Easter in which the king banished the relations of the archbishop of Canterbury from the feast of St. Michael, after the consecration of H. archdeadon of Canterbury as bishop of Salisbury.¶ The nativity of patrons of religious houses has been sometimes employed, probably from motives of gratitude, as a convenient point from which to compute the dates of the smaller monkish chronicles.** Trevisa's translation of Higden's

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* Ibid., p. 824, col. 1, apud eundem.

† Ibid.

‡ Ibid., p. 767, apud eundem.

§ " Post descriptionem totius Angliæ."—*Madox, Form.* 396, p. 196. It is a singular circumstance that Bale having mentioned the English name, " Domys daye," and stated that the work in Latin was called " Diem judicii, lib. I." (De Script. Brit., p. 166. Ed. Basil., 1559), Fabricius should mistake the purport of the observation, and say that Bale praises William's *Description of England*, and his *Day of Judgment*. (Biblioth. Med. et Inf. Lat. Lib. VII., p. 404.) The blunder is also found in Gesner, who says that this prince wrote a book concerning the day of judgment. (Bibl. Univers., p. 308.)

‖ " Datum in obsidione coram civitate Eboraci."

¶ Madox, Form. 464, p. 276. " Anno II Henrii Regis Archiepiscopus Cantuariensis exulatus est."—*Annales Waverl.* p. 159.

** Baines, Hist. Lanc., Vol. III., p. 174. Whitaker, Whalley, p. 131.

Polychronicon has a date of this kind. It was completed, he says, 18th April, 1387, 10 Richard II., "the yere of my lordes age, sire Thomas Berkley, that made me make thys translacion, fyve and thrytty." Perhaps the most singular of historical dates is contained in a charter of William Fitz Walter de Stanes, in 1193: it is taken from the regnal year, and the year of his own marriage.* Modern writers sometimes furnish dates of this kind, which would, unaccompanied by other materials, be attended with equal obscurity: thus the South Sea scheme, which ruined many hundred families, communicated its name to the year 1720, when the bubble was dissipated: —

"What made Directors cheat in South Sea Year."†

Dr. Maty, in 1751, mentions the 'year of the South,' as a remarkable epoch of human weakness, in which sudden opulence threw more people into the madhouse than unexpected reverses.‡

Some of the Carlovingian princes employed the years of their own age, as well as of their reign, in the dates of diplomas, statutes, and public acts; and a charter of a Saxon king, Egfrid, is dated, in a similar manner, in the 40th year of his age, and the 15th of his reign.§

Place of date immaterial.

Irregularity prevailed in naming the place from which charters were granted. It was not unfrequently mentioned in Anglo-Saxon charters. In the charter of Athelstan, before cited, the date is in a city known to all men, which is called London;‖ and in another by which, in the same

* Madox, Form. 509, p. 296.

† Pope's Moral Essays, Epist. III., v. 117.

‡ "Dans l'année de Sud, brilliante époque de la foiblesse humaine, et qui fit peut-être moins de foux qu'elle n'en trouva, on eut lieu de remarquer qu'une opulence subite conduisit plus de gens aux petites maisons que des revers inattendus."—*Journ. Britannique*, Tom. V., p. 244.

§ Dugd. Monast. Anglic., T I., p. 46, col. 2. Madox.

‖ "Anno Dominicæ Incarnationis DCCCC.XXX., regni vero mihi commissi vi., indictione vii., epacta iii., concurrente ii., septimis Junii

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year, 930, he endowed the church of York with the entire hundred of Agemundernesse, in Lancashire, he particularly states that he grants it at Nottingham, a city well known to all men.* Other charters, on the contrary, name the time, but neglect the place, neither of which is of legal importance: "Not but a deed is good," says Blackstone, "although it mention no date, or hath a false date; or even if it hath an impossible date, as the thirtieth of February; provided the real day of its being dated or given, that is, delivered, can be proved."† As to the place, Petersdorf says, "This custom of dating deeds from a particular place, has long since ceased; for the law courts seem to have had more difficulty in dealing with an impossibility of place, than with an impossibility of dates. It might happen to be dated at a place where the court has not jurisdiction, which seems also to have created a difficulty. These difficulties show the prudence of the common practice, which omits all notice of the place where a deed is made, and for which there can be no necessity, for the maxim is, 'Debitus et contractus sunt nullius loci.' Debts and contracts have no locality."‡

Negligent dates.

Contrasted with the extreme minuteness of some notaries and historians in fixing the time of an occurrence or a grant, is the studied negligence of others. Some charters before the time in which it became usual to date instruments, have the year only; others the year of Christ and the king; others on such a feast day, or such a month, without naming any year. Sometimes the notary rejected the title of the saint whose day is to mark the transfer of

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idibus, luna xxi., in civitate omnibus nota, quæ Londonia dicitur."—*Cott. Bibl. Tiber.*, A. 13. There are several errors in the synchronisms of this date.

* "Anno Incarnationis Dominicæ 930, regni vero micho commissi 6, in civitate omnibus notissima, quæ Snottingham dicitur."—*Whitaker, Hist. Richmondsh.*, Vol. II., p. 417.

† Comm. B. II., p. 304.

‡ Abridgment, Vol. VII., p. 666.

an estate, the creation of a privilege, or the conclusion of a treaty, and even went to the length of omitting the millennary number and century, but naming the current year. In the chartulary of the abbey of Melk, a charter of the year 1434, is dated on Kilian's day in the year 34.* This kind of date is also found in some printed books; thus the first quarto edition of Martial is dated on the second of July, MLXXI, for 1471.† The letter of Erasmus, prefixed to the works of St. Cyprian, is dated MLV, instead of 1555. It may be observed that the date, at the end of printed books, is not always that of the impression, but is sometimes that of the composition, for the first printers as well as transcribers with the pen, inserted everything that they found in a manuscript. Strauchius notices that the Jews frequently abbreviate the expression of their epoch, by omitting the millennary number. The learned Jew, Menasseh Ben Israel, published in 1634, a Hebrew bible, at Amsterdam, with the date 395, which in full would be 5395.‡

Inversion of the Roman notation.

The excessive multiplication of festivals and saint-days occasioned an infinite number of the smaller dates, or those which express the precise time. Some historians, who have employed them, have also indicated the day, by the Roman kalends, nones, and ides, which, however, they did not always compute in the Roman manner.§ As these reckoned their days in a retrograde order, the former took the less troublesome method of counting the kalends, nones, and ides exactly as they stand in the kalendar, and the kalends which belonged to one month by the Roman method, were unscrupulously assigned to another.‖ Other writers

* See Gloss. Art. *Century.*

† "Die secunda MLXXI."

‡ Breviar. Chronol., B. IV., c 2.

§ See Gloss. Art. *Caput Kalendarum. Kalendæ.*

‖ The author of the charter of Ethelbert I., in 619, quoted in a preceding page, varies but slightly from the ancient Roman method, in stating, though unnecessarily, the month, and the day before the kalends of the following

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of the middle ages, and particularly the chirographers of charters and authors of statutes, have not been so explicit as to name either the day or the month; so that when, for historical purposes, it is necessary to ascertain in modern terms of chronology the exact date of an instrument, the inquirer is frequently compelled to consult a multitude of hagiological kalendars, legends, and lives of saints, which do not always supply the desired information. The corruption of real names, and the introduction of persons, who have never been canonized,* or, indeed, have never existed,†

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month. Thomas Wikes has followed, in one instance at least, the inconvenient practice of counting the Roman notation in a direct order, and has placed the day of St. Agatha on the fourth day before the nones of February instead of on the nones, "iv. Non. Febr."—*Gale*, Tom. II., p. 40. This is the more remarkable as the iv. non. Febr. is the day of Candlemas, one of the principal festivals in honor of the Virgin Mary. See also Gloss. Art. *Deus Omnium Exauditor est.*

* In a kalendar of saints, in Nicolas's Notitia Historica, March 18 is dedicated to St. Sewall, archbishop of York, whose name is not found in ancient kalendars, unless it occur as a simple obit, or memorandum of his death, which Randle Holme, the authority of the Notitia, has mistaken for a canonical note. Our historians treat Sewall as they would any other priest of sufficient eminence to be mentioned in their works. W. Hemingford barely records his death, in 1275.—*Gale*, T. III., p. 578. Thomas Wikes, less particular about it, says, "circa idem tempus obiit Sewallus."—*Ibid.*, p. 52. And Thomas Stubbs is equally indifferent.—*Decem. Script.*, col. 1726. In addition to these reasons for doubting the propriety of inserting his name in a kalendar, designed to assist in historical researches, is the conclusion of the account of his life. "In ecclesia sua sepultus est, ad tumulum ejus populi magno numero quotidie confluente, a quo inter divos numeratus est, utcunque pontifex infensus hunc ipse honorem invidisset."—*Godwin de Archiep. Ebor.*, p. 48. But if popular clamour were sufficient to confer the honor without the sanction of the church, then it would also be right to insert the names of Thomas Plantagenet, Henry the Sixth, and many others, whose tombs had the credit of working miracles.

† Middleton, in a letter from Rome, mentions some original papers which he found in the Barbarine library, giving a pleasant account between the Spaniards and pope Urban VIII., in relation to saintship. The Spaniards, it seems, have a saint held in great reverence in some parts of Spain, called Viars; for the further encouragement of whose worship they solicited the pope to grant some special indulgences to his altars; and upon the pope's desiring to be better acquainted first with his character, and the proofs

have swelled the kalendars to an enormous bulk. By these means, the same day may have a hundred saints, real or spurious, and receive its denomination from each, accordingly as the option or caprice of the notary may direct. Not satisfied with the copious variety afforded by the church kalendar, the writers of the middle ages took the names of days, from ceremonies, remarkable customs of monasteries, and from the services or offices, peculiar to the days to which they applied them. In addition to these sources of denomination, local occurrences, provincial customs, popular pastimes, and vulgar superstitions, all gave rise to appellations which cannot always be explained, and which the learned authors of the *Nouveau Diplomatique* seem to have contemplated, when speaking of "the unknown dates of distant ages."

In the Glossary, the passages containing singular or obscure dates, are carefully quoted with exact references; and, in the following section, some popular customs and superstitions connected with known dates, are treated, more briefly, indeed, than their importance in an ethnological point of view, demands; but, perhaps, sufficiently for facilitating the investigation of any obscure indication of time, which they may have occasioned. It was considered better to class these mental vagaries under a general title, than to encumber the Glossary with details and inquiries, which,

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which they had of his saintship, they produced a stone with the antique letters, SVIAR, which the antiquaries readily saw to be a small fragment of some old Roman inscription in memory of one who had been *Præfectus* VIA*Rum*, or *Overseer of the Highways*. To this he adds, that in England they have a still more ridiculous instance of a fictitious saintship, in the case of a certain saint called Amphibolus (Fling-round, or Overall), who, according to the monkish historians, was bishop of the Isle of Man, and fellow martyr and disciple of St. Alban; yet the learned bishop Usher, he says, has produced irrefragable reasons to convince us that he owes the honor of his saintship to a mistaken passage in the old acts or legends of St. Alban, where the *Amphibolus* mentioned and still reverenced as a saint and a martyr, was nothing more than the cloak which St. Alban happened to have at the time of his execution.

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though curious and amusing in themselves, might have interfered disadvantageously with its arrangement.

Doctrine of dates.

Before concluding these remarks upon charters, it may not be useless to subjoin the diplomatic doctrine of dates as employed in distinguishing the genuine from the forged charters of former times. Dr. Hickes, in his excellent account of Anglo-Saxon and Norman charters, has some instructions which merit attention, to the student of those compositions. 'He that would peruse,' he says, 'the charters of antiquity with advantage, and without risk of error, must carefully notice the time in which an instrument was made, if the date be mentioned. If the time be not specified in it, he must endeavour to discover, in charters of simple donation, whether the donors,—in conventional charters, whether the contracting parties,—and, in letters patent, whether the princes or bishops, in whose names the writings appear, lived or flourished at the time expressed by the charters, under examination. We must enquire, whether, living in the times denoted by the charters, they then enjoyed the titles and appellations, with which they and their names are ornamented and distinguished in the instruments. The same inquiry is also to be made respecting the witnesses; whether they were living at or about the time indicated in the charter; whether they were then designated by the appellations or titles appended to their names; and whether they were contemporary with the authors of the charters which are said to be made in their presence [*iis testibus*]. If the instrument be made without any indication of the time, we must diligently inquire when the author, or the more considerable of the witnesses lived; and, having ascertained this time, we must further inquire whether the witnesses were coeval with the author, or otherwise.* In such an inquiry as is here directed, it will also be proper to ascertain as far as possible, whether the witnesses were contemporary with each other or not; for, in a

* Thesaur., Tom. III. Dissert. Epist., p. 78, 79.

forged charter, where names might be taken from pedigrees, persons are liable to be brought together, who lived in different ages.

A remarkable circumstance of recent occurrence, shows the absolute necessity of submitting charters to this scrutiny, even though they appear to rest upon the highest authority. The late Rev. Dr. Adam Clarke, keeper of the public records, was deceived by the copy of a pretended charter from Henry the Second to the people of Liverpool, granting to that town the privileges of a sea-port in 1173. The learned gentleman, thinking it an important document, as it was commonly believed that the earliest charter to Liverpool was granted by king John, in the ninth year of his reign, transcribed the copy, and his transcript fell into the hands of Mr. Baines, who, supposing that Dr. Clarke had found the original among the government records, inserted it in his account of that town, at the same time remarking, that the new sea-port seemed to have been of so little importance in 3 John, that its name did not appear in the sheriff's return in the Chancery Roll of that year.* It was afterwards discovered that an attorney of Liverpool, possessing as little honesty as intellect, had fabricated the charter for the purpose of imposing upon Mr. Troughton, a person who was entirely ignorant of charters, their language, style, and circumstances, and by whom it was innocently published in a sort of history of the town. The fact was intimated to Mr. Baines before the completion of his own history of Liverpool, but it does not appear in what manner so experienced and learned a man as Dr. Clarke, came to be deceived. Mr. Baines gives the following account of this curious affair:—"Having received an intimation from a profesional gentleman in Liverpool, that the charter in question was of dubious origin, we have felt it our duty to investigate the facts, and the inquiry has resulted in the conviction that the pretended charter is an

Forged charter to Liverpool.

* Hist. Lanc., Vol. IV., p. 57, note §.

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entire fabrication. Not to mention the bad Latin, 'Et quod homines de Lyrpul *quondum vocant*,' which is no unusual occurrence, however, in mediæval compositions, it appears that there was no such person as Robert, bishop of London, the first witness to this charter, in the reign of Henry II.; and it further appears, that on an examination of the papers of the *ingenious* fabricator after his death, a few years ago, the *original* charter was found amongst them, containing several erasures, made evidently with the design of giving to the fraud an air of plausibility. These circumstances were doubtless unknown to Dr. Adam Clarke, and, in the absence of that knowledge, the charter obtained in his estimation a character for authenticity, to which it was not entitled."*

The fabrication of false charters and acts, which has been charged, if not proved, against the monks of the eleventh century, early directed the attention of diplomatists to the characteristics by which they might be detected. Yet, the importance of charters alone, as authenticating history, may, perhaps, have been exaggerated: that a false charter sometimes contains a true fact, and that a genuine charter may contain a false fact, are observations of Bollandian, quoted by Mabillon,† who adds as a commentary, that the writers of charters often fail in their historical recollections, while forgers are more accurate in their statements.‡ The case of the charter of Henry the Second, just mentioned, is, however, an exception, and justifies the precautions recommended by Dr. Hickes. The diplomatic doctrine of dates, considered among the tests of the authenticity of writings, and as a means of separating the spurious from the genuine, has been disposed in a series of general and particular rules, deduced from the extensive researches and

* Ibid., p. 184; and p. 185, note *.

† "Falsa charta continet veram aliquando expositionem, vera falsam. (Tom. II., p. 331.)"—*De Re Dipl.*, Tom. I., p. 231.

‡ "Fit enim sæpe ut chartarum conditores in commemoranda vetere historia hallucinentur: contra vero falsarii rem accuratius enarrent.—*Ibid.*

unrivalled experience of the Benedictine authors of the *Nouveau Diplomatique*, which must be consulted when the date alone is insufficient to determine the question.

GENERAL RULES.

General Rules of dates.

General dates, in diplomatic language, are such as, without specifying the year, announce only the reign of a prince, the pontificate of a pope, or the episcopacy of a bishop; and specific dates are those which mark precisely the place, day, month, indiction, year of Christ, and the regnal or pontifical year, whether these indications are employed individually or collectively.

Rule 1. The absence, or entire omission of dates in diplomas, is not generally a proof of forgery, or a ground for suspicion.

2. Though the Roman laws disapproved of public acts, in which the day and consulate were not inserted, the requisition of this formality in ages when those laws were no longer obligatory, would have produced great inconvenience.

3. General and remarkable dates afford no reason for suspicion by either their generality or singularity.

4. The omission of one or more dates, as the place, day, month, or year, should not excite a suspicion of those diplomas, in which the deficiency appears.

5. Dates are not to be required in charters, though the latter contain historical notices.

6. Chronological indications, occurring singly and separately, give no reason for even a suspicion, on the solidity of which reliance can be placed.

7. A charter would be convicted as spurious by a singular date, if it were morally impossible it could have been employed, or if dates at that time were inviolably uniform.

8. Dates, of which the formulæ bear no analogy to those which are observed in the age in which the charter containing them was granted, render it very suspicious, particularly if those dates are consonant with a posterior age.

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9. From the erroneous dates of copies no conclusion can be formed against the authenticity of charters.

10. An error in the date of originals is not a sufficient reason to regard them with suspicion.*

11. The authenticity of a charter is not affected by the date *Regnante Christo.*

12. Dates of the reigns of French kings often differ among themselves.

13. To deem a charter false because the date does not quadrate with the true epoch of the reign, is a judgment founded on an illusory rule.

14. A legitimate ground for suspicion may be found in differences in the reigns of the emperors and kings, when it shall be established that their regnal years were computed from a single epoch.

15. The regnal years of the emperors and kings can seldom be reconciled but by accounting as the first year of the reign that in which it began, so that the opening of the civil year make the commencement of the second year of the reign.

16. To reconcile the dates of reigns, it is necessary to consider whether an ancient writer be speaking of a year commenced but unfinished, or of a year complete and elapsed.

17. The strongest arguments against the authenticity of a charter, deduced from differences in regnal dates, generally form a slight probability, or none at all.

18. Great reliance is not to be placed upon erroneous dates, whether of the incarnation, the indiction, or the reign, if the errors are only of one or two years, according to our manner of computation.

19. It is not to be laid down as a principle, that there have been many false charters, of which the chronological

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* See Mabillon, de Re Dipl., p. 221. Les Œuvres de M. Cochin, Tom. VI., p. 262, 263. Défense des Droits de l'Abbey de St. Ouen, p. 173. Note of the Benedictines.

notes are true; it is sufficient to say that they are found in charters of this kind.

20. If transcripts, and particularly printed copies are under consideration, there are many genuine diplomas, of which the chronological indications are inaccurate; if originals, we must not advance that there have been many, but some only.

21. Additions of dates, whether true or false, particularly when they are of posterior usage, and made either in copies or originals, ought not to degrade such compositions to the rank of false or spurious charters.

22. A charter is not to be regarded as spurious, because the date is mentioned differently by two authors.

23. A date in Arabian ciphers, in printed copies, though Roman numerals only were used when the instrument in which they are found was composed, cannot prejudice it, unless the conformity of the copy with the original be indubitable.*

24. Charters are not to be rejected on account of the unknown dates of remote age.

25. Deeds of the same time and place are not to be regarded as false, when their dates are different.

26. It is common to find slight differences in the most ancient monuments. This principle may be adopted as a rule, notwithstanding the conflicting opinion of the père Gernon, who concludes that slight errors in dates proceed

* Dr. Wallis is of opinion that Arabian characters must have been used in England as long ago as 1050, if not in ordinary affairs, at least in mathematical computations, and astronomical tables. He mentions an inscription on a chimney in the parsonage house of Helendon, in Northamptonshire, where the date is expressed by M°. 133, instead of 1133; and Mr. Luffkin furnishes a still earlier instance of their employment, in the window of a house, part of which is a Roman wall, near the market-place in Colchester, where between two carved lions, stands an escutcheon with the figures 1090. The only instance of the use of Arabian ciphers, with which I have met in our early records, occurs in 1283:—

"Johe's le Marescall' r. s. 3^{um} f. et fac. serv. mil."

—*Palgrave's Parl. Writs*, Vol. I., p. 232.

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from forgers, who were too skilful to fall into egregious mistakes, and yet not too skilful to be deceived in their calculations.*

27. When a singular date is found in a certain age and kingdom, the conclusion to be formed from it is, that it was allowed, but we must not infer that it was then in vogue.

28. Though the positive testimony of authors may prove that, in certain places, and at certain times, the year of the incarnation began in this or that manner,† we cannot always conclude that in those places and at those times, ecclesiastical and civil acts, would bear this date.

29. Dates, announcing the epochs of reigns evidently in contradiction to history, ought not to be rejected, and allowed to carry with them the instruments themselves into the same disgrace.

30. Dates, though unknown, if they do not formally contradict history and the unquestionable monuments of antiquity, ought to be received.

31. Variations in the regnal dates of princes in different diplomas, are not a sufficient reason to render them suspicious.

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* See the citations of Bollandian and Mabillon, suprà.

† The Merovingian Franks began the year at March; the popes sometimes at Christmas, sometimes the first of January, and sometimes the twenty-fifth of March, commonly called the day of the Annunciation, and by us known as Lady-day. Under the Carlovingians two commencements of the year obtained; one at Christmas, and the other at the moveable feast of Easter, by which it happened that the same year, as 1358, contained two months of April, one entire, and more than two-thirds of the other. After 1564 the French commenced the year at January 1, but until 1572 we sometimes began at Christmas, sometimes March 25, and sometimes January 1. See *Annunciatio, Annus ab Incarnatione, Kalendar, Years of Christ.* The embarrassment, says M. Koch, which results in chronology, as well from the difference of styles as from the different commencements of the year, is evident. Nothing is easier than to mistake, and to seem to find contradiction where none exists; for those who employ these different styles, or commence the year diversely, give no intimation of their epoch, and all of them date from the year of the incarnation, without stating whether they begin the year with the month of March, at Easter, or at Christmas.—*Tableau des Revolutions de l'Europe*, Tom. I., p. 37.

32. *A false rule.* Errors, in dates of original charters, appear and ever will appear a certain proof of falsification.

33. Charters are not always to be regarded with suspicion because their dates seem contradictory, and to be contrary to contemporaneous authors.

PARTICULAR RULES.

Particular Rules.

1. The dates of the day, the consulate, and the indiction, appear in ecclesiastical acts of the fourth, fifth, and sixth centuries.*

2. After the sixth century, the Spanish and French bishops began to date by the regnal years of their princes.

3. The date of the incarnation, or the years of Christ, in some public acts of the eighth century, is not a sufficient reason to account them false, provided they are not anterior to the sixth century.

4. After the year 740, the date of the incarnation ought not to excite the slighest suspicion against acts of councils, even those of France.†

5. The affected multiplication of dates in charters, is no proof of imposture, nor ought disadvantageous suspicions to be formed of those compositions in which they are found, particularly from the ninth to the fourteenth century.

6. After the eighth century, dates of episcopacy, ordination, and pontificate, should awaken no suspicion of those acts in which they occur.

7. A diploma of the Merovingian monarchs would be false, if it contained the date of the consulate or the imperial year.

8. French kings of the first race very seldom dated their

* In papal bulls, before the sixth century, the date of the day is expressed by kalends, nones, and ides; but, toward the end of that century, some bulls have the day of the month numbered from the first, instead of the kalends, nones, and ides, which, when used, appear to have been computed after the Roman manner. See Gloss., Art. *Kalendæ.*

† Acts of Council only. There are many royal Saxon charters of the seventh century with these dates, as already observed. See Rule 11.

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diplomas by the indiction, though that date was employed in their councils.

9. No royal diploma of the Merovingian race is dated with the year of the incarnation; if that date appears, it must have been added by a posterior hand.

10. The *formula*, "feliciter," is frequently used at the end of dates, and in the subscriptions of royal diplomas anterior to the tenth century.

11. Dates of the indiction, and years of the incarnation, in diplomas of English kings of the seventh century, are by no means suspicious.

12. Diplomas of Charlemagne, dated by the indiction and years of the incarnation, before and after he became emperor, ought not to be rejected, if they are not reprehensible on other accounts.

13. Charlemagne and Otho I., soon after their elevation to the throne, computed their regnal years as if they had ended at this last epoch, so that the months which remained to be counted in their reigns in order to complete their years, are omitted.

14. In the imperial and royal chanceries of Germany and France, particularly in the ninth century, the regnal years are sometimes counted by marking a new year at the commencement of each civil year, so that a prince who had reigned only a few months of one year, reckoned the second year of his reign after the first of January of the following year; and the same of other years.

15. The Roman indiction was followed, at least from the ninth to the fourteenth century, though this usage underwent many variations. The Constantinian indiction, employed in the same age, became most common in France and England in the fourteenth and fifteenth centuries.*

16. The indiction, very rare in French diplomas previous to Charlemagne, was commonly employed by the Car-

* See Gloss. Art. *Era*, tit. *Correspondence of some epochs with the years of Christ.*

lovingians and Capetans in the middle of the twelfth century.

17. Before the reign of Charles the Fat, which began in 876, the date by the year of the incarnation was rare in French diplomas; but before the reign of Hugh Capet it was frequent, without becoming the ordinary usage.

18. The formula, "Regnante Christo," was common in charters from the sixth to the twelfth centuries, but it was generally accompanied by other chronological indications.

19. Chronological errors are not sufficient to cause the rejection of diplomas and other writings in which they are found, unless the errors are intolerable.

20. Charters, of which the dates differ one or two years, from the vulgar era, particularly in the eleventh century, ought not to be suspected on that account.

21. An act dated in the year of grace, before the twelfth century, should be suspected.

22. A charter of the ninth or the following century, dated by the current year only, without the centuries or the millennary number, should not be rejected.*

23. From the eleventh century, at the latest, the custom of commencing the year at Easter existed, without occasioning the exclusion of other computations; but it was not common in the thirteenth and fourteenth centuries.

24. Dates in Arabian ciphers raise suspicion of those charters in which they are found before the sixteenth century.

25. From the seventh to the thirteenth century, there are innumerable title-deeds and charters, which, though devoid of all dates, are neither less authentic nor less valid.

26. Regal charters of the fourteenth, fifteenth, and sixteenth centuries, must not be suspected because they are dated from a place in which the king could not have been at that time.†

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* See Gloss., Art. *Century*.

† Innumerable instances of such dates occur throughout Rymer's Fœdera.

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27. Decrees of judges [des baillis] and their deputies, dated from Paris, out of their jurisdiction, are exempt from suspicion.

Additional Rules.

In the consideration of English charters of whatever kind, the following circumstances may be noticed:—

1. The formula, *Teste Meipso*, is peculiar to royal diplomas of this country, and was first introduced by Henry the Second, by whom it was frequently used.*

2. The words *Hiis Testibus*, in royal diplomas, are peculiar to that species designated as charters, and continued to be the ratifying formula until the 12th year of the reign of James the First, when charters were merged in letters-patent.

3. The royal style of charters and other acts, previous to the reign of Richard the First, was in the first person, *ego;* the plural number, *nos*, was introduced by this king.†

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* Rotuli Literarum Clausarum, Introd., p. xviii, xix. A letter from Richard the First to his mother and the justiciaries of England, bears the date, "Testibus *nobis ipsis* apud Hagenou xiii. cal. Maii, anno regni nostri quinto."—*Rymer, Fœdera*, Tom. I. p. 726. A few months preceding the date of this letter, which corresponds with our 19 April, 1194, he writes in the incongruous style, "Teste *nobis metipsis* prima die Octobris."—*Roger de Hoveden*, p. 698. *Rymer*, p. 54 and p. 60. Our counts palatine sometimes used this formula: a charter of Ranulf de Blundeville, earl of Chester, is extant, with the words "Teste meipso."—*Harl. MSS., Codex* 7386.

† Speaking of two undated charters granted to the city of Chichester by king Henry, the parliamentary commissioners of municipal corporations say, "It is not specified which Henry granted this and the following charter; we have assigned them both to Henry II., as the grantor uses the singular number 'I,' instead of 'We,' which seems not to have been the practice in the reign of Henry III."—*Report*, Part II., p. 715, s. iii. See also p. 843, s. iii. From a passage in Erasmus, quoted by Daines Barrington in his Observations on Ancient Statutes, or in a note, it would appear that king John was supposed by the learned foreigner to have introduced this style; and the same error is positively asserted by the anonymous author of the History of the High Court of Parliament in init., 8vo., Lond. 1731. He adds as the reason of the change in style, that the king by employing the plural number, wished to have it believed that his own act was the joint production of himself and his barons. M. Durand observes, that in all languages,

4. Charters and deeds of subjects, in which the *Tenendum* is "de me et hæredibus meis," are very frequently, though not always, without date; but they are anterior to the year 1290;* and an approximation to the time of their publication may often be obtained from the names of the witnesses, among whom will frequently be found the sheriff of the county, signing in his official capacity.

5. Charters, in which the *Tenendum* is "de capitalibus dominis feodi," are subsequent to the year 1290, and are usually dated.

6. In our printed records, the words "*Per Breve,*" in the attestation of royal charters, signify instructions given by letter.

7. The words *Per ipsum Regem*, signify that the order was formally given by the king himself;—

8. *Per eundem, Per eosdem*, by the same persons who attest; and,—

9. Per M. N. N. O., by that person whose name is subscribed.

Errors in tables of regnal years.

Considerable errors, sometimes amounting to six or seven weeks, arise from the tables, which have hitherto been constructed, of the regnal years of our early kings. They have all, not excepting Mr. (now Sir Harris) Nicolas's useful Notitia Historica, been formed on the modern law maxim, that the king never dies, and the principle that no interregnum, therefore, has occurred from the decease of a king to the reign of his successor. The following remarks, with their appendant notes, are extracted from the General Introduction to Close Rolls:† "King John did

ancient and modern, the plural of the first person sometimes takes place of the singular.—*Eclaircissemens sur le Toi et sur le Vous. Journ. Britan.*, Tom. XI., p. 301.

* In consequence of the statute, "Quia Emptores Terrarum," made in 18 Edward I., which enacted, that the feoffee shall hold his land of the chief lord, and not of the feoffor as heretofore.

† Rot. Lit. Claus., p. xxxiv., xxxv.

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not assume the royal dignity and prerogative until he had been crowned, although his brother Richard had been dead seven weeks;* and the reign of Henry III., like that of his father, was reckoned from the day of his enthronement.† The accession of Edward I. was held to be the day of his recognition, and not upon the day of his father's demise, which happened four days previously.‡ The fact that all the rolls of Chancery, namely, the patent, charter, close, and fine rolls, commence the regnal year of each king agreeably to this mode of computation, supports this hypothesis, and moreover it does not appear that any of the early English monarchs exercised any act of sovereign power, or disposed of public affairs till after their election or coronation." A charter is extant, dated in the second year of king John's coronation;‖ and with respect to Henry III., the fact mentioned above is placed beyond dispute by the date of the Saxon proclamation, which has been mentioned in a preceding page. It is stated in these terms: 'Witness ourselves at London, on the eighteenth day of the month of October, in the two and fortieth year of our coronation.'

* Richard died 6 April, 1199, [See Gloss., Art. *Dominica in Ramis Palmarum.*] king John was crowned the 27th of May following, which was the Ascension-day, and his regnal year was computed from one Ascension-day to the next; consequently some of the years of his reign exhibit an increase of seven weeks more than others, owing to the day of his coronation being that of a moveable feast, which of course sometimes fell earlier or later, as Easter happened.

† Henry III. was not elected king till the feast of Simon and Jude, and his coronation took place on the following day, though John had then been dead since the 18th. "Il est remarquable qu'on ne commença à dater du regne de ce prince que du jour de son courounement, comme l'est remarque dans le Livre Rouge de l'Echiquier. 'Notandum,' y'est il dit, 'quod data Regis Henrici filii Johannis mutavit in festo Apostolorum Simonis et Judæ, viz. 28ª die mensis Octobris.'"—*L'Art de vérifier les Dates.*

‡ Anno 1272, in November, died Henry, in the 57th year of his reign, beginning on the feast of Simon and Jude of the preceding month.

Anno 1272, November, on the feast of St. Edmund, Edward began to reign after his father's burial.—*Ex Vet. Memb. in Turr.* Lond.

‖ "Anno ij° coronationis regis Johannis, &c."—*Madox, Formulare Anglicanum*, N. 464, p. 276.

Wiтneƒ uƿ ƒeluen æт Lunðæn. þane eghтeтenþe ðaƴ on þe monþe oƿ Octobeя. in þe тpo ȝ ƿopeятigþe ȝeape oƿ upe cyunningе. In the case of Richard I., the present tables are still more wide of the truth than in that of John; for between the decease of his father and his own coronation, no fewer than fifty-six days intervened. It is, therefore, necessary for those who desire historical accuracy, to note these circumstances in the reigns of our early monarchs; because, if modern historians have reduced the regnal years of those princes, who commenced not from their accession, but from their recognition and coronation, to the vulgar era without examining which manner of dates was adopted by their authorities, it is more than probable that some events are ascribed to a wrong year. For this reason the regnal years from the conquest to the end of the reign of Edward the First should be recomputed according to the preceding principle. To the tables of regnal years ought to be added the dominicial letters and the Easter days, the keys of the moveable feasts. By this obvious improvement, and with the assistance of the kalendar, the reduction of the ancient expression of dates into modern terms would be very considerably expedited.

BOOK II.

POPULAR CUSTOMS AND SUPERSTITIONS CONNECTED WITH DATES.

" Hi ritus, quoquo modo inducti, antiquitate defenduntur."—
TACITUS.

Section I.

BOOK II.

Ethnic origin of church festivals.

MANY of the festivals in the church kalendar are of high ethnic antiquity, and some of the customs connected with them, are so remote and obscure in their origin, that a satisfactory explanation cannot always be reasonably expected. It has long been well known, that the fathers of the church, as a means of extirpating heathen superstitions, adopted many of the pagan festivals, of which they merely changed the names into others more consonant with christianity. In this way, the *Feast of St. Peter's Chair** displaced the *Charistia Virorum*,† though imperfectly; for the memory of the pagan customs attendant on the *Cara Cognatio*, was preserved in one of the synonymes of its Christian successor.‡ In other cases, the customs alone are identified with the mythological rites of Greece and Rome, themselves deriving an origin in still more remote forms of idolatry; thus Christmas, the season of the year in which the orgies of Bacchus and the Saturnalia were celebrated, was, like those and other Cabiric festivals

* See Gloss. Art. *Cathedra Sancti Petri.*

† Ovid, Fast., Lib. II., v. 533 et sqq.

‡ See Gloss. *Festum Sancti Petri Epularum.*

in honor of the sun, attended by revelry and merriment. Several of the feasts, instituted in commemoration of the Virgin and Apostles, and particularly the customs which extensively prevailed in Christendom on the eve of the Baptist, are, under other designations, ethnic celebrations of the sun's entrance into different constellations of the zodiac. The infernal dragon, which was formerly paraded in the processions of the Rogations, in all Christian churches, and which was the symbol of the monster destroyed by the valour of St. George, in one place; of St. Romanus, in another; and of St. Martha, St. Radegundis, and other holy warriors in different places, has been demonstrated to be the astronomical monster slain, for the relief of Andromeda, by Perseus,* whose very name proclaims his identity with the sun.† "You," said Faustus, the Manichean, to St. Augustine, in the fifth century, "have substituted the ceremonies of your love-feasts in the place of sacrifices, martyrs instead of idols, and you honour them as the Pagans

Symbolical dragon.

Perseus and Andromeda.

* By M. Lenoir, in the Memoires de l'Academie Celtique, Tom. II. M. Euscbe Salverte, in a clever discussion on the legends of the middle ages, compares M. Lenoir's demonstration to the egg of Columbus; 'You have,' he says, 'established your opinions on proofs so clear and convincing, that we should be astonished that we had not previously discovered it, if we did not remember the anecdote of the egg, which is applicable to all discoveries supposed easy to be made—when they are made.'—*Mag. Encyclopedique*, An. 1812, Tom. I., p. 24 et sqq. I have little doubt that the coincidence between the mythological and legendary adventures of the dragon and its destroyer, had often been observed before M. Lenoir. Our own Gibbon, we shall see, had previously hinted the connection.

† P'Eres Zeus, the sun. It is remarkable, says Mr. Faber, that the story of Perseus and Andromeda is well known to the Hindoos. A pundit, being requested to point out in the heavens the Hindoo constellation of Parasica and Antarmada, immediately pitched upon that of Perseus and Andromeda.—*See Asiat. Researches*, Vol. III., p. 222. As for Perses, the fictitious son of Perseus, he was, like his father, no other than the sun: Περσην τον ἡλιον λεγει.—*Schol. Hesiod. Theog.*, p. 269. *Faber, Diss. on Cabiri*, Vol. II., p. 105. Sir Francis Palgrave says, that "Mythology has not been diffused from nation to nation, but all nations have derived their belief from one primitive system," which he finds to be Sabæism.—*Quart. Review*, 1820, Vol. XXII., p. 352.

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do their deities, by votive offerings. You appease the manes of the dead by wine and festivals. You celebrate the feasts of paganism, by observing days: and, in regard to their morals, you preserve them entire, and have altered nothing."*

Worship of the stars.

The mythological deities, of whose rites numerous relics are yet to be found in the Christian world, have repeatedly been traced to that idolatry, which, in the earliest ages, adored the host of heaven instead of the creator of the universe. The sun itself even furnished the Greeks and Romans with their generic appellation of divinity:† and to that planet Macrobius refers all the gods of the mythological

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* August. Oper. Contra Faustum Manichæum, Lib. XX., cap. 3. Robinson, Ecclesiast. Researches, ch. IX., p. 194.

† Mr. Burgess satisfactorily derives the name of Jupiter from Δεος πατηρ, *Deus pater;* but then he observes, that he was called *Diespiter*, not because he was *diei pater*, father of the day, but because he was *deus* or *dius pater*, God the father; for anciently *dius* signified not only a *god*, but also *day*, whence *diu* and *sub dio;* and thus *dies*, day, signified also *God;* for on comparing the etymologies (not those commonly received) of *Deus*, ἑως, *divus, dives, dius, dies, dis*, it appears that the names of *dies* and *dius* were originally synonymous; and that the name of *God* was denominated from *day*, or the *sun*. In support of this etymon, he cites some passages in which Jupiter is named as *Diespiter.—Plaut. Captiv.* II., 4, 1. [IV., 4, 1.] *Poen.* III., 4, 29, and IV., 7, 47; and *Hor. Od.* I., 34, 5, and *Od.* III., 2, 29. In these verses, he observes, Jupiter is introduced as the object of fear and adoration; the rewarder of the good, and the avenger of the impious. The proposed explanation, he says, will restore an appellation more consistent with those offices, by which he will be considered not as the *father* of *day*, but in a higher and more awful character, *the father of Gods and men;* and it will confirm the above explanation if we observe that Pluto (Dis) was also called *Diespiter*, not surely because he was father of day, but as the *dius pater*, the *Jupiter Infernus.—Study of Antiquit.*, p. 69, 70 note. Thus even in rejecting the usual etymology, the connection between the name of the sun and the heathen deity is confessed. There is another etymology of *dius*, from *dih*, a hawk, under the form of which the Egyptians, according to Porphyry, emblematized the sun; of *divus* from *dib*, a jackal, another solar emblem; and of Θεος, whence *deus*, from Θειν, to run, making those words synonymous with planet, from πλανειν, to wander; while ζευς has its root in ζαω, I live. The northern nations have the name of God, of which the German *Gott* is the principal variety, from the quality *good*, which is not the object of the senses, and which is more consistent with the divine nature

systems ;* but, without adopting this opinion in its full extent, it may be observed that Apollo, Mercury, Hercules, and Bacchus, who are each variously denominated in the eastern, western, and northern systems, are personifications of the sun, particularly at the commencement of the seasons, and that the rites, which were paid to them, seem to have been transferred to the north and south of Europe at different times, by emigrants from the oriental regions, in which their fabulous or symbolical adventures were feigned. We are not, therefore, to consider it extraordinary, that Celtic, Gothic, and Asiatic ceremonies, customs, and fables are frequently analogous to Grecian and Roman ; or that they are sometimes found blended together. Nothing is more certain than the existence of festivals celebrated by all these nations on the departure and return of the sun. "The natives of the polar circle," says Procopius, "enjoy and lose the presence of the sun at each summer and winter solstice during an equal period of forty days. The long night of his absence or death was the mournful season of distress and anxiety, till the messengers who had been sent to the mountain tops, descried the first rays of returning light, and proclaimed to the plain below the festival of his resurrection.† In like manner, and for the same reason, these periodical recurrences were celebrated by the Egyptians and others :—

Personifications of the sun.

Gothic and Egyptian solar rites.

> "Nam rudis ante illos nullo discrimine vita,
> In speciem conversa, operum ratione carebat,
> Et stupefacta novo pendebat lumine mundi :
> Tum velut amissis mœrens, tum læta renatis
> Sideribus."‡

than the coarse conceptions of the mythologists. But we are dealing with words only, and not with theology.

* Saturnal., Lib. I.

† Hist. Bell. Goth., Lib. II., cap. 15, apud Gibbon, Decline, Vol. VII., ch. 39. In note 42, our historian observes that, according to M. Bailly, the phœnix of the Edda, and the annual death and revival of Adonis and Osiris, are the allegorical symbols of the absence and return of the sun in the arctic regions.

‡ Manil. Astron., Lib. I., v. 64.

BOOK II.

Thammuz or Adonis, Bacchus, and Osiris, forms of the sun.

In the mystical language of the priests, the sun was personified,* and feigned to be slain by an implacable enemy, the emblem of winter, on his recession to the southern hemisphere: thus Adonis slain by the boar, Bacchus torn by the Titans, and Osiris persecuted by Typhon, are all typical of the same phenomenon, which was the subject of an annual festival in Syria.†

> " —— Thammuz came next behind,
> Whose annual wound in Lebanon allur'd
> The Syrian damsels to lament his fate
> In am'rous ditties all a summer's day;
> While smooth Adonis from his native rock
> Ran purple to the sea, supposed with blood
> Of Thammuz yearly wounded."‡

Hilaria.

The remains of these sombre festivals are still to be found in the customs which are observed by different nations at the brumal equinox, as are others of the gayer celebrations of the arrival of the vernal equinox, such as the *Hilaria* of the Romans, on the 25th of March, in honor of the Cabiric mother of the gods, which are perpetuated in some of the festivities at Easter. St. Gregory Thaumaturgus, who flourished about A.D. 270, was the first of those 'holy men' mentioned by Beletus,§ as having endeavoured to attach the people to the new faith, by permitting them to observe their ancient festivals under Christian appellations;

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* The principal personifications of this luminary are enumerated by Ausonius in his epigram on Bacchus.

> " Ogygia me *Bacchum* vocat;
> *Osirin* Ægyptus putat;
> *Mystæ* Phanacen nominant;
> *Dionyson* Indi existimant;
> Roma sacra *Liberum*;
> Arabica gens *Adoneum*;
> Lucaniacus *Pantheum*."

Epigr. XXIX. *Heidelb.*, 1688.

† " He brought me to the door of the gate of the Lord's house, which was towards the north, and, behold, there sate women weeping for Tammuz."—*Ezek.*, ch. VIII., v. 14. *Tamuz*, the sun, is also the name of tenth month of the Jews, which includes part of our May and June.

‡ Paradise Lost, B. I., v. 446.

§ Apud Durand. de Divin. Offic., Lib. III., cap. 8.

Objects of the early fathers.

but whether the good father and his pious coadjutors exercised a sound policy in perpetuating the superstition, while they merely directed it to another object, is not a topic for present discussion. Their purpose was to make proselytes, and to corroborate those who had already embraced christianity, and it succeeded. This method was subsequently adopted by Gregory the Great, whose express commands on the subject to the abbot Mellitus, are preserved by the venerable Beda.* At a subsequent period, the authority of the church was repeatedly exercised to remove the relics of paganism, which had thus been incorporated with the semi-christianity of the middle ages; but it was difficult to eradicate inveterate errors, for vanities, says Martin Lipenius, continue to adhere like bird-lime, while the virtues, which shine with splendour, quickly perish.† What the church attempted in vain, and the reformation failed to effect, will be very shortly accomplished by the powerful agency of a more widely diffused and rational system of education. The absurdities, noticed in the following pages, exist in scarcely any other than rural districts; and the childish and boisterous sports which delighted our undisciplined ancestors, have nearly all disappeared before the intellectual amusements and occupations now generally within the attainment of the bulk of the people.‡

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* Hist. Eccles., Lib. I., cap. 20.

† "Inveterata firmiter hærent; nec facile eradicantur, quæ diu radices egerunt. Vanitatum illecebræ, ut viscus, adeo tenaces sunt, nec quicquam citius perit, quam quæ honestorum splendore corruscant."—*Hist. Strenarum*, Æt. IV., sect. 1, *apud Græv. Thesaur.*, Tom. XII., p. 460.

‡ Of a different opinion is the author of an ancient poem called 'Now a dayes,' preserved in the Archiepiscopal Library at Lambeth:—

"We Englishmen beholde
Our ancient customs holde
More preciouser than golde,
Be clene cast away:
And other new be fownd,
The which ye may vnderstond
That causeth all your lond
So gretly to decay."

Biblioth. Lambeth MSS., Codex 159, art. 29.

BOOK II.

As the popular rites and superstitions, the "festa domestica," which accompanied the celebrations of the church, could not be conveniently noticed in the Glossary, they are here separately treated. The labours of Du Cange, of Bourne, and his editors and continuators, Brand and Ellis; of Strutt, Forster, Jamieson, and others, have almost superseded the necessity of an original investigation; but adopting, with proper acknowledgements, such of their discoveries and deductions as the subject seemed to require, a few additional facts, derived from personal information or escaping their researches, and several illustrations hitherto unnoticed, are interspersed through this essay. In some instances an attempt has been made, with the assistance chiefly of Bryant and Faber, to pierce those dark and remote ages of idolatry, which are unknown to the records of history, but of which, it is supposed, traces remain in existing languages and customs. The marginal authorities, indispensable in a compilation of this nature, are, when due to another, as carefully assigned to him, as those which are professedly quoted from him. Besides the justice, which obviously required this course, another reason existed equally imperious; an opportunity of verifying the borrowed quotations was not always to be obtained.

In a beautiful description of spring by its mythological concomitants, Horace has compressed within the limits of a single ode, the principal religious observances of that season.* His poem suggests a commodious method of treating the vulgar superstitions which accompanied the Christian festivals, without much disturbance of their order in the kalendar. The seasons themselves have had considerable influence in the production of stated observances, and it seems, therefore, adviseable to consider under each, those festivals which concur in that period, as much as possible according to the ancient rather than the modern distribution of the year. Analogous opinions, practices and superstitions will, by this means, be classed under a

* Od. I., 4. Solvitur acris hyems, &c.

general head, which will render reference to them more convenient in chronological investigations; for it is probable, that dates, hitherto obscure, may receive a new light from the ideas and recollections, which a collected arrangement is calculated to excite. To facilitate such investigations, the various names by which each festival is known to have been distinguished, are placed at the foot of the page.

Ancient distribution of the seasons.

As winter commences the year, the subjects of the following pages are treated from the beginning of that season, according to the ancient verses:—

> "Dat Clemens hyemem; dat Petrus ver Cathedratus;
> Æstuat Urbanus; Autumnat Bartholomæus."*

This division is not strictly correct; but it affords a convenient medium between the earlier distribution of the seasons by the Saxons,† and that which prevails in the present day, If on perusal, some matters appear puerile and absurd, and what superstition is not eminently so? let it be remembered, that they are mentioned with important objects in view, and that many of them, owing their origin to the universal adoration of the starry firmament, carry us into regions of antiquity too remote for the attainment of records. With respect to some other parts, an observation by the biographer of Peter the Great, on a childish ceremony, is strictly applicable: "These are trifling particulars; but whatever revives the remembrance of ancient manners and customs, is in some degree worthy of being recorded.‡

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* Du Cange, Glossar. Mediæv. Latin. Tom. I., col. 882.

† See Gloss. Dates, Art. *Æstatis, Autumni, Hiemis, Veris—Initium.*

‡ Smollett's Transl., ch. IX., p. 357.

Section II.

WINTER.

"Dat Clemens Hyemem ———."

BOOK II.

St. Clement.

THE festival *day of St. Clement*, November 23, was formerly considered as the first day of winter, in which were comprised ninety-one days.* From a state proclamation in 1640, it appears that processions of children were frequent on St. Clement's day; and in consequence of a still more ancient custom of perambulating the streets, on the night of this festival, to beg drink for carousing, a pot was formerly marked against the 23rd of November upon the old Runic or clog almanacs;† but not upon all.‡ The proclamation was "devised by the king's majesty, by the advys of his highness counsel, the xxii day of Julie, xxxiii Hen. viii., commanding the feasts of saint Luke, saint Mark, saint Marie Magdalene, Inuention of the Crosse and saint Laurence, which had been vsed, should be nowe againe celebrated and kept holie days." And, following the example of the synod of Carnot, which, in 1526, had decreed that no scholars, clerks, or priests should, under pretence of recreation, enact any folly or levity in the church, on the feast of St. Nicholas, St. Catherine, the Innocents, or any other day, and that the garments of the fools performing theatrical characters should be cast out of

Proclamation of Henry VIII. for holidays.

* IX. Kal. Dec. S'ci Clementis P'pæ & m'ris. Incipit hyems et habet xci. dies. See Kalend. Vitellius and Titus, infra. The Saxons considered November 7 as the commencement of winter, to which they allotted ninety-two days.—*Vide Bridfrith. Ramesiens. de Computo Eccles. MS. (Bibl. Ashmol. Cod.* 6682.) *Somn. Dict. Angl. Sax.* v. Tiw.

† Dr. Plott's Hist. Staffordsh.

‡ Gough's Camden, Brit., Vol. II., Pl. xvi., p. 499.

the church;* Henry concludes his proclamation thus:— "Where as heretofore dyuers and many superstitious and chyldysh obseruances haue be vsed, and yet to this day are obserued and kept, in many and sundry parts of this realm, as vpon saint Nicholas, saint Catherine, saint Clement, the holy Innocents, and such like, children be strangelie decked and apparayled, to counterfeit priestes, bishoppes, and women, and so be ledde with songes and daunces from house to house, blessing the people and gatheryng of money; and boyes do singe masse and preach in the pulpitt, with svche other vnfittinge and inconuenient vsages, rather to the derysyon than any true glory of God, or honor of his sayntes: The kynge's maiestie therefore myndinge nothinge so moche as to aduance the true glorie of God without vaine superstition, wylleth and commandeth that from henceforth all svch superstitious obseruations be left and clerely extinguished throwout his realme and dominions, for asmvche as the same doth resemble rather the vnlawfull superstition of Gentilitie, than the pure and sincere religion of Christe."

Prohibition of childish ceremonies.

To St. Clement the attributes of one or another of the many Vulcans, in whom antiquity rejoiced,† seems to have been transferred; for he is the patron saint of anchor smiths, as St. Crispin is that of cobblers, and the festival of each is celebrated by his pupillary artisans. At Woolwich an annual ceremony is performed by the blacksmiths and their apprentices in the dock yards, on the eve of St. Clement, who is represented by one of the latter, borne in a chair on the shoulders of six men. No explanation is given of this ceremony, nor is it known why St. Clement should be considered the patron of the trade. The *Vulcanalia* were celebrated on the 22nd of August, and the god was the tutelary deity of the kalends of September, so

Vulcanalia

* Bochill. Decret. Eccl. Gall., Lib. IV., tit. 7, cap. 43, 4, 6, p. 586. Warton, Hist. Engl. Poetry, Vol. III., p. 323 *note*.

† Cic. de Nat. Deorum, Lib. III., cap. 22.

BOOK II.

that there is no correspondence in the times of the festivals. The procession of the blacksmiths is probably a relic of the ancient village perambulations for liquor, and St. Clement may have taken the attributes of Vulcan, simply because they were not appropriated by any other saint.

Church processions revived.

Among the church processions revived by queen Mary, that of St. Clement's church, in honor of this saint, was by far the most splendid of any in London. The procession to St. Paul's, in 1557, "was made very pompous, with four score banners and streamers, and the waits of the city playing, and three score priests and clerks in copes. And divers of the Inne of Court were there, who went next the priests."*

St. Catherine.

The *day of St. Catherine*,† (November 25), was anciently observed by young women, who assembled to make merry, according to a custom which they called *Catherining*, and which probably originated in the religious processions, suppressed by the proclamation of the 33rd of Henry the Eighth. Like the processions of St. Clement, they were revived to endure a brief existence in the reign of queen Mary, and Strype has described several gorgeous pageants, among which is the procession of 1553, which was celebrated with five hundred great lights around St. Paul's steeple.‡

According to Andreas a Santa Theresa, the Carmelite author of a strange oration pronounced at Munich, in 1664, at the festival in honor of St. Joseph of Nazareth, philosophers pay their devotions to this saint. She was also the patroness of spinsters. The Normans apply a very old saying to a maid, who does not marry, importing that she will remain to attire St. Catherine:—"Elle restera pour coiffer Sainte Katherine."

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* Strype, Eccles. Mem., Vol. III., ch. 49, p. 377. Strutt, Warton, Vol. III., p. 322.

† See Gloss. of dates, *Sanctæ Catherinæ, vel Katerinæ Virginis Festum.*

‡ Eccles. Mem., Vol. III., ch. 39, p. 309—ch. 49, p. 377—ch. 5, p. 51, 57.

November 30 is devoted to *St. Andrew*,* the patron saint of Scotland, whose sons substantially, or at least dietically, differing from the Irish and Welsh, who, on the festivals of their respective patron saints, wear emblems derived from the vegetable kingdom, bear singed sheeps' heads in their annual procession in honor of the day. For this remarkable custom there seems to exist no other reason than the national partiality to this exquisite dainty as an article of food; and, in proof, we are informed by Sir John Sinclair, that in the summer season, many opulent citizens of Edinburgh resort to Dudington, a village in the vicinity, to feast upon this ancient Scottish dish, for which the place has long been celebrated. The use of singed sheeps' heads, boiled or baked, so common at Dudington, is supposed to have arisen from the practice of slaughtering the sheep, fed on the neighbouring hills, for the market, removing the carcasses to town, and burning the head and offals to be consumed on the spot.†

St. Andrew.

Singed sheeps' heads.

Persius, at least in Dryden's translation, mentions a similar delicacy, though without approbation, for he looks upon it as the miser's fare:—

> "——— Shall I be fed
> With sodden nettles and a sing'd sow's head?
> 'Tis holy day, provide me better cheer;
> 'Tis holy day, and shall be round the year."‡

St. Andrew's day is chiefly noted as indicating the first Sunday of Advent, and is marked in the Runic kalendar with the cross, called by heralds a saltier, in the form of the letter X; and as he is always depicted with a cross of this description, his name has been communicated to the saltier, "*Croix de St. André*," which is otherwise supposed

The saltier not St. Andrew's cross.

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* See Gloss. of dates, Arts. *Andermesse*; *St. Andrew's Day*; *Androismesse*; *Andyrs Day*; *Sancti Andreæ Festum.*

† Statist. Account of Scotl., Vol. XXIII., p. 359. Dr. Forster, Peren. Calend., p. 674.

‡ Pers. Sat. VI., ad fin.

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to represent a scaling ladder. That he is not fairly entitled to this coat-armour, ecclesiastical historians prove by appealing to the cross itself on which he suffered, which St. Stephen of Burgundy gave to the convent of St. Victor, near Marseilles, and which, like the common cross, is rectangular. The cause of the error is thus explained; when the apostle suffered, the cross, instead of being fixed upright, rested on its foot and arm, and in this posture he was fastened to it; his hands to one arm and the head, his feet to the other arm and the foot, and his head in the air.* After all, St. John Chrysostom, in his sermon on the festival of St. Andrew, says that the saint was crucified on an olive tree,† in consequence of which olive oil has long possessed a sacred repute among the vulgar.

Olive oil sacred.

Amatory divinations

From the *Regnum Papisticum* of Naogeorgus, translated by Barnabe Googe, in 1570, it appears that the peasant girls in ancient times, attempted to divine the name of their future husbands, by forcing the growth of onions in the chimney corner, and they ascertained the temper of the future spouse from the straightness or crookedness of a stick, drawn from a wood stack. Amatory divinations, it will be seen, were by no means peculiar in England to the season of Advent. In Germany, it is commonly believed that on St. Andrew's night and the nights of St. Thomas, Christmas, and New Year, a girl has the power of inviting and seeing her future lover. A table is to be laid for two persons, taking care, however, that there are no forks on it. Whatever the lover leaves behind him at his departure must be carefully preserved; he then returns to her who has it, and loves her passionately. It must, however, be carefully kept from his sight, because he would otherwise remember the torture of superhuman power, which he that night endured, and this would lead to fatal consequences. A fair maiden, in Austria, once sought at midnight, after

German legend of St. Andrew's night.

* Dr. Aikin's Athenæum, Vol. I., p. 140.

† Serm. 133. Ser. Collier, Dict. Art. *St. Andrew.*

performing the necessary ceremonies, to obtain a sight of her future lover; whereupon a shoemaker appeared, having a dagger in his hand, which he threw at her, and then disappeared. She picked up the dagger and concealed it in a trunk. It was not long afterwards before the shoemaker visited, courted, and married her. Some years after their marriage, she chanced to go one Sunday, about the hour of vespers, to the trunk, in search of something which she required for her work on the following day. As she opened her trunk, her husband came to her, and would insist on looking into it; she kept him off, until at last he pushed her away with great violence, looked into her trunk, and there saw his dagger. He immediately seized it, and demanded of her how she had obtained it, because he had lost it at a very particular time. In her fear and alarm, she had not the power to invent any excuse, so declared the truth, that it was the same dagger which he had left behind him on the night when she had obliged him to appear to her. Her husband hereupon grew enraged, and said with a terrible oath, —' 'Twas you then that caused me that night of dreadful misery!' and with that he thrust the dagger into her heart.

This popular tradition of Germany is translated by Mr. Thoms,* from Grimm's "Deutsche Sagen." In England, superstitious rites of this nature, were practised on other festival nights, and among the rest, on the vigil of St. Mark, but it was believed that during the whole term of Advent, fairies, witches, goblins, and malevolent spirits possessed their most formidable powers of annoying good christians, until, we shall find, they were temporarily quelled by the "hallowed and gracious time" of the eve of Christmas. In Lithuania, even to this day, an opinion prevails among persons of the middling classes, that dreams on the night before St. Andrew's day, which is properly called the eve of St. Andrew, are particularly prophetic.

* Lays and Legends of Germany, p. 39.

BOOK II.

St. Andrew. Charms and incantations.

In Normandy these superstitions are confined to the eight days before Christmas, which are named, *Les Avents de Noel.* The people in some of the cantons place bundles of hay under the fruit trees, and children, not twelve years of age, are sent with torches to set fire to the hay, which they perform, flourishing their torches among the branches, and continually crying out:—

" Taupes, cherilles et mulots,
Sortez, sortez de mon clos,
Ou je vous brule la barbe et les os:
Arbres, arbrisseaux,
Donnez-moi des pommes à miriot."

Of this exorcism, or charm, a translation has been made:—" Mice, caterpillars, and moles, get out, get out of my field: I will burn your beard and your bones: trees and shrubs, give me three bushels of apples." M. Cochin remarks that the fire is effective against the caterpillars, but as to mice and moles, he has discovered no convincing proof of the power of the young exorcists.* Their incantation is not much unlike a magical charm of the ancients, against the cantharides, or insects of the beetle kind, by which they thought their corn was destroyed:—

Φεύγετε κανθαρίδες, λύκος ἄγριος ὔμμι διώκει.

Fly, beetles, the ravenous wolf pursues you.

Our old authors mention a custom, that held on the Thursday three weeks before the Nativity, when boys and girls went about in troops, crying, " Advent! Advent!" and wishing a happy new year to the neighbours, who requited their benediction with money and fruit. The new year, at this period, began with the festival of the Nativity, which was the termination of Advent.

St. Nicholas.

The *festival of St. Nicholas*† is observed on the 6th of December, and is marked by several peculiarities which

* Time's Telescope for 1828.

† See Gloss. of Dates, *Sancti Nicholai Festa.*

connect the saint with the marine deities of Scandinavia, Greece, and Rome. He is said by Moreri to have been bishop of Myra, in the 4th century, and he was accounted a saint of the highest virtue, even in his earliest infancy. This saint has ever been considered the patron of scholars and of youth, of which the reason has been assigned by the Rev. W. Cole, from a Life of St. Nicholas, 3rd Edition, 4to., 1645. "An Asiatic gentleman, sending his two sons to Athens for education, ordered them to wait on the bishop for his benediction. On arriving at Myra with their baggage, they took up their lodgings at an inn, proposing to defer their visit till the morrow; but, in the mean time, the innkeeper, to secure their effects to himself, killed the young gentlemen, cut them into pieces, salted them, and intended to sell them for pickled pork. St. Nicholas being favoured with a sight of these proceedings in a vision, went to the inn, and reproached the landlord with the crime, who, immediately confessing it, entreated the saint to pray to heaven for his pardon. The bishop, moved by his confession and contrition, besought forgiveness for him, and supplicated restoration of life to the children. Scarcely had he finished, when the pieces reunited, and the resuscitated youths threw themselves from the brine tub at the feet of the bishop: he raised them up, blessed them, and sent them to Athens, with great joy, to prosecute their studies."*

St. Nicholas.

In old representations, as in that of the Salisbury Missal of 1540, fo. xxvii,† the bishop is always depicted along with the children rising from the tub. The common people, however, in Catholic countries, generally misunderstood these figures, and regard the boys in the tub as sailors in a boat, a mistake which derives apparent corroboration from the belief that St. Nicholas is the patron of mariners; thus, in the Norman-French life of the saint, he is distinctly

Patron of sailors.

* Hone, Anc. Myst., p. 193.

† Engraved in Hone's Every Day Book, Vol. I.

BOOK II.

St. Nicholas.

said to afford his aid to travellers by sea as well as by land, who require his assistance:—

"Seynz vos ke alez par mer,
De cet barun oiez parler,
Ke tant est par tut socurable,
E ke en mer est tant aidable."

And, in a storm described in this legend or romance, the sailors, "miserable and weary, often cry out, often they invoke St. Nicholas, saying, Help us, O lord St. Nicholas, if thou beest such as men say." At length the saint appeared, and stood close to them in the vessel:—

"Souent se claiment cheitiff e las.
Souent dient sein Nicholas.
Sucurez nus sein Nicholas sire.
Si tel es cum oum dire.
A taunt uns houme lur aparutt
Ke en la nef iuste eus se estutt."*

Nick, a form of Odin.

According to the Scandinavian mythology, the supreme god Odin assumes the name of Nick, Neck, Nikkar, Nikar, or Hnikar, when he acts as the evil or destructive principle. In the character of Nikur, or Hnikudur, a Protean water sprite;† he inhabits the lakes and rivers of Scandinavia, where he raises sudden storms and tempests, and leads mankind into destruction. Nick, or Nickar, being an object of dread to the Scandinavians, propitiatory worship was offered to him, and hence it has been imagined that the Scandinavian spirit of the waters, became in the middle ages St. Nicholas, the patron of sailors, who invoke his aid in storms and tempests.‡ This supposition, which will be advanced to a degree of probability almost amounting to certainty, receives countenance from the great devotion still felt by Gothic nations towards St. Nicholas, to

* Apud Hickes, Thesaur., Tom. I., p. 146 and 149.

† "Hnikari edur Nikar: Nikur edur Hnikudur."—*Edda Islandorum, Dæmesaga* 3. "Hnikudur," says Snorro, "som er selsom *varius, inconstans.*"

‡ Quarterly Rev., Vol. XXII., p. 260, 261.

whom many churches on the sea shore are dedicated. The church of St. Nicholas, in this situation at Liverpool, was consecrated in 1361, and, says Mr. Baines, "in the vicinity there formerly stood a statue of St. Nicholas, and when the faith in the intercession of saints was more operative than at present, the mariners were wont to present a peace offering for a prosperous voyage on their going out to sea, and a wave-offering on their return; but the saint, having lost his votaries, has long since disappeared."*

St. Nicholas.

Votive offerings for prosperous voyages,

To these churches, in many countries, the seamen who have suffered shipwreck resort to return thanks for their preservation, and to lay some gift upon the altar, or to hang up votive tablets representing the danger from which they have escaped, in gratitude to the saint for the protection granted to them, and in fulfilment of the vows made to him in the midst of the storm. Hence Leucius, in the Absurda of Erasmus, having escaped shipwreck, says that he is proceeding forthwith to the church, in order to dedicate a piece of an old sail cloth to St. Nicholas.† The custom of suspending tablets is probably taken immediately from the Romans, who had it with other superstitions from the Greeks; for we are told that Bion, the philosopher, was shown several of these votive pictures suspended in a temple of Neptune near the sea shore. Cicero briefly notices this custom,‡ and Horace describes it:—

and escape from shipwreck.

——"Me tabula sacer
Votiva paries indicat uvida
Suspendisse potenti
Vestimenta maris deo."§

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* Hist. Lanc., Vol. IV., p. 63.

† Quo eam, rogas? in templum, veli partem dicaturus divo Nicolao.

‡ "Hæc enim me una ex hoc naufragio tabula delectat."—*Epist. ad Attic,* Lib. IV.

§ Carm., Od. I., 5.—The old scholiast states, that "Vidimus autem quoddam quosdam hodie quoque in tabulis pingere suos casus, quos in mari passi sunt, atque in fanis marinorum deorum ponere. Sunt autem qui vestem quoque ibi suspendunt diis eam consecrantes."—*Apud M. Gesner,*

BOOK II.

St. Nicholas.

" My fate the pictur'd wreck displays;
The dripping garments that remain
In mighty Neptune's sacred fane,
Record my glad escape, my grateful praise."
Boscawen.

The modern mariners of Greece substitute St. Nicholas for Neptune; and an interesting historical anecdote is connected with the subject. The name of Kanaris, the Greek naval hero, was almost unknown among his fellow-countrymen, until he signalized himself in January, 1828, by setting fire to the Turkish admiral's ship, which had a crew of 2200 men on board at the time, in the roads of Chios. His own men, upon descrying the great Turkish fleet in that road-sted, attempted to compel him to sheer off. " If ye have coward souls," exclaimed their gallant commander, " throw yourselves into the sea, and shelter yourselves behind yon rocks. I shall remain on board and die without you." These words recalled their sinking courage, and they swore to live or die with him. It happened to be the month of Ramazan, when the faithful, after keeping their mouths closed from sun-rise to sun-set, retaliate for the penance by passing the night in all kinds of merriment and debauchery. The night in question had, therefore, collected a host of Turkish officers of considerable rank on board the admiral's ship, as visiters. It was pitch dark when Kanaris made his fire-ship fast to the vessel, set fire to her, and jumped into his launch; the flames spread rapidly, and Kanaris, who was at no great distance from the enemy, called out to them, " Hollo there! how do you relish the Ramazan illumination?" Then laying his best

Anecdote of Kanaris

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in locum. They also carried the pictured story of their misfortune round their necks, and begged charity in the streets:—

"—— Cæteri tabulam suam
Portant rogantes victum."
Phædr. Lib. IV., Fab. 21.

During the last war, such a practice, with respect to other disasters at sea, was by no means uncommon in England.

hands to the oar, he beheld the Turkish admiral's ship, with the Kapudan Pasha and every soul on board, blown into the air. Kanaris, on the other hand, had a barrel of gunpowder as his messmate, as a resource for ridding himself of life, rather than fall into his adversaries clutches in the event of their giving him chase; but they were in no mood for the experiment, and he was consequently enabled to gain the harbour of Ipsara the next morning, where his fellow-countrymen welcomed him with loud acclaims and discharges of musquetry and cannon. As soon as he got on shore, he made his way to St. Nicholas's church, where he returned the saint fervent thanksgivings for the succour he had vouchsafed him, and presented a votive offering of two wax tapers at his shrine.*

St. Nicholas.

It was also customary among the Romans to consecrate little marble ships to *Jupiter Redux*, in gratitude for their safe return from sea. The convertibility of the characters of heathen deities is not, since the learned labors of Bryant and Faber, a point to be demonstrated; the Jupiter Redux is here no other than Neptune. On the Cœlian hill, where anciently stood the temple of Jupiter Redux, our lady of the ship, *Santa Maria della Navicella*, now receives the homage of her naval votaries. Before her chapel, Pope Leo the Tenth, moved either by Christian piety or classical enthusiasm, erected a marble ship, to record the dangers which he had escaped in a storm at sea. Fragments of ancient votive ships have often been discovered in the soil of this spot; but the modern Italian traveller, on his return, presents to *S. Rocco*, or *S. Antonio Abbate*, or to some favorite Madonna, the gaudy representation of his own perils and adventures.†

Ships consecrated to Jupiter Redux.

A writer in the Encyclopædia Americana (*Art.* Navigation) has the following appropriate observations on this

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* United Service Journal, Feb., 1836.

† Kalcidoscope, Vol. III., p. 362. Liverpool, 1823, 4to.

BOOK II.

custom:—"There is much that is beautiful in these simple acts of piety; but, except in some Catholic countries of the Mediterranean, where pictures of rescue and garments are still hung before the shrine of an invoked intercessor, and where processions are still made, after escape from shipwreck, none of those touching customs now remain. What can be more beautiful than the grateful sense of divine interference with which Columbus and his followers hasten to fulfil their vows after their safe arrival from Palos? Such piety, if it availed not to avert present danger, at least served to inspire confidence to meet it; and, when past, the gratitude which it occasioned must have tended at once to refine the sentiments and ennoble the heart."*

St. Nicholas.

The Anactes.

Reverting to the north,—the correspondence of the offices of St. Nicholas and the Nick-ar or Neck-ar of Scandinavia, with those ascribed to the marine deities of Greece and Rome, is the consequence of their common origin in the mysteries of the Cabiri, or the great gods of Phœnicia, Samothrace, Egypt, Troas, Greece, Italy, and Crete. Of these were Castor and Pollux, whom both Plutarch and Pausanias style *Anactes*, kings or chiefs. "As for the word *Anak*," says Mr. Faber, "it is evidently not a Grecian, but a Phœnician term, and seems to be compounded of Ain-ac, *the fountains of the ocean*, as the similar appellation of *Titan* is of Tit-ain, the fountains of the deluge."† According to Hyginus, the privilege of preserving mariners from storms at sea, was conferred upon these Anactes by Neptune,‡ who was also one of the Cabiric deities, and whose festivals, the *Neptunalia*, were celebrated on the 5th, as that of St. Nicholas was on the 6th of December. The influence of the Anactes over the tempestuous ocean is beautifully described by Homer in his hymn to the Dioscuri, and by Horace:—

Castor and Pollux.

Neptunalia.

* The Sea-Service, p. 73. Lond., 12mo., 1834.

† Faber, Diss. on Cabiri, Vol. II., p. 209.

‡ Anak is supposed to be Neptune by Mr. Faber, p. 210.

St. Nicholas.

"Dicam et Alcidem, puerosque Ledæ
Hunc equis, illum superare pugnis
Nobilem; quorum simul alba nautis
Stella refulsit,
Defluit saxis agitatus humor,
Concidunt venti; fugiuntque nubes;
Et minax (sic Dî voluere) ponto
Unda recumbit."*

Thus ably translated, or rather paraphrased, by Dr. Francis:—

"Alcides' labors, and fair Leda's twins,
Famed for the rapid race, for wrestling famed,
Shall grace the song; soon as whose star benign
Through the fierce tempest shines serene,
Swift from the rocks down foams the broken surge,
Hush'd fall the winds, the driving clouds disperse,
And all the threatening waves, so will the Gods,
Smooth sink upon the peaceful deep."

Naharvali.

There is also a circumstance too remarkable to be omitted here, that the Naharvali, a people of ancient Germany, worshipped gods, whose names, translated into the Roman language, were Castor and Pollux.†

A curious monument, dug up at Este, represents a vow performed to these deities by Argenidas. They are carved standing upon a pedestal, while Argenidas is offering to them two pateræ upon an altar, the lower part of which exhibits a hog in bass-relief. In the back ground is a dismasted vessel floating upon the waves; and upon the land are four naked figures, which appear to have just emerged from the water. Behind them is an Anakeion, or temple of the Anactes, as we may conclude from the Greek letters KEION yet remaining; and over the head of Argenidas is a serpent. The features of the deities and their votary are entirely obliterated by the injuries of time.‡

The traditions and fables, borne by the Cabirian priests,

* Od. I., 12, 25.

† Tacit. de Morib. Germ., cap. 43.

‡ Montfaucon, Antiquit. in Supplem., p. 103. Faber.

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St. Nicholas.

wherever they wandered over the earth, have in many cases undergone more violent mutations than the corruption of the appellation Anak into Nick or Neck; and the Scandinavians, in assigning to this deity or sprite an influence over the waters of the ocean, preserved to him in the north the attributes which he enjoyed in the east; nor is it singular to find that he gives denomination to the river Neckar, in Suabia, and to several towns and villages in the west of Germany. As the argonautic *Anak*, a chief, bore a secondary rank among the mythological divinities, being of the class of heroes, we find the Scandinavian Neck or Nick correspondently designated *Hold Nick-ar*. This term was imported by the Danish vikingr, kings of the sea, or pirates, when they effected a settlement in this country. The subjugated Saxons applied the title *hold*, which was in one sense equivalent to their own hæleð, to any Danish chieftain; but *Hold Neck-ar* or *Hold Nikke*, in time degenerated into the ludicrous expression, *Old Nick*. Whether St. Nicholas ever existed or not, the resemblance in the sound of his name to that of Nikke is sufficient to account for his reception among the mariners of the middle ages as their tutelary saint, and for the substitution of his name in the place of Neptune by the seamen of modern Greece. In short, we seem to be warranted in concluding, that the festival of St. Nicholas is a perpetuation of the Neptunalia, and affords another, and not the least remarkable instance of the adaptation of ethnical superstitions to the prejudices of early Christians.

Old Nick.

The horse, a water-sprite, and solar emblem.

In the mythology of Scandinavia, which is the foundation of all our popular creeds, Nickar is represented as "a dangerous water-sprite, who appears as a horse, a mermaid, or a beautiful girl, to entice people to their destruction. He is supposed by some, however, not to do it out of ill will, but in order to procure companions in the spirits of those who are drowned."* The mermaid and girl seem to

* Leigh Hunt, on Fairies, London Journ., Vol. I., p. 209.

be modern embellishments, but the horse, which was one of the emblems of the sun, bore a part equally conspicuous in the mythological systems of the north and the east. From the sacred *Hipha*, the designation of an emblem of the sun, the Greeks formed their *Hippa*, [a mare,] who, as well as Isis, was the nurse of Bacchus. Mercury is sometimes denominated Hipparcheus, and under the appellation of Odin, the northern nations feigned him to possess a wonderful horse, Sleipner, produced with eight legs,* the number of the Cabiric deities, when the gods were endangered by the giants, the Titans of the eastern system.† Among the transformations of the Indian Devi, or *Nature*, she appeared as Prabha, or *Light*, and assuming the shape of Aswini, a *Mare*, which, says the *Nasatya Sanhita*, is the first of the lunar mansions, she was approached by the sun in the form of a horse. She gave birth to twins, the Castor and Pollux of India, who, when represented as an individual, seem to be *Esculapius*, or Aswiculapa, the chief of the race of Aswi;‡ and Esculapius, as well as Apollo, was a form of the sun. In like manner Adonis is said to have embraced Dia, (the Devi of India,) in the form of a horse.§ It should also be noticed that Vishnou, the sun, was feigned to assume the form of this animal.

The Danish peasantry, in the time of Olaus Wormius, describes the Nökke (Nikke) as a monster with a human head, dwelling both in fresh and salt water. Where any one was drowned, they said *Nökken tag ham bort;* the Nökke took him away.‖ The Icelandic Neck, kelpie, or water spirit, is called Nickur, and Hnikar, one of the names of Odin in the Edda. He always appears in the

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* Edda Islandorum, Dæmesaga 14, 35 and 36.

† See the 7th chapter of Faber's Dissert. on Cabiri, Vol. II.

‡ Capt. Wilford, Asiat. Res., Vol. III., p. 168.

§ Ειναιος ιππια λεκτρα φερει περραιβιδι Διγ.—*Nonni Dionys.*, Lib. VII., p. 134. *Dia* is a mere inflection of *Devi.*—*Faber*, Vol. II., p. 297.

‖ Keightley, Fairy Mythology, Vol. I., p. 235 note.

BOOK II.

St. Nicholas. O'Donoghue of Ireland, the northern Neck.

form of a fine horse, on the sea shore. If any one is so foolish as to mount him, he gallops off, and plunges into the sea with his burden.* O'Donoghue, the water sprite, who rides on horseback upon the lake of Killarney, appears to be no other than Odon Nökke Hybernicised. He still exists, though Stagnelii, a Swedish poet, quoted by Mr. Keightley, states that:—

> " Ei Necken mer i flodens vaagor quäder,
> Och ingen Hafsfru bleker sina kläder
> Paa böljans rygg i milda solars glans."
>
> " The Neck no more upon the river sings,
> And no mermaid to bleach her linen flings
> Upon the waves in the mild solar ray."

St. Nicholas patron of spinsters.

Among the Normans of the twelfth century, St. Nicholas was regarded as the peculiar patron of spinsters, and the maidens of Bayeux have yet a proverbial distich, by which they invoke him to procure them a speedy marriage:—

> " Patron des filles, Saint Nicolas
> Mariez nous, ne tardez pas."†

The same opinion of his capability in this way, prevailed in England in the fifteenth century, and we learn from a curious passage in bishop Fisher's Sermon on the Months Minde of Margaret, countess of Richmond, that she " praied to S. Nicholas, the patron and helper of all true maydens," when she was nine years old, about the choice of a husband; and that the saint appeared in a vision, and announced the earl of Richmond.‡

Origin of the notion.

This notion originated in a legend, quoted by Hospinian, who remarks, that it was common for parents, on the eve of St. Nicholas, to convey secretly presents to their children, who were taught to believe that they owed them to the

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* Ibid, Vol. I., 234.

† M. Pluquet, Contes Populaires, &c. Rouen, 8vo., 1834.

‡ Warton, Hist. Engl. Poetry, Vol. III., p. 323 note.

kindness of St. Nicholas and his train. This custom, he says, is owing to the legend of that saint's having given portions to three daughters of a poor citizen, whose necessities had driven him to an intention of prostituting them; which the saint prevented, by privately throwing, at night, a purse through the father's bed-chamber window, to enable him to apportion them honestly.

St. Nicholas.

In a Norman-French life of St. Nicholas, it would seem that the father, who could contemplate the prostitution of his children, was enriched by the unscrupulous, but benevolent saint:—

> " Sein Nicholas sen ua a taunt,
> Li houmez remyst leez e joyaunt,
> Ke turne fu de pouertie
> E ses files de mauuestie."*

Naogeorgus has noticed both the legend and the custom:—

> " Saint Nicholas monie vsde to give to maydens secretlie,
> Who that be still may vse his wonted liberalitie:
> The mother all their children on the Eeve do cause to fast,
> And when they euerie one at night in senseless sleepe are cast,
> Both apples, nuts, and payres they bring, and other thinges beside,
> As cappes, and shoes, and petticoates, with kirtles they hide,
> And in the morning found, they say, 'St. Nicholas this brought,' &c."

St. Nicholas, for some reason not very obvious, was also the patron of the parish clerks of London, who were incorporated into a guild about 1240, by Henry the Third. Uniting the performance of *Mysteries*, or sacred plays, with their proper avocations, they were formerly of higher importance than they are at present; and the parish of Clerkenwell, a name compounded of the old English plural of *clerk* and *well* is so called, history informs us, from the spring there situated, round which the parish clerks of London, in olden time, enacted their mysteries.

Mysteries performed at Clerkenwell.

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* Vita S. Nicolai, apud Hickes, Thesaur., Tom. I., p. 154.

BOOK II.

St. Nicholas. Boy Bishop.

The election and investment of the *Boy Bishop*, on St. Nicholas Day, and also on the Holy Innocents, or Childermas, certainly proceeded from the festival of subdeacons.* "It does not appear," says Strutt, speaking of the former, "at what period this idle ceremony was first established, but probably it was ancient, at least we can trace it back to the fourteenth century [thirteenth century]. In all the collegiate churches, it was customary for one of the children of the choir, completely apparelled in the episcopal vestments, with a mitre and crosier, to bear the title and state of a bishop. He exacted a ceremonial obedience from his fellows, who, dressed like priests, took possession of the church, and performed all the ceremonies and offices which might have been celebrated by a bishop and his prebendaries: Warton, and the author of the MS. which he has followed, add, 'the mass excepted;' but the proclamation of Henry VIII.† for the abolition of this custom, proves they did 'singe masse.'"‡ As St. Nicholas was the patron of scholars, it was customary in many places for the scholars on the feast day of this saint to elect one of their number to play the boy-bishop, with two others for his deacons. He was escorted in his mitre by a solemn procession of the other boys to church, where he presided at the worship, and afterwards he and his deacons went about singing from door to door, and collecting money; not begging, but demanding it as a subsidy. In 1274 the council of Nice prohibited this mock election, though so late as the time of Hospinian, who wrote in the seventeenth century, it was customary at schools, dedicated to Pope Gregory the Great, who was a patron of scholars, for one of the boys to be his representative on the occasion, and to act as pope,

Mock pope and cardinals.

* Gloss. of Dates, *Festum Hypodiaconorum;* it is also called *Festum Fatuorum; Festum Stultorum; Fête des Fous; Festival of Fools; Libertas Decembrica*, &c.

† Vide suprà, *St. Clement's Day*, p. 61.

‡ Glig-Gamena Angel-Theod, or Sports and Pastimes, B. IV., ch. 3 sect. 10.

with some of his companions as cardinals. At the cathedral of Salisbury, it appears that the boy-bishop held a sort of visitation, and maintained a corresponding state and prerogative; and he is supposed to have had power to dispose of prebends that fell vacant during his episcopacy, which continued from the feast of St. Nicholas to the eve of the Innocents, December 27. If he died within this space, he was to be buried like other bishops, in his episcopal ornaments; his obsequies were solemnized with much pomp, and a monument was erected to his memory, with his episcopal effigy. More than a century and a half ago, a boy-bishop's monument in stone was discovered in Salisbury cathedral. In the statutes of this cathedral, on the state of the choristers, it is ordered that the boy-bishop shall not make any visit, but remain with his companions in the common-house, unless he be invited, as a chorister, to the canon's house for the sake of enjoyment [solatii]. His talents as a singer seem to have been of consequence: in the church of York no chorister was to be elected boy-bishop, who had not a clear and unbroken, or youthful voice. Not only did this ceremony exist in the cathedrals, but in almost every parish church. On December 7, 1229, the morrow of St. Nicholas, the boy-bishop in the chapel at Heton, near Newcastle-upon-Tyne, said vespers before Edward the First, then on his way to Scotland, who gave a considerable present, to him and the boys that sang with him. Another juvenile bishop, in the reign of Edward the Third, received a present of 19s. 6d. for singing before the king in his private chamber on Innocents' Day, December 28. A statute of St. Mary Overy, a collegiate church, dated 1337, restrains the boy-bishop from going in procession beyond the limits of his own parish. In the will of Thomas Rotheram, archbishop of York, dated in 1481, is a bequest to the college of that place, of a mitre of cloth of gold with two silver enamelled "knoppes," to be worn by the "*Barnes Bishop.*"* Mr. Baker remarks

St. Nicholas.

Bequest of a mitre for the boy bishop.

* "Item unam mitram de clothe of goold, habentem 2 knoppes arg.

BOOK II.

St. Nicholas.

upon the legacies in this will, that, "Among the rest occurs a myter for the barne-bishop, of cloth of gold, with two knops of silver gilt and enamyled, which shews the great concern they had for that little bishop, when one was to be appointed only out of six choristers, and in a country village. I had thought that custome had been confin'd to cathedral churches, and that a mock bishop was only to appear where there was a true one; but it seems that piece of superstition extended further."* Warton quotes the fragment of a *Computus* of Hyde Abbey, near Winchester, which is at variance with the assertion made by himself and Strutt, that the boy-bishop did not perform mass; it is a disbursement in 1327, for feasting the boy-bishop, who celebrated mass on St. Nicholas day.† Dr. Colet, dean of St. Pauls, countenanced the idle farce, and in the statutes of the school, founded by him at St. Paul's in 1512, he expressly ordains that his scholars "shall, every Childermas Day, come to Paules churche and heer the chylde-bysshop's sermon, and after be at hygh-masse, and each of them offer a penny to the childe-bysshop, and with them the maisters and surveyors of the scole."‡ As patron of scholars, St. Nicholas has a double feast at Eton college, where in catholic times, the scholars to avoid interfering, as it would seem, with the boy-bishop on St. Nicholas's day, elected their boy-bishop on St. Hugh's day, in November.§

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enameld, dat. ad occupand. per Barnes Bishop."—*Lib. Nig. Scacc.*, p. 674. Ed. Hearne. This is, perhaps, the same mitre which is named in the inventory of jewels and valuables belonging to the cathedral of York :—"Item una Mitra parva cum *Petris* pro Episcopo Puerorum."—*Dugd. Monast. Anglic.*, Tom. III., p. 169, col. 2. The tarnished silver knobs seem to have been mistaken for stones.

* Ibid., p. 686.

† Hist. Engl. Poetry, Vol. II., p. 375 note.

‡ Ibid., Vol. I., p. 248. Vol. III., p. 390. Knight's Life of Colet, p. 362.

§ It was not always so, for by the statutes of Eton, in 1441, it was permitted that all the holy offices, except mass, should be celebrated on the feast of St. Nicholas, but by no means on that of the Innocents, [doubtless for the reason assigned in the text,] by the boy-bishop, chosen annually for this purpose; and the same clause is in the statutes of King's College, Cam-

Brande, indeed, is of opinion, that the anniversary *Montem* at Eton is merely a corruption of the boy-bishop and his companions; the scholars being prevented by the edict of Henry the Eighth, from continuing that ceremony, gave a new face to their festivity, and began their pastime at soldiers, and electing a captain. Even within the memory of persons living in 1777, when Brande wrote, the *Montem* was kept a little before Christmas, although now held on Whit-Tuesday. The pageantry of the boy-bishop was revived, with other prohibited ceremonies, by Queen Mary, and in 1554 an edict was issued by the bishop of London to all the clergy of his diocese, to have a boy-bishop in procession.* Warton mentions a poem by Hugh Rhodes at that period, entitled, "The Song of the Chyld-Bysshop, as it was songe before the queenes maiestie in her priuie chamber at her manour of St. James in the Feeldes on Saynt Nicholas day and Innocents day this yeare now present [1555] by the Chylde Bysshop of Paules Churche with his company."† Strype says, that in 1556, "On S. Nicholas Even, Saint Nicholas, that is, a boy habited like a bishop, *in pontificalibus*, went abroad in most parts of London singing after the old fashion, and was received with many ignorant but well disposed people into their houses; and had as much good cheer as ever was wont to be had before."‡ After the queen's death the idle ceremony was totally discontinued. Mr. Brayley reasonably conjectures as to the "chylde byshop's sermons," that "Probably these orations, though affectedly childish, were composed by the more aged members of the church."§

St. Nicholas. Eton Montem.

St. Tibba's Day, December 14, was anciently celebrated *St. Tibba*

bridge, both being adopted from those of Winchester.—*Warton*, ut suprà, Vol. II., p. 389.

* Strype's Eccl. Mem., Vol. III., ch. 25, p. 202.

† Ut suprà, Vol. III., p. 321.

‡ Ut suprà, Vol. III., ch. 39, p. 310.

§ Lond. and Middles., Vol. II., p. 229.

BOOK II.

in Rutlandshire by fowlers and falconers, who regarded the saint as their peculiar patronness. Camden mentions the town of Rihall as particularly addicted to this superstitious observance,* and the passage, which is strongly expressed, was ordered to be expunged from his *Britannia*, by the *Index Expurgatorius*, printed at Madrid in 1612, by Louis Sanchez.

St. Tibba.

St. Ignace. *St. Ignace's Day*, December 17. At Sandwick, in the Orkneys, it is usual, by a very ancient custom, for every family to kill a sow, whence this day is called *Sow Day*. *Sow Day.* As to the custom, it has probably some reference to the heathen worship of the sun, to which among the northern nations, the male of this animal was sacred.

St. Thomas On *St. Thomas's Day*,† December 21, the musical festivities of Christmas usually begin in most Christian countries, especially that sort of nocturnal music commonly *Waits.* called *waits*, and corruptly *wakes*,‡ which continue in many parts of England till Christmas. The pious songs at this *Carols.* period, usually termed *Christmas Carols*, are of very high antiquity. Bishop Taylor remarks that the "Gloria in excelsis," sung by the angels to the shepherds at the Nativity, was the earliest. Within the last century, they have become much less common in England; but formerly, on Christmas Day they took place of psalms in all the churches, especially in the afternoon service, the whole congregation joining; and, at the end, it was usual for the clerk to de-

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* "Rihall, ubi cum majores nostros ita fascinasset superstitio, ut Deorum multitudine Deum verum propemodum sustulisset, Tibba minorum gentium Diva, quasi Diana ab aucupibus utique rei accipitrariæ præses, colebatur."—*Britan.*, 8vo., Lond. Edit. 1590, p. 419.

† *St. Thomas Day of Ynde; Mumping Day.*

‡ Wakes are vigils. Waits were originally watchmen, and afterwards minstrels at the king's court. The name seems to be taken from the old French *guetter*, [to watch]. In the old play, "The Historie of Promos and Cassandra," 1578, the carpenter is instructed to "erect a stage, that the wayghtes in sight may stand."—*Strutt, Sports and Pastimes*, Introd. sect. xxiii.

clare in a loud voice his wishes for a merry Christmas and a happy new year.* Mr. Hone asserts, that in Scotland, where no church feasts have been kept since the days of John Knox, the custom of carolling is unknown; but in this he is not altogether accurate. The "Caralles," it is true, were prohibited by act of parliament, as well as the *Gysars*, a term applied to those who disguised themselves about this period; but, until the present day, in Perthshire the last night of the year is called *Carol Ewyn*, because young people go from door to door singing carols, in return for which they receive small cakes baked for the occasion.

St. Thomas

Carol Ewyn.

In Wales the custom is still retained to a greater extent than in England; and, at a former period, the Welsh had carols adapted to most of the ecclesiastical festivals, and the four seasons of the year; but they are now limited to that of Christmas. On the continent the custom is almost universal.

At the village of Thornton, near Sherbourne, in Dorsetshire, a custom obtains among the tenants of the manor, who deposit five shillings in a hole in a certain tombstone in the churchyard, which precludes the lord of the manor from taking the tithe of hay during the year. This must invariably be done before 12 o'clock on this day, or the privilege is void.

A custom, called *Going a Gooding*, formerly prevailed in England on this day; women begged money, and in return, presented sprigs of palm and bunches of primroses.† In Herefordshire they *go a mumping*, or begging in a similar manner.

Gooding.

Mumping.

The *Eve* or *Vigil of the Nativity*, December 24, which closed the old year, was long marked by a superstition, of which the memory, preserved by the favorite dramatist of England, will live when all the other popular rites, cere-

Christmas.

* Gilbert's Ancient Christmas Carols, with their Tunes.

† Gent. Mag., April, 1794.

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monies, and opinions of this period shall be buried in oblivion. "Shakspeare," Mr. Hunt beautifully remarks,* "has touched upon Christmas Eve, with a reverential tenderness, *sweet as if he had spoken it hushingly*:"—

Christmas.

Cock Crow

> "Some say, that ever 'gainst that season comes
> Wherein our Saviour's birth is celebrated,
> The bird of dawning singeth all night long:
> And then, they say, no sprite dares stir abroad;
> The nights are wholesome; then no planets strike,
> No fairy takes, nor witch hath power to charm;
> So hallowed and so gracious is the time."

Prudentius, early in the fourth century, noticed the terror with which the voice of the cock inspired the wandering spirits of the night with terror:—

> "Ferunt vagantes daemonas
> Laetas tenebris noctium
> Gallo canente, exterritos,
> Sparsim timere et credere."†

It has been supposed that the song of the cock is heard on Christmas Eve in celebration of the divine ascent from hell, which the Christians in the time of Prudentius believed to have taken place during the tranquillity of the night, when no sound was heard but that of the rejoicing bird:—

> "—— Quod omnes credimus,
> Illo quietis tempore,
> Quo gallus exsultans canit,
> Christum rediisse ex inferis."‡

The ghost of Helgi Hundingsbana (the slayer of Hunding), in the Scandinavian Edda, collected in the eleventh century, assigns the crowing of the cock as the reason for his return to the hall of Odin, or the sun:—

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* Lond. Journ., Vol. I., p. 305.

† Hymn I. Ad Galli Cantum, v. 37, Edit. Parmæ, 1788.

‡ Ibid., v. 65.

" 'Tis time now to ride
To the reddening road,
To let my pale steed
Tread the air-path.
O'er the bridges of heaven,*
The sky must I reach
Ere the cock of the hall
Wake the heroes up."†

And Bürger's demon horseman, in correspondence with this notion, appropriately finds that he and his infernal steed must, like " the buried majesty of Denmark," speedily depart, because the cock is heard to crow :—

" Rapp'! Rapp'! Mich dunkt der Hahn schon rufft,
Bald wird der Sand verinnen."‡

The Cock sacred to the sun.

This widely spread superstition is, in all probability, a misunderstood tradition of some Sabæan fable. The cock, which seems by its early voice to call forth the sun, was esteemed a sacred solar bird; hence it was also sacred to Mercury, one of the personifications of the sun. Nergal, the idol of the Cuthites, considered by Selden to be a symbol of the sun, was worshipped under the form of a cock.§ The anecdote of Socrates, which the elder Racine has so well explained,‖ has rendered it sufficiently notorious that the cock was sacred to Esculapius, whom we have shown to be a solar incarnation; and the story of the metamorphosis of Alectryon, by Lucian, equally proves its intimate connection with this luminary in mythology.

The ceremonies which take place in some countries, and which were formerly general on this day, Dr. Forster observes, are of the most pleasing character, and serve to amuse in this dreary season. The houses and churches bedecked with evergreens and their beautiful berries, the merry carols sung about the villages, the waits or night music, and the cheerful bells, which commence their music

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* Bifröst, the rainbow.

† Knight, Tales and Popular Fictions, p. 278.

‡ Lenore, stanza 27.

§ De Diis Syris, Syntagm. II., cap. 8.

‖ Mem. de Racine, Tom. II., p. 404.

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at midnight, are naturally calculated to elevate joyously the imagination; an effect not a little enhanced by the various early recollections of childhood, with which Christmas and its festivities are in the minds of most connected.

One of the most remarkable of the events of this season is its feasting. "The plum-puddings, mince pies, and a thousand made dishes of exquisite sorts, such as people in common have but once a year, used to be, and still are in some places, brought on the jovial board of hospitality. The Christmas dinner usually took place after mass and before vespers, and afterwards in the evening the wassail bowl, christmas carols, and merry songs, with various pastimes, jokes, Christmas games and drolleries, made up the evening's entertainment, which was heightened by the merry ringing of the bells, and the mixture of music, played both in the streets and houses."* The Christmas dinner was probably eaten at the same hour as other dinners were, that is about mid-day, which has long been called, with little regard to verbal accuracy, noon,† which was originally the ninth hour counted from sunrise, and consequently answered to our three o'clock. Julius Cæsar, Bulenger,‡ Pancirol, and his commentator Salmuth, have shown that the Romans took breakfast at the third hour from sunrise, and dinner at the ninth hour, called *nona*, or noon. The γευμα of the Greeks was about the same time as the *prandium*, or dinner of the Romans, that is, about our three o'clock.§ This division of the day, as well as the names of the hours, was followed by the ecclesiastics until an arrangement in the court of Charlemagne in the time of Lent, by advancing the canonical hours, caused 12 o'clock, the ancient sixth hour, to bear the name of the ninth hour. Before the ninth century, when this change was made,

Dinner hour.

* Dr. Forster, Peren. Calend., p. 172.

† See Gloss. Art. *Nona.*

‡ De Conviviis, Lib. I., cap. 23.

§ De Rebus Memor. et Deperd., Par. I., p. 239, 244.

abstinence from food at particular parts of the day was rigidly observed. At first, the fast of Lent consisted in taking only one repast in the evening after vespers. This being inconvenient, supper was advanced to the hour of none, or 3 o'clock, when it was customary to ring to divine service; thus, in the book of ecclesiastical laws, in the time of Ethelred, it is observed, that many people have a custom, when they ought to fast, of running to their meat as soon as they hear the noon bell.* After the noon service, mass was celebrated, and after mass, vespers, when the more rigid allowed themselves to eat; but those who had not leisure or devotion for these offices, took the bell for service for the bell of repast. The emperor Charlemagne caused mass to be celebrated in his palace during Lent at 2 o'clock in the afternoon; mass was followed by vespers, after which he sat at table about 3 o'clock, observing the custom of not eating till after vespers. His motive for it was that his officers should not be detained too long without food; for at this period, he was served at table by the monarchs and princes of the people whom he had subdued; the kings and dukes then sate at table, and were served by counts; the counts sat after them and were served by other officers, the next in rank below them; so that the last officers did not sit at table until midnight, which would have been still later, if the emperor had not advanced the hour of vespers. We have just seen that this custom of eating at noon soon afterwards found its way into England; in the tenth century it was received throughout Italy; but it was not till after vespers; for they began the noon service, or office of none, a little after mid-day, and then said mass and vespers. In the twelfth century, noon and mid-day seem to have been synonymous in England. The Saxon annalist says,

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* Monezna monna zepuna ir þonne he pærten reeolan. Þ rona rra hiz þa non-bellan zehýnað hiz to mete roð.—*Lib. Leg. Eccles.*, cap. 39.

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that on March 21, 1140, a total eclipse of the sun occurred about noon-tide when men eat, and the day was so dark that they lighted candles to eat by.† This was the established dinner hour in the reign of Edward I.; Robert of Brunne says:—

"To morn on the none-tide whan thei were at the mete."† It is, therefore, with reason that Strutt supposes that our ancestors dined about 12 or 1 o'clock;‡ but in France this change did not take place until 1200. Afterwards, the repast was insensibly advanced till mid-day, which happened in 1500, and then vespers were said before 12 o'clock.§

Froissart, quoted by Hume, mentions waiting on the duke of Lancaster at five o'clock in the afternoon, when he had supped.‖ This was in the reign of Edward the Third, or Richard the Second; and by way of proving that, although *nona* is properly the ninth hour, or our three o'clock, it was employed by our ancestors in the same sense that we use it, there is this passage in a proclamation of the reign of Edward the Fourth, "and the hour of xii. commonly called the howre of none."¶ But a distinction seems to be made in a curious clause in a statute of Henry the Seventh, between the dinner and the noon meal of our working people:—"Divers artificers and laborers reteyned to werke and serve, waste werke moch part of the day, and deserve not ther wagis; sume tyme in late comyng vnto ther werke, erly departing therefro, longe sitting at ther brekfast, at ther dyner, and nonemete, and long tyme of

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* Ðeꝛ eꝛteꝛ in þe Lengten þeꝛtneðe þe ſunne. ⁊ te ðæi abuton non-tiꝺ ðæieꝛ ða men eten þei men lihteðe canꝺleꝛ to æten bi: anꝺ þet paſ xiii. kl. Aꝑꝛil.

† Chron., p. 276.

‡ Horda Angel-Cynna, Vol. III., p. 146.

§ Morcri, Tom. VII., C. p. 150.

‖ Hist. Engl., Vol. IV., note §.

¶ Rot. Parl., Tom. VI., p. 23.

sleping at after none."* Harrison, in his *Description of Brittaine*, prefixed to Hollinshed's Chronicles, gives us some particulars respecting meal-times in the reign of Elizabeth, but I have only the modernized quotation of Hume before me:—"With us the nobility, gentry, and students go to dinner at eleven before noon, and to supper at five, or between five and six at afternoon. The merchants dine and sup seldom before twelve at noon, and six at night, especially in London. The husbandmen also dine at high noon as they call it, and sup at seven or eight; but out of term in our universities the scholars dine at ten." At the end of the following century and the beginning of the eighteenth, we find, from complaints interspersed through the numerous periodical essays which were issued at that time, that there was then, as now, a regular progression of late hours. "In my own memory," says one writer, "the dinner has crept by degrees from twelve o'clock to three, and where it will fix, nobody knows."† The journal of a fine lady, in the Spectator, represents her dinner hour to be between three and four; and that of the citizen out of trade, his to be at two. Beyond this point the enquiry is useless.

The highest and lowest ranks had their seasonable enjoyments at Christmas; Sir John Paston, speaking of Edward VI., in 1471, says, "the kyng hath kept a ryall Crystmasse," but none have assigned a better reason for keeping a royal Christmas than Sir John himself, who had incurred considerable peril to his person by his adherence to the unfortunate Henry VI:—"Plese yow to wete," he says, in the same letter, "thatt I have my pardon, as y^e^ berer can informe yow, for comforte whereoffe I have been the maryer thys Crystmasse."‡

A superstitious notion prevails in the western parts of

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* Stat. 2 Hen. VII., cap. 22.

† Tatler, No. 263.

‡ Sir John Fenn's Collect. Paston Letters, Vol. II., p. 268.

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Devonshire, that at twelve o'clock at night on Christmas Eve, the oxen in their stalls are always found on their knees in the attitude of devotion; and that "since the alteration of the style," says Brande, "they contrive to do this only on the eve of old Christmas day." They are, however, transcended by the peasantry of Bayeux, in Normandy, who are firmly persuaded that their cattle pass this night in edifying conversation.*

> "I care not for Jean Jacques Rousseau,
> Whether beasts confabulate or no."

There is an old print of the Nativity, in which the oxen in the stable, near the virgin and child, are depicted on their knees, as in a suppliant posture. From this print, of which, Mr. Hone observes, there are innumerable copies, the superstition has probably arisen; Sannazarius, in his celebrated poem, *De Partu Virginis*, represents an ox and an ass falling upon their knees before the new-born child.

With regard to Christmas Eve, the vulgar entertain numerous ridiculous notions, and on this night observe many superstitious ceremonies. Many believe that bees sing in their hives to welcome the approaching day. Women will not venture to leave any flax or yarn on their wheels, under an apprehension that the evil one would assuredly cut it for them before morning. Those who are in a single state, assign another reason for this custom; that their rocks would otherwise follow them to church on their marriage. If any flax be left on their rock, they salt it,† in order to

Superstitions respecting Salt.

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* M. Pluquet, Contes Populaires, &c.

† A particular sanctity has by many nations been believed to reside in salt; hence the expression θειος αλς, divine salt, by Homer; and ιερος αλες, holy salt, by others. Grillandus, (de Sortilegiis) says that salt was never used in the festivals of witches.—*Malleus Maleficarum*, Tom. II., p. 215. The following passage from the metrical "History of the Family of Stanley," (Harl. MS. 541,) written about the time of Henry the Eighth. (Cole's MSS., Vol. XXIX., p. 104, Mus. Brit.) alludes to a supposed power of salt to resist evil influences, on which account our ancestors employed it

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preserve it from Satanic power. The same custom obtains on Good Friday; but a reason is given for this, different from both those which have already been mentioned: on this day, it is said, a rope could not be found to bind our Saviour to the cross, and the yarn was taken off a woman's wheel for the purpose.

Hospitality.

The eve as well as the day was anciently a season of great hospitality. The following description of primitive manners in the houses of the gentry at Christmas, is extracted by Mr. Baines from a family manuscript of the Cunliffe's, of Wycoller, in Lancashire, and refers to an age antecedent to the wars of the parliament:—"At Wycoller Hall the family usually kept open house the twelve days at Christmas. Their entertainment was, a large hall of curious ashler work, a long table, plenty of *Furmerty*, like new *Furmerty.* milk, in a morning, made of husked wheat boiled, roasted beef with a fat goose and a pudding, with plenty of good beer for dinner. A roundabout fire-place, surrounded with stone benches, where the young folks sat and cracked nuts, and diverted themselves; and in this manner the sons and daughters got matching without going much from home."* In the noble fire-place of this ancient hall, as represented in the splendid engraving of a Christmas feast there, which accompanies the description, the yule log must have flamed like a volcano. Nor were the manners of the higher ranks of nobility different from those of the gentry at this period. Of Mr. Howard, afterwards the sixth duke of Norfolk, Edward, the son of Sir Thomas Browne, says in his Journal,

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in the interval from the birth to baptism, probably as a preservative from the devil and his angels. The writer is speaking of a foundling, and says:—

"It was uncrisned, seeming out of doubt,
For salt was bound at its necke in a linen clout."

It appears from Lane's Manners and Customs of the Modern Egyptians, that salt is sprinkled over a child in order to avert the Evil Eye.—*Quart. Rev.*, cxvii., p. 181. See other superstitions on this head in Pancirol, P. i., p. 37.

* Hist. Lancashire, Vol. III., p. 244.

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that "he kept his Christmas this year (1663-4) at Norwich so magnificently as the like hath scarce been seen. They had dancing every night, and gave entertainments to all that would come. He built up a room on purpose to dance in, very large, and hung with the bravest hangings I ever saw. His candlesticks, snuffers, tongs, fire shovels and irons, were silver. A banquet was given every night after dancing, and three coaches were employed to fetch the ladies every afternoon, the greatest of which would holde fourteen persons, and cost £500 without the harnessing, which cost six score more."*

Christmas or *Yule*, to the Christian world the glorious commemoration of the birth of a Saviour, was, however, as appears from the account of Procopius, originally no other than the Gothic pagan festival of *Jul*,† celebrated professedly in honor of Thor, the son of Odin, answering to the Diespiter or Jupiter of the Romans, but really in honor of the sun at the winter solstice. Among the northern nations, this festival was the great season of sacrifice, and the Danes seem to have immolated human victims on the altars of their spurious deities. The Goths used to sacrifice a boar; for this animal, like the horse among the Persians, was, according to their mythology, sacred to the sun. The boar was the Typhon of the Egyptians, the implacable enemy of Osiris, the sun, who, under his Syrian appellation of Thammuz, was annually slain by this obscene beast.

Jul.

The boar, a solar emblem.

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* Edinb. Rev., No. CXXIX., Oct. 1836, p. 25, 6.

† Called also *Gole Feast*. The Dano-Saxon *Iol*, and the Icelandic *Ol*, are observed by Dr. Hickes to signify the same as the Saxon ȝeol, a feast, In fact, the Saxon prefix ȝe is merely added for euphony, ȝe-ol. The original word, according to Bede, was hpel, or hpeol, a wheel; in Icelandic, *hiel* and *huel*. The prefix ȝe, added to the former, made ȝehpel, ȝehpeol, whence ȝehol, ȝeol, ȝiul. Loccenius, in Antiq. Sueo Gotth., Lib. I., cap. 5, observes that in the Runico-Norwegian almanacs a wheel was painted at the Feast of the Nativity. The reason is obvious; on this day the year began, the sun having completed his circle, commenced a new revolution. For a learned dissertation on these words, see Dr. Hickes' notes to a Dano-Saxon Menology.—*Thesaur.*, Tom. I., p. 211—214.

Christmas. Typhon.

The monster Typhon, whose name, derived from τυφομαι, to foam, in some respects traces his origin, was at one time symbolical of the deluge, at others, of a whirlwind, but most commonly the annual inundations of the Nile. He also appears in several important features of his character to correspond with *Loki*, the evil principle of Scandinavia; and enacting in Egypt the part performed by the boar in Syria, is said to have dilacerated Osiris, and to have scattered his limbs over the earth, a misfortune which equally befel Bacchus, and the Maha Deva or Iswara of India,* where the same beast was also one of the incarnations of the god Vishnou, or the sun, according to the third Hindoo Avatars. The Cabirian or Sabæan traditions of this allegorical murder reached Europe with the Celts, for we find the boar, or rather the female, among the Druidical sacrifices at Autumn. Whether the Goths adopted traditions already introduced into the north, or imported others, several traces of the sacrifice of a boar to the sun at the winter solstice, have been preserved. In the story of Loki and the dwarf, related in the Edda, the golden boar is given to Freyr, to whom and his sister Freya, as deities of animal

* Diod. Sicul. Bibl., Lib. I., p. 17. The connection of *Adonis* with these solar beings has already been noticed; and it may be further observed, that the abbé Caperan traces his name to a primitive word, which he explains to signify the fiery principle, fire, the producer, or, perhaps, caloric: "base, feu principe, feu producteur."—*Whiter, Etymol. Univers.*, Vol. I., p. 197, 198. The death of the sun, Osiris or Adonis, the mystic flight of Bacchus, the death of Hercules, and other similar allegories, are evidently intended to express the recess of the sun into the southern hemisphere. On his return to the summer solstice, all Egypt, indeed, all the East, was dissolved in mirth and jollity. Macrobius has assembled a great number of names by which the sun and moon were known to various ancient nations: the Ammonites called the former *Moloch;* the Syrians, *Adad;* the Arabs, *Dionysus;* the Assyrians, *Belus;* the Phœnicians, *Saturn;* the Carthaginians, *Hercules;* and the Palmyrians, *Elizabulus.* The moon was *Cybele*, in Phrygia; *Minerva*, in Athens; *Diana*, in Crete; *Isis*, in Egypt; and in other places she was *Hecate, Bellona, Vesta, Urania, Lucina*, &c.—*Asiat. Res.* Vol. III., p. 130. The eastern nations, as well as the Caledonians, still hold swine's flesh in abhorrence.

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and vegetable fecundity, the northern nations offered that animal, as the Italians did to the earth.* In this point of view the boar is the decent substitute for the obscene phallus in the rites of Bacchus and Osiris; and, at this day, it is customary among the peasants in the northern parts of the continent to make bread during Christmas in the form of a boar pig, which they place upon the table with bacon and other dishes; exposing it, as a good omen, the whole of the feast. They call this bread *Julagalt*, and sometimes *Sunnugoltr*, because it was dedicated to the sun.† Our Christmas pies were formerly made in this form, until they degenerated to the lugubrious shape of a coffin. According to northern mythology the boar was the favorite dish of their immortalised heroes. The twentieth fable of the Edda contains a remarkable conversation respecting the food and drink of the departed Gothic warriors in the palace of *Walhall*, or Valhalla:—"But," inquires Gangler, "if every man who has been slain in battle since the beginning of the world, repairs to the palace of Odin, what food does that god assign to so vast a multitude?" Haar answered him,—"The cook Andrimmer dresses the wild boar incessantly in his pot, the heroes are fed with the lard or fat of this animal, which exceeds everything in the world; as to Odin himself, wine is to him instead of every aliment.‡

Julagalt.

Boar's Head.

Analagous to the Julagalt was the boar's head soused, with a lemon in its mouth, which anciently with us was the first dish brought on table on Christmas day.§ For this

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* Keightley, Fairy Mythology, Vol. I., p. 119.

† Both are considered by Verelius to be a remnant of the worship of Odin. Dr. Jamieson, Etymol. Dict., Art. *Maiden.*

‡ The heroes are fed on the lard of the wild boar Sehrimner, in the Edda of Resenius, Dæmesaga 33.

§ Strutt observes, that with us the boar's head was highly esteemed, and served on the royal table in great state on the day of coronation.—*Horda Angel-cynna*, Vol. II., p. 19. Among the Romans the boar was, like the hare among us, frequently sent as a present, when, says Martial:—

indispensable ceremony there was a carol, which Ritson, in his Observations on Warton's History of English Poetry, quotes from a manuscript, and which is considerably more ancient than Wynkyn de Worde's Christmasse Carolle.*

Premising that "Nowell," in the chorus, is the French *Nouel* or *Noel,* Ritson's carol is as follows:—

"IN DIE NATIUITATIS.

"Nowell, Nowell, Nowell, Nowell,
Tydinge gode I thingke to telle.
"The borys hede that we bryng here,
Betokeneth a prince with owte pere
Ys born thys day to bye v' dere.

"Nowell, Nowell, Nowell, Nowell,
Tyding gode y thingke to telle.
"A bore is a souerayn beste
And acceptable in eu'ry feste,
So mote thys lorde be the moste and leste.

"Nowell, Nowell, Nowell, Nowell,
Tydinge gode y thingke to telle.
"This borys hede we bryng with song,
In worchyp of hym that thus sprung
Of a virgine to redresse all wrong.
"Nowell, Nowell, Nowell, Nowell,
Tyding gode v thingke to telle."

"Pinguescant madidi læti nitore Penates,
Flagret et exciso festa culina jugo."

but, as its preparation for the table was expensive, the acceptance of the gift was sometimes declined:—

"Ad dominum redeas: noster te non capit ignis,
Conturbator aper."

They sometimes served up the animal whole, "aprum ad convivia natum," as a dish of state:—

"In primis Lucanus aper leni fuit Austro
Captus, ut ajebat cœnæ pater."

Hor. II., Sat. 8, 6.

The boar was sometimes the military ensign of the Romans, instead of the bird of Jove, one solar emblem in place of the other. Among physicians, a boar's bladder has been reputed a specific for the epilepsy; and the tusk still passes with some as of great efficacy in quinsies and pleurisies.

* See Warton, Vol. III., p. 144. Strutt, Lib. cit., Vol. III., p. 110.

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Unlike the above, Wynkyn de Worde's carol, though more scholarly, is destitute of a theological reason for the appearance of this savoury dish on the Christmas table. According to Warton, it is still sung with variations at Queen's College, Oxford; and if tradition deceive not, this deficiency will admit of easy explanation. According to Mr. Wade, the usage is a commemoration of an act of valor performed by a student of the college, who, while walking in the neighbouring forest of Shotover, and reading Aristotle, was suddenly attacked by a wild boar. The furious beast came open-mouthed upon the youth, who, however, very courageously, and with a happy presence of mind rammed in the volume, and crying *Græcum est*, fairly choked the savage with the sage.*

Boar hunting.

Conformably with customs and opinions of remote antiquity, an old tradition existing within the town of Grimsby, in Lincolnshire, asserts that every burgess at his admission to the freedom of the borough, anciently presented to the mayor a boar's head, or an equivalent in money, when the animal could not be procured. The old seal of the mayor of Grimsby represents a boar hunt; and it seems that in former times this was a very prevalent and favorite amusement with the townsmen; and the lord of the adjacent manor of Bradley was obliged by his tenure to keep a supply of these animals in his wood for the entertainment of the mayor and burgesses; and an annual hunting match was officially proclaimed on some particular day after the Nativity of the Blessed Virgin. In the midst of these extensive woods the sport was followed with avidity; and seldom indeed did the assembled train fail to bring down a leash of noble boars, which were designed for a public entertainment on the following day. At this feast the newly elected mayor took his seat at the head of the table, which contained the whole body corporate and the principal

* Walks in Oxford, Vol. I., p. 128. Hone's Year Book, p. 1502.

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gentlemen of the town and neighbourhood; and the chief dishes were the three boars' heads, two of which were placed before the mayor, and the third opposite the marshall, who was seated at the foot of the table. Hence probably the origin of the seal of the corporation, a *chevron between three boars' heads.* Such was the attachment of the corporation to their ancient dish that they secured a provision for it in the summer season by letting the ferry between Grimsby and Hull for a certain period, commencing June 20, 1620, at an annual rent of "one good and well fed brawn on the feast day of St. John the Baptist, and one quarter of well fed ox beef, and twenty shillings on the feast day of St. Thomas."*

Roman Boar Hunting in Britain.

The boar hunt appears to have always been a favorite diversion in this island, and there is in fact extant a trace of its existence among the Romans here. Dr. Birch, in 1748, communicated to the Royal Society, a very curious and perfect Roman inscription, which was found near Stanhope, in the bishopric of Durham. It is a votive offering to the God of Woods, and records that Ctetius Veturius Micianus, prefect of the Sebosian wing, more fortunate than many other huntsmen, who had all failed in their attempts, had just taken a boar of the largest size. The inscription has been copied as follows:—

SILVANOINVICTOSACRVM
CTETIVSVETVRIVSMICIA
NVSPREFALAESEBOSIAA:
NAEOBAPRAMEXIMIAE
FORMAECAPTAMQVEM
MVLTIANTECESSO
RESEIVSPRAEDARI
NONPOTVERVNTVVSLP.†

Aubrey, who wrote in 1686, speaks, be it observed, of the general custom as extinct before his time: "Before the

* Gent. Mag., Vol. XCVIII., p. 401, 402.

† Phil. Trans., Feb. and Mar., 1748, art. 6. Journ. Britannique, Tom. I. Avril, an. 1750, p. 12, 13.

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last civil wars, in gentlemen's houses at Christmas, the first dish that was brought to the table, was a boar's head with a lemon in his mouth."

Letting in Yule.

In some parts of Scotland, he who first opens the door on Yule Day, expects to prosper more than any other member of the family, during the future year, because, as the vulgar express it, "He lets in Yule." On opening the door, it is customary with some, to place in the door-way a table or chair covered with a clean cloth; and, according to their own language, to "Set on it bread and cheese to Yule." Early in the morning, as soon as any one of the family gets out of bed, a new besom is set behind the outer door, the design being to "let in Yule." These superstitions, in which Yule is not only personified, but treated as a deity, are evidently of heathen origin. It is also common to have a table covered in the house, from morning until evening, with bread and drink upon it, that every one who calls may take a portion, and it is considered particularly inauspicious if any one comes into a house and leaves it without participation. Whatever number of persons call on this day, all must partake of the good cheer.*

First Foot.

A similar superstition prevails, on this subject, in the north of England and in Scotland, but on New Year's Day —It is that of the *First Foot*, the name applied to the person, who first enters a house in the new year; this is regarded by the superstitions as influencing the fate of the family, especially of the fair portion of it, for the ensuing year. To exclude all suspected or unlucky persons, it is customary for one of the damsels to engage before hand some favoured youth, who, elated with so signal a mark of female distinction, gladly comes early in the morning, and never empty handed.† In Lancashire, even in the larger towns, it is considered at this time of day, particu-

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* Jamieson, Etymol. Dict. art. *Yule.*

† Brockett, Gloss of N. Country Words, p. 72. Jamieson, ibid. art. *First Fit.*

larly fortunate if "a black man," meaning one of a dark complexion, be the first person that enters the house.

Christmas.

A ridiculous rite is observed in Scotland. Any servant who is supposed to have a due regard to the interests of the family, and is not at the same time emancipated from the yoke of superstition, is careful to go early to the well on Christmas morning to draw water, pull the corn out of the sack, and also to bring kale from the kitchen garden. This is intended to insure prosperity to the family. It is in fact the same as the *Usque Cashrichd*, which will be noticed among the superstitions of the first of January.

Tree Wassailing.

The custom of saluting the apple trees at christmas, with a view to influence their produce another year, yet exists in the western counties of England. In some places, the inhabitants, forming a procession, walk to the principal orchards in the parish. In each orchard one tree is selected as the representative of the rest: this is saluted with a certain form of words, having in them the air of an incantation.* They then either sprinkle the tree with cider, or dash a bottle of that liquor against it, to insure its bearing plentifully the ensuing year, according to the observation of Robert Herrick :—

> "Wassaile the trees, that they may beare
> You many a plum, and many a peare;
> For more or lesse fruits they will bring,
> And you do give them wassailing."

Wassail Bowl.

The *wassail*,—a word transferred from the custom of drinking healths to the bowl, and particularly that which enlivened the festive board of Yule, and afterwards to a bowl of spiced ale, borne by young women on the new year,†—is said to have originated from the words of

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* Dr. Forster, ubi suprà. Hone, E. Day Book, Vol. I. p. 42.

† "The wenches with their wassel bowls
About the streets are singing."

G. Wither, on Christmas.

BOOK II.

Christmas.

Vortigern and Rowena.

Rowena, the daughter of Hengist. Speed relates the anecdote from John Stowe:—"For feasting the king in the castle of Tonng, commanded his daughter, a lady of passing beautie to attend the banquet, whose excellent feature and seemelie behauiour, blew the sparks of desire so right into Vortigern's wanton eyes, that they presently kindled a flame in his lasciuious heart: for in the midst of his cups Rowena (so was the damosell called) with a low reuerence and pleasing grace, saluted the king with a cup of gold full of sweet wine, incharming it with these words in her language Wæƿ heal hlaford cyning, which is in English, *Be of health, lord king:** he demanding the reason, would be taught to answer to her owne vnderstanding, and said, Drinc heal, that is, Drinke health.† If the derivation of *wassail,* which is a corrupt pronunciation of the *Waes hael,* in this story, "should be thought doubtful," says Strutt, "I can only say that it has the authority at least of antiquity on its side."‡ In fact, Robert of Gloucester, in the early part of the reign of Edward the First, relates the anecdote, and draws the same inference: he says that, after the king had received the bowl from the Saxon princess, he

> "Kuste hire and sitte hire adoune, and glad dronk hire heil
> And that was thro in this land the verst was-heil."

Peter de Langtoft, in the reign of Edward the Second, as translated by Robert of Brunne, narrates the same anecdote, and ascribes to Sir Breg, a knight in the company present, an explanation of the Saxon custom, which may no doubt be considered as that of the fourteenth century:—

> "Sir, Breg said, Rowen yow gretis,
> And king callis and lord yow letis. [esteems]

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* This translation is correct: but the learned editor of the *Encyclopædia Perthensis* translates *Wæshæl,* "Your health"! Art. *Wassail.*

† Hist. Engl. p. 205. n. 4. Edit. Fol. 1632.

‡ Glig Gamena, B. IV. ch. 3. sect. 26.

This es ther custom and ther gest,
Whan thei are atte the ale or fest.
Ilk man that louis quare him think,
Salle say Wosseille, and to him drink.
He that bidis salle say, Wassaille,
The tother salle say again, Drinkhaille
That sais Wosseille drinkis of the cop,
Kiss and his felaw he gives it up.
Drinkheille, he sais, and drinke ther of,
Kissand him in bourd and skof." [sport.]

He subjoins that the story was noised about, and the behaviour of Rowena and the king on this occasion became generally imitated,

"Thus was wassaille tane *to thank*."

This explanation of the term, however, shows how soon the Saxon was forgotten. The Anglo-Norman author of a Christmas carol appears to employ the word in its original sense of *Be thou healthy*:—

"Si io vus di trestoz Wesseyl
Dehaiz eit qui ne dirra Drincheil,"

which is pretty nearly imitated in an ancient drinking song, of which the second line is expletive,

"Now wassel to you all,
And merry may you be;
And foul that wight befall,
Who drinks not health to me."

Waes-hael at an early date, became, not unnaturally, the name of the drinking cup of our ancestors. In religious houses the Wassail Bowl was set at the upper end of the table, for the use of the abbot, who began the health, or *Poculum Charitatis*, to strangers or to his brethren. Hence cakes and fine white bread, which were usually sopped in the bowl, were called *Wassail Bread*.* Edmund, earl of March, bequeaths in 1382, the date of his will, a silver cup,

Wassail Bread.

* Matt. Paris. p. 141.

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called Wassaill, to Sir John de Briddlewode.* "The wassails," says Strutt, "are now quite obsolete; it seems, however, that fifty years back, some vestiges of them were remaining in Cornwall; but the time of their performance was changed to Twelfth Day."† The eve of this day in Yorkshire, in the last century, was called *Wassail Eve*, from the use of the Wassail Bowl, a preparation of spiced ale.‡

Gothic Jul.

Among the Gothic usages of Jul or Yule, it may be mentioned that it was also customary, especially in Sweden, for different families to assemble in one village, and to bring with them meat and drink for the celebration of the feast; the same was observed when there was a general concourse to the place where one of their temples stood; and this was probably the origin of the custom still maintained among us, of relations and friends feasting at each other's houses at this time:—

"Now all our neighbour's chimnies smoke,
And *Christmas Blocks* are burning;
Their ovens they with baked meats choke,
And all their spits are turning.
Without the door let sorrow lye;
And if for cold it hap to die,
We'll bury 't in a *Christmas Pie*,
And evermore be merry."§

Christmas Pie.

The mirth here described to have been the concomitant of the Christmas Pie, which was a dish originally formed like the body of a boar, as already mentioned, but which was afterwards moulded in the melancholy model of a

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* "Un hanap d' argent appellez Wassaill." *Nichol's Royal Wills*, p. 115, The editor refers to notes in Dodsley's Old Play, 1779, Vol. VI., p. 437. Vol. X., p. 280.

† Strutt, ubi suprà.

‡ Gent. Mag. Feb. 1784.

§ George Withers, On Christmas.

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coffin, to represent the manger of the infant Jesus,* seems to have been the exciting and real cause of the antipathy borne by the Puritans towards this cheerful emblem of ancient hospitality. They quarrelled not only with the Christmas Pie, but with every other dainty provided for social repast at this season, and, like some modern saints, they strove to render periods of harmless cessation from the active business of life as disagreeable as possible. With this object in view, to use the language of Butler,

> "Rather than fail, they do defy
> That which they love most tenderly;
> Quarrel with minc'd pies and disparage
> Their best and dearest friend plum-porridge;
> Fat beef, and goose itself oppose
> And blaspheme custard through the nose."

Puritanical Proceedings.

The gravity of the historian seems to be disturbed by his own account of their awful proceedings;—"Such love of contradiction prevailed in the parliament, that they had converted Christmas, which with churchmen was a great festival, into a solemn fast and humiliation;" 'In order (as they said) that it might call to remembrance our sins and the sins of our forefathers, who pretending to celebrate the memory of christ, have turned this fast into an extreme forgetfulness of him, by giving liberty to carnal and sensual delights.' It is remarkable that as the parliament abolished all holy days, and severely prohibited all amusement on the sabbath,—the nation found that there was no time left for relaxation or diversion. Upon application, therefore, of the servants and apprentices, the parliament appointed the second Tuesday of every month for play and recreation.

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* Selden's Table Talk. The annotator on Taming of the Shrew, Act IV. sc. 3,—

> ———"It is a paltry cap,
> A custard coffin, a bauble, a silken pie;"—

Custard Coffin.

observes that "a coffin was the culinary term for raised crusts." *Stevens. Shaksp.* Vol. III. p. 371.

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But these institutions they found great difficulty to execute; and the people were resolved to be merry when they themselves pleased, not when the parliament should prescribe it to them. The keeping of Christmas holidays was long a mark of great malignancy, and very severely censured by the commons. Even minced pies, which custom had made a Christmas dish, were regarded during that season as a profane and superstitious vanity, though at other times, it agreed very well with their stomachs.* On this subject, R. Fletcher, in a satire against the puritans, in 1656, represents one as exclaiming;—

Mince Pies profane.

> "Christ-mass! give me my beads: the word implies
> A plot, by its ingredients beef and pyes.
> The cloyster'd steaks with salt and pepper lye
> Like Nunnes with patches in a monasterie.
> Prophaneness in a conclave! Nay, much more,
> Idolatrie in crust! ——
> —— and bak'd by hanches, then
> Serv'd up in coffins to unholy men;
> Defil'd with superstition, like the Gentiles
> Of old, that worship'd onions, roots and lentiles!"

Though this warfare against the favorite of our youthful friend Jack Horner,† was effectively neutralized by its own absurdity, the festivities of Christmas have passed their zenith, and year after year witnesses the gradual declension of this season of seasons. But we have not yet done with Christmas, for its 'Little Kings' formerly extended their jovial reign to twenty days,‡ enacting many superstitious rites and observances which may not be passed without

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* Hume, Hist. Engl. Vol. VII., ch. 57. p. 32.

† "A Christmas Poem;—*Latine redditum*

> Sedens Johannes parvus in angulo
> Hornerus edit crustula Christmica;*(a)*
> Et dixit, ut pruna extrahebat
> Pollice, 'Quam sum ego suavis infans!

‡ Gloss, *Les Petits Rois.—Viginti Dies.*

(a) "Vox ficta ob necessitatem Alcaicam."

Fraser's Mag. 1832.

notice; though in the old Runic Kalendars five days only are distinguished as "quinque dies Nativitatis:" these are Christmas Day, St. Stephen's, St. John's, Childermas, and St. Thomas of Canterbury. *Christmas.*

In many parts of England, the custom of giving *Christmas Boxes*, or presents, although falling into disuse, is still a serious tax on large families and establishments. In some places, it is wholly confined to children. Parish boys and children at school in London, still carry about their specimens of writing, asking for their Christmas box; hence in that city the morrow of the Nativity, or St. Stephen's day, Dec. 26, is called *Boxing Day*. As to the origin of this name, it has been ascribed to the following custom:— *Boxing Day.*

"Whenever a ship sailed from any of those parts, where the religious were under the authority of the Church of Rome, a certain saint was always named, unto whose protection its safety was committed, and in that ship there was a box, and into that box every poor person put something in order to induce the priests to pray to that saint for the safe return of the vessel; which box was locked up by the priests, who said that the money should not be taken out until the vessel came back.* Another and more probable explanation is given by a well informed anonymous writer. "Christmas Boxes," he says, "may be assimilated to, and probably originated from the Roman Paganalia, which were instituted, according to Dionysius, by Servius Tullius, and celebrated in honor of Ceres at the beginning of the year. An altar was erected in every village, where persons gave money. The apprentices' boxes were formerly made of pottery; and Aubrey mentions a pot, in which Roman denarii were found resembling in appearance an apprentice's earthen Christmas Box. Count Caylus gives two of these Paganalian boxes; one exhibiting Ceres seated between two figures standing; the other with a head of Hercules. The Heathen plan was commuted in the Middle Age to *Paganalia.*

* Times Telescope for 1832.

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collections for masses, in order to absolve the debaucheries of the season, which the servants were unable to pay.* In like manner, the grooms of the earl of Northumberland's chamber had a Christmas box, and it is recorded that the earl deposited in it XXs.†

Christmas.

The donations made among different nations at the commencement of the year, had certainly at first no reference to the return of that period. In the first place, the Romans from whom the custom is immediately derived, commemorated the conduct of the Sabine women in effecting the reconciliation between their countrymen and the Romans, on the Kalends or first of March in the infancy of the city, by making them presents on that day, which for a long time was also the day of the new year. The second commencement of the new year was January 1, and was marked by the transmission of presents among friends in token of good will. This custom was deduced from the Saturnalia, celebrated at first, it would appear on Dec. 11, which was the day of the winter solstice:‡ As the Kalends of March were sacred to women, and thence called *Fœmineis Calendis*, as we find from Juvenal,

"Munera fœmineis tractas secreta Calendis;"

so the Saturnalia were dedicated to the men,§ to whom in like manner the women sent presents. The Saturnalia, Brumalia and Bacchanalia, seem originally to have been celebrated at the same time; afterwards the Saturnalia were removed lower down the Kalendar; they were prolonged by the addition of the Sigillaria; and at length protracted to January 1; or at least the popular rites properly due to them, were commingled with the ceremonies of the intervenient festivals. Certainly the custom of sending the Saturnalian presents, called *Strenæ*, continued at one time

Strenæ.

* Gent. Mag. Vol. XCVIII., P. ii., p. 506., note.

† Northumberland Household Book, p. 345.

‡ Macrob. Saturn. Lib. I., cap. 2.

§ Salmuth. in Panciroll. de Reb. Deperd. et Mem. P. i., tit. 64., p. 348.

past the first of January, to which it required an imperial edict to restrain them. To this day in the middle ages they communicated their name, *Dies Strenarum*, of which the French retain a descendant in one of their appellations of New Year's Day, *Jour d' Etrennes*. *Christmas.*

Our custom of sending annual presents on Dec. 26, may be a relic of the early Roman Saturnalia; or it may have been, among our ancestors, intended to mark the commencement of the new year, which began on Christmas Day; but as this day was assigned to devotional exercises, they might select St. Stephen's day for these testimonies of mutual friendship.

The Scottish custom of presenting what the common people term a *Sweetieskon*, which is a loaf enriched with raisins, currants and spicery, has an evident analogy to that of the Romans.* In Leeds, and perhaps, other parts of Yorkshire, bread of this kind, called *Spice Cake*, is offered to visitors to be eaten with cheese. It is common, in Scotland, to carry some trifling present, as a piece of bread, a little oatmeal, or coin. Such gifts were called by the Romans *Saturnalitia*. The *Saturnalia*, whence they took their name, continued seven days, including the *Sigillaria*.† During this season of festivity and dissipation, all public business was suspended; the senate and courts of justice were closed, and all public schools had a vacation, a striking resemblance to our Christmas holidays. Master and servant sat at one table; every thing serious was laid aside; and people of all ranks relaxed themselves in jollity,‡ in imitation of the reign of Saturn, in the Golden Age, *Sweetieskon.* *Saturnalia*

* Jamieson, Etym. Dict. art. *Sweetieskon.*

† Feasts in honor of Saturn, at which little dolls or statues were presented by parents to their children, *Macrob. Lib.* I., *cap.* 10.

‡ Wachter derives this word as well as the French *joli*, from *jul*, yule. *Glossar. German. in voc. Jol.* The twelve days of Christmas are also among those times, which the Anglo-Saxons allotted to their free servants. *Hickes, Thesaur. Diss. Ep.* p. 100.

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when there were neither servants, sorrow nor labor. Such too were the *Kronia*, or Athenian Saturnalia:—

> "Maxima pars Graium Saturno, et maxime Athenæ,
> Conficiunt sacra, quæ Cronia esse iterantur ab illis:
> Cumque diem celebrant per agros, urbesque fore omnes
> Exercent epulas læti; famulosque procurant
> Quisque suos nostrique itidem: et mos traditus illinc
> Iste, ut cum dominis famuli tum epulentur ibidem."*

The connection of the original Saturnalitia, or gifts of honey, figs, laurel leaves, perfumes, and sweetmeats, with the rites of Saturn, points out clearly their source in the mysteries of the Cabiri. Honey was supposed by the ancients to be derived from the dews of heaven: thus Virgil:—

> Protenus aërii mellis cœlestia dona
> Exequar.†

Honey a symbol of Death.

It was used in the sacrifices to Bacchus and the nymphs; libations of honey and water were made in honor of the Erinnyes. According to Porphyry, honey was introduced into the mysteries as a symbol of death, on which account it was offered to the infernal gods.‡ This notion will account for the custom of embalming the dead with honey among the Chaldeans, who were deeply versed in the Cabiric orgies.§ For the same reason, the Egyptians, when upon solemn occasions, they sacrificed a cow to the great goddess, were accustomed to fill the stomach of the victim, deprived of its entrails, with fine bread, honey, raisins, figs, frankincense and myrrh.‖ These substances, having acquired a sacred character from their use in religious rites,

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* Macrob. Lib. I., cap. 7.

† Georg. IV., 1.

‡ Vide infra, the account of the Mithratic Grotto, under St. Partrick's Day, March 17.

§ Herod. Lib. I., cap. 98. Faber, Vol. II., p. 365.

‖ Herod. Lib. II., cap. 40.

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eventually became pledges of love and friendship, and symbolical of good wishes; and this will account for the superstitious veneration, with which the Romans received these presents, in after times accompanied by prayers for welfare.*

For this season, in some places, candles are made of a particular kind; because the candle that is lighted on Christmas day, must be so large as to burn from the time of its ignition to the close of the day, otherwise it will portend evil to the family for the ensuing year. This custom has also been transmitted from the time of heathenism. In the Roman *Saturnalia*, which we have seen, were connected with the winter solstice, lights were used in worship of their deity, the father of the seasons and the source of warmth and light.† Hence, too, originated the custom of making presents of this kind. The poor were wont to present the rich with wax tapers; and *Yule Candles* are still in the north of Scotland, given by merchants to their stated customers.‡ Within these few years, children at the village schools in Lancashire, were required to bring each a mould candle before the *Parting* or separation for the Christmas holidays; grocers, in Leeds, have the Scottish custom, and the candle so given is there called a *Christmas Candle.* At the present time children in London are presented with miniature candles on Boxing Day. By many persons in Scotland who rigidly observe the superstitions of the season, the Yule Candle is suffered to burn out; by others it is extinguished and preserved "for luck."

Yule Candles.

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* Ovid. in init Fastor. "Primum anni incipientis diem lætis præcationibus, faustum ominarum," *Plin. Lib.* XXVIII. "Hinc Kalendas anni auspices, quibus mensium recursus aperitur, impertiendis Strenis dicavit antiquitas." *Symmach. Lib.* X., *Epist.* 20 *apud Salmuth, Lib. cit.*

† Saturnus ipse, qui auctor est temporum et ideo a Græcis, immutata litera Κρονος quasi Χρονος vocatur, quid aliud nisi Sol intelligendus est?" *Macrob. Lib.* I., *cap.* 22. Κρονος appears to be a Greek corruption of *Car-On* the solar orb. Faber.

‡ Jamieson, ubi suprà.

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There are many other miscellaneous superstitions in relation to this period, of which two or three may be noticed. In the morning one person rises before the rest of the family, and prepares food for them, which must be eaten in bed. This frequently consists of cakes baked with eggs, and called *Care Cakes*. A bannock, or cake, in Scotland is baked for all in the house; and if any one of these cakes should break in the toasting, the person for whom it is baked, will not, it is supposed, see another Christmas; a part of this custom is evidently of early Catholic origin, being the remnant of that of baking cakes in honor of the Virgin's delivery. Du Cange mentions that *Calendar Loaves* were formerly presented to the priest of the parish at Christmas, which was thence corruptly called *Les Calenes*.* For this custom the authority seems to have been derived from the Mosaiacal law;—"Ye shall bring out of your habitations two wave loaves, of two tenth deals: they are the first fruits unto the lord.† Among us the *Church Scot* of an early Saxon law seems to be analagous: 'Church Scot' says Ina king of the West Saxons in 688, "shall be given at the roof and hearth where a man is at mid-winter.‡ This tax was paid in corn, whence it is named by an Anglo-Norman, Church seed.§ Some of

Care Cakes

Church Scot.

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* Gloss. Tom. V., col. 99.

† Levit. XXIII., 17.

‡ Cyniс ceeat man ceal aʒyfan to ðam healme [*al.* hæme] ⁊ to ðam heonðe. ðe ce man on bið to middum pintna.—*Cap.* 61. Be cyniс ceeattum. It may be mentioned that the author of the article on first fruits, in Rees's Encyclopædia, cites this law as a proof that first fruits existed so early as the reign of Ina; but it is evident that he has been misled by the equivocal term "Primitiæ" in Wilkins's translation. The first fruits, of which he was treating, are a comparatively modern exaction of the first year's revenue of a benefice; but the Saxon Church Scot was a tribute to the Clergyman.

§ "Chercheseed, ou Chirceomer, ou Cherceamber, fuit un certein de blee batu, que chescun home devoit al temps dez Brytons et dez Englez porter a lour Eglise le jour seint Martin." *Wilkins, Gloss. ad Leges Saxonicas.* The

these Care Cakes were preserved until Twelfth Night for the purpose of choosing the king of that season. Aubrey, in 1686 says "It was anciently the custom in Yorkshire, in the Christmas holidays, to dance in the church after prayers, crying or singing "Yole, Yole, Yole.*"

Were Wolves.

The ancient superstition respecting *Were-wolves*, the mutation of men into wolves at this season, is much too remarkable to be omitted. Olaus Magnus, archbishop of Upsal, and metropolitan of Sweden, relates in his History of the Goths, that at the festival of Christmas in the cold northern parts, there is a strange conversion of men into beasts; and that at a place previously fixed among themselves, there is a gathering of a huge multitude of wolves which have been changed from men, and which during that night, rage with such fierceness against mankind and other creatures not fierce by nature, that the inhabitants of the country suffer more hurt from them, than they ever do from natural wolves; for these human wolves attack houses, break down the doors in order that they may destroy the inmates, and descend into the cellars where they drink out whole tuns of beer or mead, leaving the empty vessels heaped one upon another. If any man afterwards comes to the place where they have met, and his cart overturn, or he fall down in the snow, it is believed that he will die that year. The author relates, that there is standing a wall of a certain castle that was destroyed, to which, at an appointed time, these unnatural wolves come and endeavour to leap over it; and that those wolves which cannot leap over the wall from fatness or otherwise, are whipped by their leaders: and, moreover, it is believed that among them

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second names Chirceomer and Cherceamber, are one and the same; the termination ambeꝛ, *amphora*, a certain measure, taking place of *seed*, or the thrashed corn, which, he says, every man in the time of the Britons and Angles was obliged to bring to his church on the day of St. Martin. For this change of the time from Christmas to Martinmas see *Ll. Cnut. cap.* 10. —*Constit. temp. Æthelred. &c.*

* Time's Telescope, 1826.

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are the great men and chief nobility of the land. This change of a natural man into a brute is effected by muttering certain words and drinking a cup of ale to a man-wolf, which, if he accept the same, renders the man-natural worthy of admission into the society of men-wolves. He may then change himself into the form of a wolf by going into a secret cellar, or private wood; and may put off his wolf's form and resume his own at pleasure.

The following instances, or anecdotes, are related in confirmation of this statement:—A certain nobleman, while on a journey through the woods was benighted and hungry; and it so fell out that among his servants were some who had this faculty of becoming wolves; one of these proposed that the rest should be quiet, while he withdrew, and that they should not be surprised to tumult by anything they saw in his absence; and, so saying, he went into a thick wood, and there privily transformed himself, and came out as a wolf, and fell fiercely on a flock of sheep, and caught one of them and brought it to his companions, who, knowing the bringer thereof, received it gratefully, and he returned into the wood as a wolf would, and came back again in his shape as the nobleman's servant.

Not many years since it happened in Livonia, that a nobleman's wife disputed with one of her servants, whether men could turn themselves into wolves, and the lady said they could not; but the servant said, with her permission, he would presently shew her an example of that business: and forthwith he went alone into the cellar, and presently after came forth in the form of a wolf; and the dogs hunted him through the fields into a wood, where he defended himself stoutly, but they bit out one of his eyes, and the next day he came with only one eye to his lady.

Lastly he says, that it is yet fresh in memory that the duke of Prussia, though he paid attention to stories of this kind, required a person, who was reputed to be skilled in this sorcery to give a proof of his art. The man accordingly transformed himself into a wolf; the duke was satis-

fied, and caused the unlucky experimentalists to be burned for idolatry.*

Mentioning this superstition in an article in Blackwood's Magazine, I attributed its origin to the fable of Lycaon, in consequence Voltaire's lines,—

> "Ces montagnes, ces bois qui bordent l'horison,
> Sont couverts des métamorphoses:
> Ce cerf aux pieds légers est le jeune Actéon,
> L'ennemi des troupeaux est le roi Lycaon.†

But on reconsideration, it seems very probable, that the fables of Lycaon and of the were-wolf have a common origin, and not that one is the parent of the other. The superstition has no doubt, existed in every country, that has been infested by wolves; the *loup-garou*, *gar* signifying a man, is precisely the same as the Saxon pene pulf and the German *wär*, or *wehr wolff*, a man-wolf. Pomponius Mela says that the Scythians if they choose, can at a stated time change themselves into wolves, and at pleasure resume their own form;‡ and speaking of the virgins of the isle of Sena, whom he calls priestesses of a Gallic deity and oracle, he says, that they think to excite the sea and wind by their incantations, and to turn themselves into beasts.§ It, therefore, appears says Wachter, opposing an opinion that the men-wolves were only hypochondriacs, that this transformation, according to ancient belief was not a disease, but a free and voluntary act.‖ Pliny seriously declares that we may confidently consider it as false that men are changed to wolves and afterwards restored to their own shape, or we must believe all the fables transmitted to us from remote antiquity.¶

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* Hist. Septent. Gent. Breviarum, Lib. XVIII., cap. 133.

† Apologie de la Fiction.

‡ Geogr. Lib. II. cap. 1.

§ Ibid. Lib. III., cap. 6.

‖ Glossar. Tom. II., col. 1881.

¶ Apud eundem, ubi etiam Pomp. Mela.

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Tacitus states that the people of the north in their worship of Bacchus and Cybele, disguise themselves like boars and other animals; and it seems that the priests of Mars, to whom the wolf was sacred, had a like custom of disguising themselves in the form of that animal, when at their devotions, which explains the expression of Pomponius Mela,—"Neuris statum singulis tempus est," and accounts for the were-wolf on the same principle as the julbok. The Teutonic *ghier-wolf*, is explained by Kilian to mean *heluo*; and *ger*, according to Olaus Magnus, denotes a greedy and voracious person, as if he were inhabited by Geri, the wolf of Odin, which, as is feigned in the Edda, feeds its lord with the flesh and blood of those who were slain in battle.

The Saxons applied the name were-wolf to the devil. A law of Canute having stated that the devil was ever on the watch to seize upon human souls, proceeds to recommend bishops and priests to protect and defend their godly herds with the doctrines of wisdom, lest the raging "were-wolf" tear them in pieces.*

The extravagance of this superstition goes for nothing, when we find described as actually existing in India, by a Saxon collector of accounts of impossible monsters, a nation of people, like men to the navel, the rest of the body like an ass, and the feet of those of a bird.†

In Germany the Christmas Box has been converted to a moral use;—"Formerly" says Coleridge, "and still in all the smaller towns and villages throughout North Germany, presents for their children were sent by all the parents to some one fellow, who in high buskins and an enormous flax wig, personates *Knecht Rupert*, i. e. the servant Robert. On Christmas night he goes round to every house, and says

Knecht Rupert.

* Ðæt ýnðon Bircopar. ⁊ Mærrepneorcar. þe ȝoðcunðe heoniðian bepanian. ⁊ bepenian ceolan miþ pirlican lanan ⁊ re poðpneca penepulf to rpiþe ne rlýce. *Par.* I., *cap.* 26.

† Bibl. MSS. Cott. Tiberius, B. V. fo. 82 b. The same account is contained in the MS. Vitellius, A. XV.

that Jesus Christ his master, has sent him thither. The parents and older children receive him with great pomp and reverence, while the little ones are most terribly afraid. He then enquires for the children, and according to the character which he hears from the parents, he gives them the intended presents as if they came from heaven. Or, if they should have been bad children, he gives the parents a rod, and in the name of his master, recommends them to use it frequently. About seven or eight years old the children are let into the secret, and it is curious how faithfully they keep it."

The women of some places seem to have a particular aversion from spinning on this day, a superstition which strongly savours of paganism. Ovid affirms that Bacchus punished Alcithoe and her sister for presuming to spin during this festival. There is a singular passage in Jhone Hamilton's "Facile Treactise," quoted by Dr. Jamieson, which, while it affords a proof of the traditionary antipathy to spinning on Yule Day, also shows how zealous the Scottish reformers were against the observance of all festival days. After declaring the opposition of the "Caluinian Sect" to all "holy dayes," except "Sunday," he says,—"The ministers of Scotland, in contempt of the other halie dayes obseruit be England, cause thair wyfis and seruants to spin in oppin sicht of the people upon *Yeul* Day; and thair affectionat auditeurs constraine thair pleuchs on Yeul Day in contempt of Christ's Natiuitie, whilk our Lord hes not left vnpunisht: for thair oxin ran wod and brak thair nekis, and leamit sum pleughmen, as is notoriously knawin in sundrie parts of Scotland."*

The "Christmas block," mentioned in a preceding quotation, is the *Yule Log*, or *Yule Clog*, another superstition of this period: this is a large block or log of wood, laid on the fire on Christmas Eve, which, if possible, is kept burn-

Yule Log.

* Etymol. Dict. art. *Yeul Day.*

BOOK II.

Christmas.

ing all the following day or longer.* In some places, its self extinction is portentous of evil. A portion of the old log of the preceding year is sometimes saved to light up the new log at the next Christmas, to preserve the family from harm in the meanwhile: during the time that this log lasts, the servants in farm-houses, are entitled by custom to have ale at their meals. The Yule log was relighted on Candlemas Eve. This custom is beautifully noticed by our old poet Heyrick:†—

> "Kindle the Christmas Brand, and then
> Till sunne-set let it burne,
> Which quencht, then lay it up agen,
> Till Christmas next returne.
> Part must be kept, wherewith to teend
> The Christmas Log next yeare;
> And where 'tis safely kept, the fiend
> Can do no mischiefe there."

Abbot, or Lord of Misrule.

Ben Jonson has given a curious epitome of the revels of this period, in his "Masque of Christmas," where he has personified the season and its attributes. The characters introduced are *Misrule, Carol, Mince Pie, Gamboll, Post and Pair, Mumming, New Year's Gift, Wassell Offerings, and Babie Coche.* The society of Lincoln's Inn had anciently an officer chosen at this season, who was honored with the title of *King of Christmas,* because he presided at the hall on that day.‡ Analogous to this functionary was the *Princeps Natalicii* of Trinity College, Oxford, in 1559, and the imperial *Præfectus Ludorum* of Cambridge.§ The Lord of Misrule, whose domination extended over the greater part of the holidays, is particularly noticed by foreign writers, who consider him as a personage rarely to

* In the bishopric of Metz, "la Souche de Noel," or Yule log, which the villagers put upon their fires, on Christmas eve, is called *Treffan,* that is *ter focus,* says the Benedictine of St. Vannes, because it should last as long as three ordinary faggots.

† On Christmas Eve.

‡ Strutt, Glig Gamena, B. IV., ch. 3., s. 5.

§ Warton, Hist. Engl. Poetry, Vol. II., p. 378, 380.

be encountered, out of England.* In some great families, and sometimes at court, this officer was also called the *abbot of Misrule*, corresponding with the French *Abbé de Liesse*, a word which implies merriment.† Leland, the antiquary, speaking of the year, 4 Henry VII. A.D. 1489 says; "This Christmas I saw no disguysings, and but right few playes; but there was an abbot of misrule that made much sport and did right well his office.‡ Large sums of money were expended by Henry the Seventh upon these masquerades and sports, as the following extracts from his "Privy Purse Expenses" will evince:

"Dec. 24, (1491). To Ringley, lorde of mysrewle, upon a prest, £5."
"Oct. 24, (1492). To Ringeley, abbot of mysreule, £5.
"Jan. 2, (1494). For playing of the Mourice daunce, £2.
"——15, ——— To Walter Alwyn in full payment for the disguysing made at Christenmas, £14 13 4.
"Mar. 3, (1490). To Jacques Haulte in full payment for the disguysing at Christenmas, £32 18 6½.
"Jan. 2, (1503). To thabbot of mysrule in rewarde, £6 13 4.
"Feb. 12, —— To Lewis Adams that made disguysings, £10."§

The lord or abbot of misrule at court, was usually a writer of interludes and plays and the office was frequently held by a poet of some reputation; such was George Ferrers, "in whose pastimes Edward the Sixth had great delight.‖ Stowe says, "This pageant potentate began his rule at Hallow Eve, and continued the same till the morrow after the feast of the Purification.¶ In Scotland the mock dignitary of the church was called the abbot of Unressoun, or Unreason, and was unfrocked by act of Parliament in 1555. Polydore Vergil mentions another singu-

* Polyd. Vergil. de Rerum. Invent. Lib. V. cap. 2. Strutt, Introd. s. xxx., B. IV. ch. 3., s. I. Warton, &c.
† Du Cange. voc. *Abbas Lætitiæ*. Tom. I., p. 7.
‡ Collectanea de Rebus Anglicis, Tom. III., Append. p. 256., Ed. 1770.
§ Excerpta Historica, p. 88., 92, 95, 96, 129, 130.
‖ Warton, Ibid. Vol. III., p. 293.
¶ Survey of London, p. 79.

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St. Stephen

larity belonging to the English, who celebrated the festivities of christmas with plays, masques and magnificent spectacles, together with games at dice and dancing, which practice, he tells us, was as ancient as the year 1170, and not customary with other nations. In the 24*th* year of the reign of Henry III, the council at Worcester prohibited the clergy from playing at dice, and "Ludos fieri de Rege et Regina," at *games of king and queen*, which Strutt supposes to mean chess at that time.* In the 11th of Henry VIII, cards and dice are expressly forbidden to apprentices, except during the Christmas holidays, and then only in their masters' houses. In the reign of queen Elizabeth "few men plaiyed at cardes but at Christmasse, and then almost all men and boys."†

St. Stephen's Day, December 26, for some unexplained cause, was a great period with our ancestors, for bleeding their horses, which was practised by people of all ranks, and recommended by the old agricultural poet, Tusser, who adds:—

> "The day of St. Stephen old fathers did use;
> If that do mislike thee, some other day use."‡

Mr. Douce, states that it is a very ancient practice, introduced into this country by the Danes. Naogeorgus, according to his translator Barnabe George, refers to it, and assigns a reason:—

> Then followeth Saint Stephen's day, whereon doth every man
> His horses jaunt, and course abrode as swiftly as he can,
> Until they do extremely sweate, and then they let them blood;
> For this being done upon this day, they say doth do them good,
> And keepe them from all maladies and sicknesse through the yeare,
> As if that Stephen any time tooke charge of horses here."

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* Strut, Introd. s. 60.

† Camden's Remains, p. 378. It is also named *Christis Masse*, *Festum Natalis Domini*, *Natale* or *Nativitas Domini*, *Mydwynters Mass Day*, *Natalicium Domini* or *Christi*, and *Nativitas Dominicæ*.

‡ Five Hundred Points of Husbandry, ch. xxii. st. 16.

In explanation, it may be stated, that the Saint was the patron of horses, and that on this day, which the Germans call *Der grosse Pferds Tag*, the pope's stud was physicked and bled for the sake of the blood, which was supposed to be a remedy in many disorders.*

Childermas.

St. Stephen's day was formerly observed at Cambridge: Slicer, a character in the old play of the "Ordinary," says,

> "Let the Corporal
> Come sweating under a breast of mutton, stuffed
> With Pudding."

"This" says the annotator, "was called a *St. Stephen's Pudding*: it used formerly to be provided at St. John's College, Cambridge, uniformly on St. Stephen's day."†

St. Stephen's Pudding.

In the North Riding of Yorkshire, "on the feast of St. Stephen, large goose pies are made, all of which they distribute among their needy neighbours, except one, that is carefully laid up and not tasted till the Purification of the Virgin called Candlemas.‡

The *Holy Innocents*, or *Childermas Day*,§ December 28, commemorates the slaughter of the Jewish children by Herod; and it is remarked by Macrobius that the savage order was so promptly executed, that one of the tyrant's sons, then at nurse, fell a sacrifice with the other children, on which Augustus was reported to have said, that it was better to be Herod's hog than his son.‖ It hath beene a custom says Gregorie, "and yet is elsewhere to whip up the children upon Innocent's Day morning, that the memorie of this murther might stick the closer, and, in a moderate proportion, to act over the cruelty again inkind."

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* Haltaus, Cal. Med. Ævii, p. 144.

† Dodsley's Old Plays, Vol. X., p. 229.

‡ Gent. Mag. 1811.

§ *Festum Sanctorum Innocentium.*

‖ "Melius est Herodis porcum esse quam filium." *Macrob. Saturn. Lib.* II. *cap.* 4. D. Strauchius states that this is the only profane writer who mentions the murder of the children by Herod; and as to the saying of Augustus, he quotes Isaac Vossius, (Chron. Sac. p. 159) who refers it only to Herod's own children; and others chiefly to the murder of his son Antipater. *Strauch. Brev. Chronol.* IV., *c.* 36.

BOOK II.

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Hospinian, referring to this strange custom, says that the reason was not only that the children might remember this most barbarous butchery, but at the same time learn that with Christ were born hatred, persecution, the cross, exile and poverty.* It is impossible to proceed without noticing the epigram of the witty Owen, who, whether he were serious or not, has fairly established the right of the holy Innocents to the honor of the proto-martyrdom :—

"*Proto-Martyres, Innocentes.*
"Christi Pueri sunt passi extrema, priusquam
Christus pro Pueris, ultima passus erat."†

Childermas was formerly a day of unlucky omen, of which a very remarkable instance occurs in the Paston Letters, where it is stated, that the coronation of Edward the Fourth was deferred from Sunday to Monday, because the former was Childermas day:—"Maist^r Brakle shall p'che at Poules on Sunday next comyng as he tolde me that for cause childermesse day fal on y^e Sunday the coronac'on shal [be] on the Moneday.‡ An apprehension is still entertained by the superstitions, that no undertaking can prosper which is begun on that day of the week, on which Childermas last fell. Though the Saxons were very superstitious observers of days, they seem not to have included this in their ample kalendar of evil days; for on Childermas Day, Edward, the Confessor, laid the foundation of St. Peter's, Westminster.§

King of Cockneys.

Besides the king of Christmas, already noticed, the sages of Lincoln's Inn had another officer, elected on Childermas day, and denominated the *King of the Cockneys* who pre-

* "Hujus lanienæ truculentissimæ ut pueri Christianorum recordentur et simul discant odium, persecutionem, crucem, exilium, egestatemque statim cum nato Christo incipere, virgis cædi solent in aurora hujus diei adhuc in lectulis jacentes a parentibus suis."

† Epigram. Joh. Audoeni Cambro-Brit. Lib. IV., Ep. 151.

‡ Vol. I., p. 234. The date of the Letter is "Sunday tofore mydsom^r"., 1461.

§ Chron. Saxon. An. 1065.

sided on the day of his appointment and had his inferior officers to wait upon him.* Sir William Dugdale quotes an order from Henry VIII. in 1517, for the regulation of the amusements of this society, which among other injunctions contained the following, "that the King of Cockneys, on Childermas Day, should sit and have due service, and that he and all his officers should use honest manner and good order, without any waste or destruction making in wine brawn, chely, or other vitails: and also, that he, and his marshal, butler, and constable marshall should have their lawful and honest commandments by delivery of the officers of Christmas, and that the said King of Cockneys, ne none of his officers medyl neither in the butlery, nor in the stuard of Christmas his office, upon pain of 40s for every such medling; and lastly that *Jack Straw*, and all his adherents should be thenceforth banisht, and ne more be used in this house, upon pain to forfeit for every time five pounds, to be levied upon every fellow haping to offend against this rule."†

St. Thomas

JackStraw

St. Thomas a Becket's Day, December 29, presents no peculiarity, but is mentioned here on account of an ancient story, which shows that even saints have not enjoyed immunity from the tongue of slander: "Holye Thomas Becket" says Bayle, who was little inclined to favour a dignitary of the Roman Catholic church, "would sumtyme for his pleasure make a journeye of pylgrymage to the prymerose peerlesse of Stafforde, as his holy lyfe mentyoneth. He that shall narrowlie serche saynte Hieromes epistles, shall fynde him sumwhat famylyar with Marcella. So shall he fynde saynt Gregorye with Domicella, and also saynt Bonifacius the archebisshop of Magunce with Tecla and Lieba ii englysshe women of his owne countre natyve.‡

New Year's Day, December 31, we learn from Dr.

New Year's Day.

* Strutt, B. IV., ch. 3., s. 10.

† Origines Juridicales, 247.

‡ Mysterye of Inyquyte, M. D. xlii. Emprynted at Geneva, 1545.

BOOK II.

New Year's Day.

Mumming.

Drake,* was spent among our laboring ancestors in festivity and frolic, and the young women carried from door to door a bowl of spiced ale.† Young men and women also exchanged clothes, which was termed *mumming* or *disguising*; and when thus dressed in each other's garments, they went from cottage to cottage, singing, dancing and partaking of good cheer. In the north of England, and particularly Northumberland, as well as in Scotland, this day is known by the name of *Hogmany*, or *Hogmenay*. This term is also transferred to the entertainment given to a visitor on New Year's Eve, or to a gift conferred on those, who apply for it, according to ancient custom:—

> "The cotter weanies, glad an' gay
> We' 'pocks out oure their shouther
> Sing at their doors for Hogmanay.‡

Dr. Jamieson has given an interesting extract regarding this ceremony, from a fugitive piece in the Caledonian Mercury for 1792, on which a note or two will be appended.

Hogmanay Trololay.

"The cry of *Hogmanay Trololay* is of usage immemorial in this country. It is well known that the ancient Druids went into the woods with great solemnity on the last night of the year, where they cut the misleto of the oak with a golden bill, and brought it into the towns, and the country houses of the great next morning,§ where it was distributed among the people, who wore it as an amulet to preserve

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* Shakspeare and his Times.

† The Wassail Bowl, suprà. p. 99.

‡ Nicol's Poems, Vol. I., p. 27. Jamieson.

§ On this subject we may subjoin to the above, that Camden, at the commencement of his Britannia, p. 13., Edit. 15, 90, ascribes the following verse to Ovid, in whose works, however, Keysler, *Antiq. Septent. p.* 306. observes, it is no where to be found:

> "Ad viscum Druidæ, Druidæ clamare solebant."

Pliny's account of the ceremony is that, "As the misletoe is seldom to be met with, when found it is fetched with great ceremony, and by all means on the sixth day of the moon, which with them begins the months and

New Year's Day.

them from all harms, and particularly from the danger of battle. When Christianity was introduced among the barbarous Celtæ and Gauls, it is probable that the clergy, when they could completely abolish the Pagan rites would endeavour to give them a Christian turn. We have abundant instances of this in the ceremonies of the Romish church. Accordingly this seems to have been done in the present instance; for about the middle of the sixteenth century, many complaints were made to the Gallic synod of great excesses which were committed on the last night of the year, and on the first of January, during the *Féte des Fous*, by companies of both sexes, dressed in fantastic habits, who ran about with their Christmas Boxes, called *Tire Lire*, begging for the lady in the straw both money and wassels. These beggars were called *Bachelettes*,* Guisards, and their chief *Rollet Follet.* They came into the churches during the services of the vigils, and disturbed the devotions by their cries of *Au gui menez; tiri liri, mainte du blanc et point du bis.* Thiers, Hist. des Fêtes et

Guisards.

Rollet Follet.

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years, and the period of thirty years they term an age; for at that season the moon has sufficient influence, and is above half full. They call this plant in their language *All Heal.* The priest habited in white, mounts the tree and with a golden hook cuts the misletoe which is received in a white cloth." *Lib.* XVI., *cap.* 44.

The learning and genius of Camden have given currency to a notion that the Druids derived their name from δρυς, an oak, because they frequented groves. It is merely given by him as a conjecture, "Quocunque nomine, hi suis Celtis, et Britannis innotuerint, mihi persuasum est hoc Druidum nomen a Græco fonte scilicet Δρυς, i. robur sive quercus, profluxisse, non solum quod viscus e robore nihil illis fuerit sacratius." *Loc. cit.* To admit this we must believe that the British and Gallic Druids spoke Greek. Borel on the contrary supposes that the Greek word comes from the old British *dru* or *derw*, an oak, Gorop. Beanus takes it to be the old Celtic and German *trowes* or *truwis*, and to mean a doctor of the truth and the faith. In Celtic, *Tru*, joined to *Wis*, signifies a *wise man*, and appears to have relation to the Turkish term *Dervis.* Voyez *Journ. Britann. Tom.* XV., *p.* 396.

* We shall have occasion to offer some circumstances, that render it probable that part of these ceremonies sprang from the orgies of Bacchus, to which this name bears a manifest reference.

BOOK II.

New Year's Day.

des Jeux. At last in 1598, at the representation of the bishop of Augres, a stop was put to their coming into churches; but they became more licentious, running about the country, and frightening the people in their houses, so that the legislature was obliged to put a final stop to the Fête des Fous in 1668. The resemblance of the above cry to our *Hogmanay Trololay, give us your white bread and none of your grey*; and the name *Guisards* given to our Bacchanals, are remarkable circumstances; and our former connections with France, render it not improbable that these festivities were taken from thence; and this seems to

Daft Days

be confirmed by our name of *Daft Days*, which is nearly a translation of *Fête des Fous*. It deserves to be noticed that the bishop of Augres says, that the cry, *Au gui menez, Rollet Follet*, was derived from the ancient Druids, who went out to cut the *gui* or *misletoe*, shouting and hollaing all the way, *Au gui l'an neuf, le Roi vient*.* Now although we must not suppose that the Druids spoke French we can easily allow the cry to have been changed with the language, whilst the custom was continued. If the word *Gui* should be Celtic or Scandinavian, it would add force to the above conjecture.† Perhaps, too, the word *Rollet* is a corruption of the ancient Norman invocation of their

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* The boys in some parts of France still run about the streets on the first of January begging, and singing "Au guy l'an neuf, Au guy Gaulois." *Keysler, p.* 395. In Germany they cry about the streets at Christmas, *Gut hyl, Gut hyl*, which some suppose refers to the Christian Salvation, but Keysler, *Antiq. Septent.* p. 307, finds in it Pliny's *All Heal.* See Gough's Camden, Vol. I., p. lvii., note q. *Gut Heil* is in fact, good safety, welfare or preservation.

† A writer in the N. American Quarterly Review, thinks that the word *Gui* is of Celtic origin, because in all the dialects of that language, *Gui* in some form or other signifies trees. In Celtic, *Guez* is trees; *Guezecq* and *Guczennecq*, a place abounding in trees. In the Armoric, or Bas Breton *Guezen* is a tree, *Gues*, trees; *Guetzennic*, shrubs; while in the Welsh *Guid* is a tree; and *Guidhele*, bushes. The last is not very different from the German cry of "*Gut Hyl*," which is undoubtedly Pliny's *All Heal.*

hero, Rollo.* But where is this invocation found? To me it seems to be no other than *Roitelet Follet*, slightly changed into *Rollet Follet* (just as *rotulus* becomes rôlet, whence rôle, a character in a play, from the roll on which the part was written) a vagrant petty king; or, if for *le Roi vient*, the populace read *le roi voila*, we may have Rollet Follet in another way.

Of the Scottish "Bacchanals" named in the preceding extract, Warton says, "Mummeries, which they call *Gysarts*, composed of moral personifications are still known in Scotland: and even till the beginning of this century, especially among the festivities of Christmas, itinerent maskers were admitted into the houses of the Scotch nobility.†

In England, it is still a custom to hang up a bunch of misletoe on Christmas Day, under which the young men salute their sweethearts. This, as before observed, is an evident relic of Druidism, as well as that of adorning churches with it, or with holly and other evergreens; and both customs may be viewed as a traditionary vestige of its consecration in the worship of the ancient Britons.

In an "Inquiry into the ancient Greek Game, supposed to have been invented by Palamedes," Mr. Christie speaks of the respect which the northern nations entertained for the misletoe, and of the Celts and Goths being distinct in the instance of their equally venerating the misletoe about the time of the year, when the sun approached the winter solstice. He adds, "We find by the allusion in Virgil, who compared the *golden bough in infernis* to the misletoe, that the age of the plant was not unknown in the religious ceremonies of the ancients, particularly the Greeks, of whose poets he was the acknowledged imitator."‡

* Dr. Jamieson, in his Supplement, observes that "the cry of, *Trololay*, has been resolved into *Trois Rois là*," and, if this be correct, it would appear to bear an allusion to the Three Kings of the Epiphany, and is another instance of the blending of Christianity with pagan superstitions, so common in popular customes and ceremonies.

† Hist. Engl. Poetry, Vol. II., p. 279.—Dr. Jamieson supposes that the Scottish term is derived from the Teutonic *Guyse*, a scoff.

‡ The passage to which Mr. Christie alludes, is Æn. VI. 205.

BOOK II.

New Year's Day.

Mumming.

The practice of *Mumming*, so called from the Dutch *momme*, a mask, otherwise named *Guising*, or *Disguising*, lasted throughout the time of Christmas. Thomas Walsingham records a memorable instance of its existence among our ancient nobility, where it formed a part of a treasonable plot, which the earls of Salisbury, Huntingdon and Kent, contrived against the life of Henry the Fourth, in 1400. They came to Windsor Castle, on the Sunday next before the feast of the Circumcision, in the disguise of mummers or Christmas players; but being detected, they fled to Cirencester, where, after some resistance, they were seized and decapitated by the inhabitants.* Strutt has given, from a manuscript of the age of Edward the Third, representations of mummers: with works, framed like the heads of bulls, stags and goats.† The mummings and disguisings of the Goths, during the winter solstice, were of the same ludicrous description. Of the latter, the once popular game of *Blindman's Buff* is with great probability supposed to be a relic. Loccenius speaks as if *Blinde-Bok*, or blindman's buff, had been the same as the *Julbok*, the goat or stag of Yule, in the time of paganism.‡ The game was not unknown to the Greeks. They called it Κολλαβισμος, from Κολλαβιζω, *impingo*; and it is defined "Ludi genus, quo hic quidam manibus expansis oculos suos tegit, alius vero postquam percussit, quærit num verberarit.§

Blindman's Buff.

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* Hist. p. 401., n. 30. Vide etiam. Thom. Otterbourne Chron. Tom. I., p. 224.

† Glig Gamena, Pl. XVI.

‡ Antiq. Sueo-Goth. p. 23. Jamieson.—The Germans, by their name, *Die Blinde Kuh*, have identified their game with that of the Swedish Blinde-Bok. See Jamieson's quotation from Wachter, and Ihre's answer to his objection.

§ Robertson's Thesaur. Græcæ Linguæ, v. κολλαβιζω.—Mr. Strutt gives a representation of this game in his Glig Gamena. Pl. xxxiv, and an account of it under the name of *Hoodman Blind*, B. IV., ch. 4., sect. 11. He erroneously says that it was called Μυια χαλκι; but Pollux defines the χαλκισμος thus, "Ludus in quo ludebant chalcis, aut alio numismate, quidam fuisse dicunt ludi genus, quo nummum raptim circumagendo, digito impositum, excutiebant pueri, et priusquam humi caderet, excipiebant recto

New Year's Day.

It was also used by the Romans.* Verelius supposes that the Ostrogoths had introduced this game into Italy, where it is now called *Giuoco della Cieca*, a name not unlike in sound the old Scottish term *Chacke* Blyndman.† Rudbeck not only asserts that this sport is still universal among the northern nations, but supposes that it was transmitted from the worship of Bacchus, who is pointed out by the name of *Bocke*, and he considers the hood-winking and other ceremonies in this game as a memorial of the Bacchanalian orgies.‡ Pezronius entertains the same opinion.§ The Cabiric origin of the Julbok and its imitations derives corroboration from Tacitus, who says that the Æstui, (the Estum of Wulfstan, in King Alfred's Orosius) a nation bordering on the Suevi, worshipped the mother of the Gods, and, a mark of their superstition, they wore in adoration, the forms of boars.‖ The resemblance between the orgies of Bacchus and the rites of Ceres, and the Phrygian Cybele is noticed by Strabo, who also observes that the poets and mythologists continually conjoined the Curetic and Bacchanalian orgies and the rites of Cybele.¶ Hence it is not remarkable that we now find a similar intermixture imported from the East by the Goths. It is also observable that, according to general Vallancey, the ancient Irish worshipped the god of wine under his identical name "*Ce-Bac-*

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digito." *Poll.* 6. *et. Eust. referente Robertson, Lib. cit. in v.* χαλκιδιζειν. The Μυια χαλκι was, therefore, not much unlike our *Pitch and Toss.*

* Jamieson, Etymol. Dict. art. *Belly Blind.*

† "*Chack*, to clack or make a clicking noise; to cut or bruise by a sudden stroke." Jamieson, Ibid. art. *Chacke* and *Chacke Blyndman.*

‡ Atlant. Tom. II., p. 306. Jamieson, Suppl. art. Belly Blynde.

§ Speaking of the *Bock*, he says, "Bacchus a familia haud alienus censeri potest. Nam hoc prostibulum deorum sæpe vehitur hirco, et comites habet Faunos, Satyrosque, &c. Nomina autem deorum sæpe formari solent ab animalibus, quibus pro vehiculo utuntur, ut Hermes ab ariete, Artemis a cerva, &c." *Antiq. Celtic. p.* 344, *apud Wachter et Ihre.*

‖ De Moribus Germ. cap. 45.

¶ Geogr. Lib. X.

BOOK II.

New Year's Day.

che, or the illustrious Bacchus.* If this explanation may be admitted, the mummings, disguisings and guisards, and particularly the game of blindman's buff, are a traditionary representation of the dilaceration of Bacchus by the Titans,† and may be considered as actual relics of those orgies. The French, it may be remarked, connect the game with Nicholas, "*Colin-maillard.*"

Boggart.

From the Gothic celebration of these rites is perhaps to be deduced the Lancashire *Boggart*, the name of an undefined sprite, which has communicated its appellation to Boggard Hole, in Pendle Forest, the scene of pseudo-witchcraft.‡ The boggart is the terror of children; and when a horse takes fright at some object, unobserved by its master, the vulgar opinion is that it has "seen th' boggart." Originally the strange disguises worn by the principal mummer, the representative of the *Bock* of Yule, have given rise to the superstition respecting a terrible sprite, the *Bocker*, which becomes in the provincialism of Lancashire, the boggart. It is observable that the Russian boars denominate an object of nocturnal terror, *Buka*, and frighten their children by saying, "Buka will eat you." *Baka* was the name of a celebrated spirit among the Hindoos; in old Teutonic, *Bokene* is a phantasm or spectre, and *Boukie* is a hobgoblin in Scotland.§ Lye, however, derives the name from the British *Bugul*, fear; whence bull-beggar, which

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* Collect. de Reb. Hibern. Vol. V., p. 3.

† Phorn. de Nat. Deorum, cap. 30.

‡ Harl. MSS. Codex 6854, fo., 26 b.

§ In Armorican or Bas-Breton, which is nearly the same as the Welsh, *Buguel-Nos* is, literally, a child of the night, a phantom; and *Bughel Nos* in Celtic, a hobgoblin, spectre, or scare-crow. The Irish call sprites or hobgoblins, *Bocain* and *Puighspiradh*. *Puka* in Irish is a spirit that walks by night. *Puki*, in Icelandic, is an evil spirit; and to these may be added our Puck, who is sometimes confounded with the hobgoblin, Robin Goodfellow.

Puck.

"Ne let housefires nor lightenings helpless harms,
Ne let the *pouke nor other evil sprites*,

New Year's Eve.

has nearly both sounds.* "And they have made us so afraid," says Reginald Scot, "with bull-beggars, spirits, witches, urchins, elves, hogs, fairies, &c., that we are afraid of our own shadows.† It has already been noticed that the frightful superstition of the were-wolf is supposed to originate from the dresses of the priests of Mars in the wolf skins.

Mummers and maskers were finally suppressed by a statute in the reign of Henry the Eighth, which awarded against them an imprisonment of three months, and a fine at the discretion of the justices;‡ so that in England, the game of blindman's buff, and probably the modern entertainment of the masquerade, are the only relics of the Bock of Yule.

New Year's Day,§ the feast of the Circumcision, has its peculiar superstitions. Among the Strathdown highlanders, early in the morning, the *Usque Cashrichd*, or water drawn from the *Dead and Living Ford* without suffering the vessel to touch the ground, is drunk as a potent charm against the spells of witchcraft, the malignity of evil eyes, and the activity of all infernal agency. A similar superstition prevails in the south of Scotland, where the instant

Usque Cashrichd.

Dead and Living Ford.

Ne let mischievus witches with their charms,
Ne let hob-goblins, names whose sense we see not,
Fray us with things that be not."

Spenser's Epithalamium.

See Mr. Keightley's remarks on Puck, *Fairy Mythology*, *Vol.* II., p. 118-120. Puck long inhabited the Grey Friary at Schweren in Mecklenburgh, and one of the monks became his biographer in his Veredica Relatio de Demonio Puck." In the Quarterly Review, Vol. XXII,, p. 359, 360, is a collection of other words resembling Puck in sound and sense, which those should consult who are interested in the derivation, and disapprove of Rudbeck's hypothesis.

* Jamieson, Supplem. art. *Boukie.*

† Discoverie of Witchcraft.

‡ Stat. 3., Hen. 8., cap. 5.

§ See *Caput Anni; Festum Circumcisionis; Le Jour de l'An; Kalenda Circumcisionis. Year's Day.*

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New Year's Day.

the clock has struck the midnight hour, one of a family goes to the well as quickly as possible, and carefully skims it; this they call, getting the scum or ream [cream] of the well:—

Flower of the Well.

"Twall struck—twa neebour hizzies raise
An' liltin gaed a sad gate;
The flower o' the well to our house gaes
An' I'll the bonniest lad get."*

This *Flower of the Well* signifies the first pail of water, and the girl who is so fortunate as to obtain the prize, is supposed to have more than a double chance of obtaining the most accomplished young man in the parish. The condition of drawing the *Usque Cashrichd* is analagous to skimming the well. It is an old superstition, and is probably derived from the worship of wells by the Picts, and the Druids, as we learn by a law of Canute the great, which prohibited this adoration.† But this should be rather understood of the people than of the priests, who were accustomed to divine the future by circles formed on the surface of agitated water, which, however, may in the days of Canute, have degenerated into a more idolatrous rite. Dr. Borlase tells us, that the inhabitants of Cornwall, in his time, used to repair on a particular day to the borders of a celebrated fountain, into which they cast pins or pebbles, and observing the circles which they formed, and whether the water were troubled or preserved its transparence, they drew inferences with respect to future events. To this I will add, that I have frequently seen the bottom of St. Helen's Well, near Sefton in Lancashire, almost covered with pins, which, I suppose, must have been thrown in for the like purposes. The act of skimming the water with the hand among the Romans, was one of the rites ne-

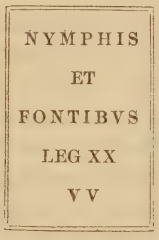
Worship of Wells and Springs.

* Stewart, Popular Superst. of the Highlands.

† It is heathenish, he says, to worship idols, that is, to worship heathen Gods, and the sun or moon, fire or flood-water, wells (pyllar, also *torrents*) or stones or any kind of trees. *Ll. Canut. p.* ii. *cap.* 5.

cessary for successful augury; and their adoration of the nymphs and genii of fountains would appear, were other proofs wanting, from a beautiful votive altar, discovered in 1822 near Chester, which had been consecrated to those imaginary beings by the Twentieth or Victorious Legion, with this inscription,

New Year's Day.



which may, perhaps, be read *Nymphis et Fontibus Legione vicesima victrici valente.*

It has already been observed, in speaking of Boxing Day, that the salutations as well as the presents of this season are of remote antiquity. Mr. Fosbrooke notices from Count Caylus, a piece of Roman pottery with an inscription wishing "a happy new year to you," and another, in which a person wishes it to himself and son; and three medallions with the laurel leaf, fig and date,* which, at the time of coining the medallion, had probably become merely emblems of the *Strenæ*, or new year's gifts.

New Year's Gifts.

The origin of the presents made during the *Saturnalia* has been shown; but the *Strenæ* are said to have been introduced by Tatius, the Sabine, who first took sprigs from the plant vervain in the sacred grove of *Strenia*,† as auspices of the new year. From the Sabines the custom of

* Encyclop. Antiq. art. *New Years Gifts.*

† This goddess was probably no other than Astronoe, Asteria and Astarte, the mother of the seven Titanides. Vide Faber, Vol. I., p. 80. p. 103., Vol. II., p. 326. If so, there is no real difference between the *Strenæ* and the *Saturnalitia.*

BOOK II.

New Year's Day.

sending these Strenæ was transferred to the Romans,* who changed the day of sending them no fewer than seven different times.† At length the emperor Leo abolished them, and the fathers of the Church denounced them as profane,‡ and afterwards proclaimed, in full synod, that it was unlawful to observe these devilish new years gifts, "strenicas diabolicas observare."§

Neither the enactments of the secular power, nor the fulminations of the church have been able to prevail against this deeply rooted custom; and it has been estimated that the amount expended upon bon-bons and sweetmeats alone for presents on New Year's Day in Paris, exceeds £20,000 sterling. A recent tourist, speaking of Vienna, says:—"Among the numerous days devoted to public amusement in this gay metropolis, there is none more distinguished for joy and mirth than New Year's Day; and the stranger who wishes to behold the imperial town in all its splendour, should station himself in the Burg-Platz, or in the Hof-Kapelle; he would then see the whole court in full dress, the military in their superb uniform, and he would hear the compliments of the season exchanged by the entire population from the emperor to the peasant. The higher classes, after having paid their respects to the emperor exchange visits, and leave pretty, ornamented cards, made expressly for the occasion, sometimes exhibiting very exquisite paintings: some of these little baubles cost from eight to ten pounds sterling. The evening concludes with waltzing in the salons of the emperor, waltzing in the salons of the nobility, and waltzing in the salons of the cabarets; for, on this day, the whole of the dependent classes, servants, &c. receive a gratuity from their employers.‖

In Germany.

* "Tatius Sabinus verbenas felicis arboris ex luco Strenuæ [*Streniæ*] anni novi Auspices, primus recepit."—*Mart. Lipenii Strenarum Hist.* Æt. II., sect. 7 et 8.

† Ibid. sect. 31. ‡ Ibid. Æt. III., sect. 44.

§ Ibid. sect. 15 and 27.

‖ Sketches of Germany and the Germans in 1834, 1835 and 1836. Vol. II, p. 161, 162.

New Year's Day.

In England many persons make a point of wearing new clothes on this day, and consider any omission of the kind unlucky. At court it is one of the twelve *Offering Days.* The new years gifts of our monarchs, having frequently been published, are well known. The following from the Privy Purse Expenses of Henry the Seventh are exceptions :—

"Jan. 4, (1495) Delivered in newyeryests by the King commandement, £120 March 6, (1499) To Mathew Johns for a *childe* that was geven to the King upon newyeresday, 1s. 8d."*

Goose Tenure.

A singular customary tenure is mentioned by Dr. Plot; the lord of Essington was bound to drive a goose three times every New Year's Day round the hall fire of the lord of Hilton.† From the specimen of a Saxon manuscript, inserted by Dr. Hickes in his Catalogue, it appears that the Saxons predicted the quality of the season from such a coincidence as the following;—If the kalends or first of January, fall on the Lord's Day, then will the winter be good, pleasant and warm.‡ A Saxon manuscript in the Cotton Library, has some considerations on the Kalends of January for every day in the week, of which the following is a literal translation :—

Saxon Superstitions.

"If the Kalends of January be on the Moon's day, then there will be a severe and confused winter, a good spring, windy summer, and a rueful year, in which there will be men sick of diseases.—If the Kalends fall on Tiwesday then the winter will be dreary and severe; a windy lent and rainy summer, and many women will die; ships will travel in danger, and kings and princes will die.—If on Woden's day the Kalends fall there will be a hard winter and bad spring; but a good summer. The fruits of the earth will be much beaten down, honey will be scarce, and young men will die.—If the Kalends fall on Thunres day, there

* Excerpta Historica, p. 100, 121.

† Hist. Stafford, ch. X.

‡ Thesaur. Tom. II., p. 194.

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New Year's Day.

will be a good winter, windy spring, good summer, and abundance of the fruits of the earth, and the plough will be over the earth; but however, sheep and children will die.—If the Kalends fall on Frige day there will be a variable winter, good spring and good summer, with great abundance; and sheep's eyes will be tender in the year. —If the Kalends fall on Sætern's day, there will be a snowy winter, blowing spring, and rainy summer; earth fruits will labour, sheep perish, old men die, and other men be sick; the eyes of many will be tender, and fires will be prevalent in the course of the year.—If the Kalends fall on the Sun's day, there will be a good winter, windy spring, and dry summer; and a very good year will this year be; sheep will increase, there will be much honey, and plenty and peace will be upon the earth.*

Eve of the Epiphany

The *Eve* or *Vigil of the Epiphany*, Jan. 5, ought to be called, instead of the Epiphany itself, the *Twelfth Day*, according to the author of an ancient manuscript homily, "De Epiphania Domini n'ri Jhu Xꝑi," who says "Thys day is called the xij^{te} day; but in trewthe it is the xiij day of Cristemas; whiche day holy Cherche callethe the Epiphani, &c."† It was anciently denominated *Theophania*, or the manifestation of God, January 6,‡ and was attended

Epiphany.

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* Bibl. Cott. MSS. Tiberius, A. III. fo. 39 b, and 40.

† Harl. MSS. Codex 2247, fo. 28.—The name of Twelfth Day, as applied to the Epiphany, however is very ancient. 'Five days after the first of January,' says a Saxon Menologium, or poetical Kalendar, 'comes to us the baptismal time of our eternal lord, which the flourishing, great and noble people of Britain call Twelfth Day:'—

Anᵹ þæʃ ymbe ſiſ niht,	Dæne tpelfta ᵹæᵹ.
Dæʃ te ſulfiht tiᵹ,	Tiſ eaᵹiᵹe.
Ɛceʃ ᵹnihtneʃ,	þæleþ heaðu noſe.
To uſ cymeþ.	þatað on Bnytene.
In ſolᵹan heſ,	*Hickes, Thesaur. Tom.* I., p. 203.

‡ Gloss. arts. *Adoratio Magorum; Apparitio Domini; Dies trium Regum; Festum Stellæ, or Stellæ Festum; Fête des Rois; Jour des Rois; Three kings of Cologne.*

Epiphany.

by a custom of eating the twelfth cake, and of drawing for the king and queen. In ancient kalendars is an observation on the 5th day of January, the vigil of the Epiphany, "Kings created by beans,"* and the sixth day is called "Festival of Kings," with another remark, that "the ceremony of electing kings was continued with feasting for many days." Sometimes a silver penny was baked in the Twelfth Cake instead of the bean, for the election of the king, which fell upon him to in whose portion of the cake the penny was contained. A similar custom, says Dr. Jamieson, prevails in the south of Scotland:—

Twelfth Night Kings.

> "To spae their fortune, 'mang the deugh
> The luckie fardin's put in;
> The scones ilk ane eats fast eneugh
> Like onie hungrie glutton.

"This is a favorite custom. A small lump of dough, from which the (New Year) cake has been taken, is reserved; and in it a small coin, usually a farthing is put. The dough is then baked thin, and cut into small round scones, which, when fired, are handed round the company. Not a moment must be lost in eating them; it being of vast importance to get the scone with the hidden treasure, as it is believed, that happy person shall first taste the sweets of matrimonial felicity."† In Ireland, on All Halloween, a wedding ring is similarly employed for the same purpose.

The Students in the cities and universities of Germany, choose one of their number for king, and provide a most magnificent banquet on the occasion. In France, during the ancient regime, one of the courtiers was chosen a king, and the nobles attended at a banquet, at which he presided; and with the French, *Le Roi de la Fève*, still signifies a

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* "Reges Fabis creantur." *Brand's notes to Bourne, p.* 205.

† Rev. J. Nicols's Poems, i. 28. Dr. Jamieson, Etym. Dict. art. *Bane.*

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Epiphany.

Twelfth Night King.* At the English court in the 8th year of the reign of Edward the Third, the majestic title of *King of the Bean* was confered upon one of the king's minstrels, as appears by a *Compotus* of that date, which states that sixty shillings were given by the king on the day of the Epiphany to Regan the trumpeter and his associates, the court minstrels, in the name of the king of the bean.† Selden asserts that all these whimsical transpositions of dignity are derived from the ancient Saturnalia, when the masters waited upon their servants, who were honored with mock titles and permitted to assume the state and department of their lords;‡ hence Horace allows his slave to use the ancient Saturnalian freedom in conversation with him:—

> —"Age, libertate Decembri
> (Quando ita majores voluerunt) utere: narra.§

The manner of choosing the Twelfth night monarch is probably a relic of the ceremonies among the Greeks for choosing the συμποσίαρχος βασιλευς, and among the Romans, the *rex modiperator, rex vini, basilicum, &c.*, whose business it was at these feasts to determine the laws of good fellowship, and to observe whether every one drank his proportion; whence he was also called οφθαλμος, the eye. He was commonly appointed by lots, and occasionally, perhaps, by beans,‖ as was usual among the Romans, but mostly

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* In the 14th century it acquired the title of *Le Festin du Roi-Boit.* When the King drank, all his attendants cried out *Le Roi boit, vive le roi!* "We read in the Popeliniere, l. IX., p. 78," says M. Bullet, who has written a learned and amusing dissertation on the subject, "that in 1557, admiral de Chatillon was on the point of surprizing Douay because the greater part of the garrison had got drunk in crying *Le Roi Boit.*" *Magasin Eneyclopedique, an* 1801, *Tom.* VI., *p.* 288.

† "In nomine Regis de Faba." *Strutt,* B. iv., ch. 3., s. 7.

‡ Table Talk, tit. *Christmas.*

§ Lib, II., Sat. 7., v. 4.

‖ "The king of Saturnalia was elected by beans, and from thence came our king and queen on this day." *Fosbrooke, Dict. Antiquit.*

by dice. Horace alludes to the *rex convivii*, or *arbiter*, and *rex bibendi*, on different occasions:—

—— "Quem Venus arbitrum
Dicet bibendi?"*

"To whom shall beauty's queen assign
To reign the monarch of our wine."†

Festival of The Three Kings.

On the Continent, the *Epiphany* is more commonly known as the *Festival of the Three Kings*, relating to which Gualvanei de la Flamma, who flourished about the year 1340, says Weston, has the following curious passage in his Chronicle of the Vicecomites of Milan, published by Muratori. In the year 1336, says he, the first Feast of the Three Kings was celebrated at Milan, by the convent of the friars preachers. The three kings appeared crowned on three great horses, richly habited, surrounded by pages, body guards, and an innumerable retinue. A golden star was exhibited in the sky, going before them. They proceeded to the pillars of St. Lawrence, where king Herod was represented with his scribes and wise men. The three kings ask Herod where Christ should be born, and his wise men having consulted their books, answer at Bethlehem. On which the three kings with their golden crowns, having in their hands golden cups filled with frankincense, myrrh and gold, the star still going before, marched to the church of St. Eustorgius, with all their attendants preceded by trumpets, horns, *apes*, *baboons*, and a great variety of animals. In the church on one side of the high altar, there was a manger with an ox and an ass, and in it the infant Christ in the arms of his mother. Here the three kings offer their gifts, &c. The concourse of the people, of

* Od. II. 7., v. 25.

† Francis:—The winning throw at dice was called Venus:—"Talis enim jactis, ut quisque canem, aut seniorem miserat, in singulos denarios in medium conferebat; quos tollebat universos, qui Venerem jecerat."—*Sueton. in Vita Augusti.* Vide *Salmuth ad Pariceroll. de Rebus Deperd. Par.* ii., *tit.* 2., *p.* 106.

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knight's, ladies and ecclesiastics was such as never before was beheld, &c.*

Epiphany.

In many of the parishes of Gloucestershire, it is customary on this day to light up one large fire, around which are disposed twelve others of a smaller size, says Brand, and General Vallancey states that at Westmeath they set up a high sieve of oats containing twelve candles placed round, and in the centre a larger candle, all burning.† In some counties twelve fires of straw are made in the fields "to *burn the Old Witch*," whom Mr. Fosbrooke takes to be the Druidical God of Death. It is quite evident that these rites are identical, and have originated in the Sabæan adoration of the sun in his passage through the twelve signs of the Zodiac, which on an ancient heliacal table of the quadruple deification of the sun, in the persons of Apollo, Bacchus, Hercules, and Hermes or Mercury, are represented by twelve rays issuing from the head of Apollo, known by his bow and quiver. Beneath is a festoon of garlands, composed of ivy and vine leaves with fruit intermingled. The festoon is supported at each extremity by the clubs of Hercules, round which is wrapped his lion's skin. The clubs rest upon piles of stone, the symbols of Hermes, and the caduceus of Mercury points from each pile to Apollo in the centre. On the base is the cup of Bacchus supporting the lyre of Apollo, which nearly touches the festooned garland of the former.‡ The whole is most ingeniously contrived to represent the unity of these deities in the sun in the four seasons of the year.

Burning the Old Witch.

The day after Twelfth Day, was called *Rock Day*, and

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* Hist. Engl. Poetry, Vol. I., p. 293. *note.* In a church inventory of ornaments, dated 1548, is an article "Item, for the Coats of the iii Kyngs of Cologne v^{s} iiij^{d}." These may have been worn either in a procession on the Nativity or in a parish interlude. Vide Vol. II., 174-5, note. It does not appear that the festival was ever celebrated in England in the same manner as described in the text.

† Collect. de Rebus Hibernicis.

‡ Hieron. Alexandri Explic. Tabulæ Heliacæ, apud Græv. Thesaur. Antiquit.

St. Distaff's Day, because women on that day resumed their spinning, which had been interrupted by the sports of Christmas; for our ancestors, it seems, returned to their work in a very leisurely manner. From Herrick's Hesperides, we learn that the men in boisterous merriment, burned the women's flax, and that they in retaliation dashed pails of water upon the men:— *Rock Day.*

"Partly work, and partly play
Ye must on S. Distaff's day:
From the plough soone free your teame,
Then come home and fother them.
If the maides a spinning goe,
Burn the flax, and fire the tow.
* * * *
"Bring in pails of water, then
Let the maides bewash the men:
Give S. Distaff all the night,
Then bid Christmas sport good night:
And next morrow every one
To his owne vocation."

The Monday following Twelfth day was, for the same reason, denominated *Rock Monday*, which was one of the days observed by Sir Thomas Overbury's "Franklin":— "Rock Monday, and the wake in summer, shrovings, the wakeful ketches and Christmas, the hoky or seed cake, these he yearly keeps, yet holds them no relics of popery.* Neal, the puritanical historian mentions most of these festivities as heathenish rites,† and others of his party spoke of them as popish devices. This Monday is also called *Plough Monday*, being the period at which the plough is first exercised upon the ground. "In the north," says Brand, "at Christmas time *fool plough* goes about; a pageant that consists of a number of sword dancers dragging a plough about with music, and one or sometimes two of them attired in a very antic dress; as the Bessy in the *Plough Monday.*

* Sir T. Overbury's Miscell. Works, Lond. 1754.

† Hist. of the Puritans, Vol. I., p. 52. Parson's Abridgment, Vol. I., pp. 30 and 34.

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grotesque habit of an old woman, and the fool *almost covered with Skins, a hairy cap on his head, and the tail of some animal hanging down his back.** So strongly does this attire point to the *Julbok*, the Gothic enactment of the Bacchanalian and Saturnalian orgia, that it is matter of astonishment to find Mr. Strutt refering to the Festival of Fools, instead of the Guisards, for the immediate origin of this ceremony. Certainly the interpolation of the Bessy may be deduced from that absurd and indecent rite. With greater probability he adds, "the fool plough was, perhaps, the yule plough."†

Festival of the Ass.

Theatrical representations of scriptural history were, no doubt, intended to make a deeper impression on the minds of the spectators; but the advantages resulting from this mode of instruction, seems to have been counterbalanced by the numerous ridiculous and idle ceremonies, which they originated. Of these none exceeded in gross absurdity the *Festival of the Ass*, which was annually performed on Christmas Day at Rouen, and on January 14, at Beauvais. The escape of the holy family into Egypt was represented thus:—a beautiful girl holding a child at her breast, was seated upon an ass in splendid trappings of gold cloth, and led in procession by the clergy through the principal streets to the parish church. Here the girl and her ass were placed near the high altar, and the mass, Kyrie, Gloria, Credo, and other services were each concluded by a general braying of the congregation. In a MS. rubric, quoted by Du Cange, the priest on elevating the host is directed to bray thrice, to which the people were to respond in the same sonorous manner. A hymn, as ridiculous as the ceremony, was sung on this occasion.‡ According to Strutt, in the *Festival of Fools* on St. Stephen's day, the assistants sang as part of the mass, a burlesque composition called the

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* Pop. Antiquit. p. 128. Dr. Forster, Peren. Calend. p. 13.

† B. IV., ch. 3, s. 9.

‡ Du Cange, Gloss. Tom. III., col. 426,427.

Prose of the Ass, or the *Fool's Prose.* It was performed by a double choir, and at intervals, in place of a burden, they imitated the braying of an Ass. On the festival of St. John, he adds from Dugdale's Monasticon Anglicanum (Vol. III. Append. 7.) they had another arrangement of ludicrous sentences denominated the *Prose of the Ox,* equally reprehensible.*

Voltaire supposes, that religious plays originally came from Constantinople, where they were introduced by Gregory Nazianzen, about the fourth century. As the ancient drama was there a religious spectacle, a transition was made to the stories of the old and new Testament, and the chorusses were converted into Christmas hymns. In corroboration of this theory, Warton observes that the Feast of Fools and of the Ass were instituted, though perhaps under other names about 990 by Theophilact patriarch of Constantinople, with the design of weaning the people from Bacchanalian and calendary solemnities.† This account receives further confirmation from the great number of repetitions of the Bacchanalian cry of *Evohe,* in the celebration of the Feast of the Ass, from the twelfth century, in the West of Europe:—

"Ex somnis stupet Evias."‡

The song of the Ass's Prose, says a French writer,§ was one of the principal ceremonies of the feast of fools, and took place on the festival of the Circumcision. Its object was to honor the humble and useful animal, which had assisted at the birth of Jesus Christ, and had afterwards borne him on its back on his entry into Jerusalem. The Church of Sens was one of these which employed the greatest apparatus in this ceremony. Before the commencement of Vespers, the clergy repaired in procession to

* Glig Gamena, B. IV., ch. 3., sect. 9.

† See Warton, Hist. Engl. Poetry, Vol. II., p. 368, 369, 370.

‡ Hor. Od. II. 15, 9.

§ Magasin Encyclopedique, An 1806, Tom. IV., p. 86.

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the principal gate of the church, where a couple of voices sang in a minor key these verses,

"Lux hodie, lux lætitiæ! Me judice, tristis
Quisquis erit, removendus erit solemnibus istis.

"i. e. Daily light, light of mirth! whoever will be sad, ought in my judgment, to be far from these rites."

M. Millin describes the cover of an ancient missal of the Feast of Fools preserved in the library of Sens. It is ornamented with mythological figures, representing the triumph of Bacchus, the sun, and the rising of Diana, the moon from the sea. The Bacchanalian scenes depicted agree very well with the feast which the cover represents, and in which a hundred times is repeated the very exclamation used in the Bacchanalia; *Evohe! Evohe!* The office was composed by pierre de Corbeil, archbishop of Sen, who died in June, 1222. M. Millin does not enter into the particulars of this office, though his readers would have been pleased to see some account of the most remarkable prayers. On a leaf at the beginning of the office are these four verses:—

"Festum stultorum, de consuetudine morum,
Omnibus urbs Senonis festivat nobilis annis,
Quo gaudet præcentor tamen omnis honor
Sit Christo circumciso nunc semper et almo."

Then this distitch:—

Tartara Bacchorum non pocula sunt fatuorum:
Tartara vincentes, sic fiunt ut sapientes.

This quatrain may be translated:—'Every year the city of Sens celebrates according to ancient usage the feast of fools, in which the precentor rejoices; however, all honor ought to be now and ever paid to the crucified Christ.' The play of words in the distich which is distinct from the quatrain, has merit. *Tartara* is at once, the tartar of wine, and hell.*

The Ass's Prose has often been printed from Du

* Magasin Encyclopedique, An. 1806, Tom. IV., p. 92. &c. Seqv.

Cange's copy, which in many respects differs from that of Sens, and as, besides demonstrating in the burden, the Bacchanalian origin of the festival of the ass, or the festival of fools, under whatever name they are known, it is a singular production, it is inserted here:—

1. Orientibus partibus,
Adventavit asinus,
Pulcher et fortissimus,
Sarcinis aptissimus.
Hez, Sir Ane, hez!

2. Hic in collibus Sichem,
Enutritus sub Ruben,
Transiit per Jordanam
Saliit in Bethleem.
Hez, Sir Ane, hez!

3. Saltu vincit hinnulos,
Dagmas et capreolos,
Super dromedarios
Velox Madianeos
Hez, Sir Ane, hez!

4. Aurum de Arabia,
Thus et myrrham de Saba,
Talit in ecclesia,
Virtas asinaria.
Hez, Sir Ane, hez!

5. Dum trahit vehicula,
Multa cum sarcinula,
Illius mandibula
Dura terit pabula.
Hez, Sir Ane, hez!

6. Cum aristis hordeum,
Comedit et carduum
Tritica a palea
Segregat in area.
Hez, Sir Ane, hez!

7. Amen dicas, asine,
Jam satur ex gramine,
Amen, amen, itera
Aspernare vetera.
Hez, Sir Ane, hez!*

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* From eastern regions hath arrived an ass, beautiful and strong, and most proper to carry burdens. Hez, Sir Ass, hez!

2. He on the hills Sichem was fed by Ruben; he hath passed the Jordan, and hath capered in Bethleem, (or, he crossed over the Jordan and leaped in Bethleem.) Hez, Sir Ass, hez!

3. In the race he surpasses the fawn, the roebuck and the doe; he is swifter than the Madian dromedaries. Hez, Sir Ass, hez!

4. This ass's virtue hath brought into the church the gold of Arabia, incense and myrrh from Saba. Hez, Sir Ass, hez!

5. While he draws carts laden with luggage, his jaws masticate hard food. Hez, Sir Ass, hez!

6. He eats barley with the stalks, he feeds on thistles, and in the yard, he separates the wheat from the chaff.

7. Ass, with a belly full of grain, say Amen, say Amen, Amen again and again, and despise the old [*Amens?*] Hez, Sir Ass, hez!

The ancient Romans crowned with garlands the asses which turned mill-stones, and erected altars to Jupiter *Pistor* (the baker) during the *Vestalia*,

BOOK II.

Rock Day.

After the first stanza the following is found in some copies, as that of Du Cange:—

Lentus erat pedibus
Nisi foret baculus
Et eum in clunibus
Pungeret aculeus.
Hez, Sir Ane, hez!*

After the second strophe, in some copies is read:—

Ecce magnis auribus,
Subjugalis filius,
Asinus egregius
Asinorum dominus—Hez,&c.†

The conclusion of the Ass's prose, as given by Du Cange, is a palpable imitation of the noisy Bacchanalian cry of Evohe! Evohe!

"Hez va! hez va! hez va he
Bialx, Sire Asnes carallez
Belle bouche car chantez.‡

The anthem which followed the prose is composed of the introits of psalms, and at every second verse, the singers

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celebrated June 9, as appears from a Roman Kalendar:—

"V. Non. Junii. Vestæ. Asini coronantur. Ara Jovis Pistoris."

The encomium on the speed of the ass in the third strophe is not much unlike that of the Steeds of Richard I. in an ancient poem quoted by Strutt from the Harl. MS. 4690, of the 14th century:—

"Too stedes fownde King Richarde,
That oon favell, that other Lyard;
Yn this worlde they hadde no pere;
Dromedary, nether *destrere*,
Stede, rabyt, ne cammele,
Goeth none so swyfte withoute fayle;
For a thowsand pownde of golde,
Ne sholde the one be solde."

Glig Gamena, B. I., ch. III., s. 7.

* Slow he was in his pace if the cudgel were not used, and if he did not feel the prick or goad in his flanks.

† Behold this lovely child with the huge ears, who bears his yoke, a superb ass, the lord of asses.

‡ Gloss. T. III., col. 427.

roared out *Evovæ*; the second line and last line are shockingly profane :—

"Virgo hodie fidelis,
Dixit Dominus, *Evovæ!*
Virgo Verbo concipit.
Confitebor, *Evovæ!*
Nescia mater,
Beatus vir, *Evovæ!*
Virgo Dei genetrix.
De profundis, *Evovæ!*
Hodie memento, Domine, *Evovæ!**

After the "Deus in adjutorium," the choral service terminated with an Alleluia divided in the following whimsical manner :—

"ALLE—resonent omnes ecclesiæ,
Cum dulci melo symphoniæ,
Filium Mariæ
Genitricis piæ,
Ut nos septiformis gratiæ,
Unde Deo dicamus—LUYA."†

These specimens of the compositions of Pierre de Corbeille are probably sufficient. After the first vespers and complins, the precentor of Sens led the joyous band into the streets, which they perambulated preceded by a huge lantern. They went to the theatre prepared before the church, where they chanted the most indecent verses. The songs and dances were finished by dashing pails of water over the precentor's head. They re-entered the church where several men stripped themselves naked, and were deluged with pails of water. After vespers they sat down to table. The response contained an invocation to Christ

* The lord said, Evovæ! A faithful virgin, Evovæ! hath conceived the word to-day. I will confess, Evovæ! an unconscious mother, happy husband, Evovæ! Virgin mother of god, from the deeps, Evovæ! Remember this day o lord, Evovæ!

† *Alle*—let all the churches sing to the sound of a sweet symphony the son of Mary, the pious mother, in order that he may fill us with the gifts of seven-formed grace and glory, and that we may sing to god—*Luya*.

BOOK II.

and the virgin, to excite and inspire the good with mirth.

Rock Day.

Maurice, bishop of Paris, who died towards 1196, had laboured to destroy these superstitious follies, but did not succeed; for the author of this office died in 1222, and there are vestiges of them after his time. By an act of the chapter of Sens in 1245, Odo, bishop of this church, prohibited all travesties and repressed much of the dissoluteness which attended this festival. But it was not to be destroyed by one effort, and it existed two hundred years; for in 1444, the faculty of theology at the request of some bishops, wrote a letter to all the prelates and chapters of France, desiring them to condemn and abolish these licentious rites. They still endured, and acts of councils held in the latter half of the fifth century speak of the feasts as abuses which ought to be retrenched. It is there said, that in order to avoid scandal, all those whose duty was to assist in the service on the Sunday of the Circumcision, should be dressed in a manner conformable to ecclesiastical dignity, and to sing without dissonance and as melodiously as they were able; that every one should perform his duty without disturbance and with decency, particularly in the church; that at Vespers only three pails of water at the most should be thrown over the precentor of fools; that they must no longer lead naked men into the church on the morrow of Christmas, but only to the walls of the cloister where they were to throw upon them no more than one pail of water, without doing them harm. Notwithstanding the censures of the Sorbonne, the feast of fools subsisted sometime longer; and permission to celebrate it is granted by acts of the general chapters of Sens in the years 1514 and 1517. At different other dates, are found licenses to celebrate the feast of fools. From this epoch it was sometimes forbidden, with modifications which always tended to diminish the indecency and obscenity; but it did not entirely cease until about the end of the sixteenth century.*

* Abridged from an elaborate article on the *Fête de Fous*, in the Mag Encyclop. An. 1806, Tom. IV., p. 83—107, of which the general authorities

Rock Day.

It does not appear that in England, any thing more was done in these festivals, than the election of mock dignitaries, and the repeating of the Ass's Prose; nor has the precise time of their discontinuance been ascertained, but most assuredly it was many centuries before the cessation of them in France.

St Anthony

The 17th of January is dedicated to *St. Anthony*, who was formerly in England and other countries as the patron of beasts and particularly of hogs. "St. Anthonie," says Dr. Fuller, "is universally known for the patron of hogs, having a pig for his page in all pictures, though for what reason unknown, except, because being a hermit, and having a cell or a hole digged in the earth, and having his general repast on roots, he and hogs did in some sort entercommon both in their diet and lodging.* Erasmus has also been witty on the same subject, but in a different manner:—"I wish," says the host to the Franciscan, "you would preach here to-morrow, because it is St. Anthony's day."—"He was a truly good man, but pray, why do you keep his festival?"—"Why! this village abounds in swineherds in consequence of the quantity of acorns in the adjoining woods; and they, being persuaded that St. Anthony takes care of their swine, worship him, lest he should neglect his charge; and so to-morrow the whole village will be one scene of drinking bouts, dances, games, squabbles, and riots."—"It was in this manner that the Heathens worshipped Bacchus, and I should wonder if Anthony, thus worshipped, were not enraged at men so much more besotted than their swine.† Stowe mentions a custom

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are Du Cange, v. Kalendæ; Lobineau, Hist. de Paris, Tom. I., p. 224; Des Memoires pour servir à l' Histoire de la Fête des Foux; Marlot, Metropolis Menensis Historia, 1666 and 1679, 2 Vol. folio; and Flögel, Geschichte des Groteskekomischen: Liegnitz u. Leipzig, 1788, 8vo. p. 159—170, who have collected all that is known of the feast, and who all consider it as a relic of pagan tradition, and a gross imitation of the Roman Saturnalia.

* Worthies, Vol. II., p. 56.

† Πτωχοπλουσιοι, vel Franciscani.

BOOK II.

St Anthony

prevalent in his time among the overlookers of markets, "that the officers charged with the oversight of the markets in this city, did divers times take from the market people, pigs starved or otherwise unwholesome for man's sustenance; these they did slit in the ear. One of the proctors of St. Anthony's (hospital) tied a bell about the neck and let it feed upon the dunghills; no one would hurt or take it up; but if any gave them bread or other feeding, such they would know, watch for, and daily follow, whining till they had somewhat given them; whereupon was raised a proverb, Such an one will follow such an one, and whine as it were an *Anthony Pig*.* This custom was observed in many other places, and to it we are indelibly indebted for the proverbial simile, "Like a tantony pig."

Anthony Pigs.

In Italy, *S. Antonio l' Abate*, as he is called, is the patron of the *Vetturini*, or car drivers, as well as of their horses. These people have him constantly in their mouths, and, in reply to harsh language, they will sometimes threaten a special chastisement for abusing his dear friends in these lines:—

"Chiunque dice mal d' un vetturino,
Lo posse castigare Sant Antonio:
I vetturini sono i suoi cari."

Anthony's Fire.

An inflammatory epidemic having been checked, in the eleventh century, through the intercession of St. Anthony, as the popular belief was, it has been called *St. Anthony's Fire*; though Johnson, the Hermetic lexicographer pretends that this disorder was named the *Vengeance of St. Anthony*.† We shall not dispute this important point. Erasmus mentions St. Anthony's Fire in connection with his hogs and a bell, with the sound of which he probably attempted to govern those obstinate brutes:—"We believed that we should engage St. Anthony to regard us with

* Survey of London, p. 190.

† Lexicon Chymicum, voc. *Brunus*, p. 39., Lond. 1652.

marks of his particular favour if we feed a number of hogs sacred to him, and if we had a picture of him with his hog, fire and bell in doors and on the walls of our houses: nor did we fear, what was more to be dreaded, that any ill would befal those dwellings, where those vices predominated, which that holy man always detested.* St. Velten's (Valentine) Dance in Germany, and St. Vitus's Dance in England, are popular names of other disorders.

Septuagesima.

Septuagesima, a moveable feast, occurs between this day and February 22, accordingly as the Paschal full moon falls. It was formerly distinguished by a strange ceremony, denominated the *Funeral of Alleluia*.† On the Saturday of Septuagesima at nones, the choristers assembled in the great vestiary of the cathedral, and there arranged the ceremony. Having finished the last *Benedicamus*, they advanced with crosses, torches, holy waters, and incense, carry a clod of earth in the manner of a coffin, passed through the choir, and went howling to the cloister, as far as the place of interment; and then having sprinkled the water and censed the place, they returned by the same road. According to a story (whether true or false) in one of the churches of Paris, a choir boy used to whip a top, marked *Alleluia*, written in golden letters, from one end of the choir to the other. In other places Alleleuia was buried by a serious service on Septuagesima Sunday.‡ This ceremony seems to have originated in a regulation of the council of Toledo, in 643, by the 11th chapter of which, the canticle of joy, called *Alleleuia*, was forbidden to be sung in the days of Lent, "because that was not a time for rejoicing, but for mourning; and the singing was not to be resumed until Easter, the festival of the resurrection."§ Notker, the ancient German commentator on the Psalms, observes that, the "Alleluia, which we sing at Easter for fifty days, be-

Septuagesima.

Funeral of Alleluia.

* Ιχθυοφαγια.

† See Gloss. art. *Alleleuaticæ Exequiæ*.

‡ Fosbrooke, British Monachism.

§ Martin, Lipen. Hist. Strenarum, Æt. IV., s. 48.

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tokens future joys, while Lent denotes the miserable days of this age."* The period of preparation for Lent commenced with Septuagesima, and the Funeral of Alleluia seems to have been deemed a necessary prelude.

St. Agnes.

St. Agnes's Day, January 21, is fruitful in love superstitions, of which the most common are the following. "On St. Agnes's night," says Aubrey, who was rather a credulous person, "take a row of pins, and pull out every one, one after another, singing a paternoster and sticking a pin in your sleeve, and you will dream of him or her you shall marry." Ben Jonson in his beautiful masque of the *Satyr*, which was presented to Anne, queen of James the first, and prince Henry, at Althorpe, the seat of Lord Spenser, refers to this superstition, but ascribes it to the wrong night (St. Anne's, July 26). Speaking of the fairy queen Mab, his satyr says in lines, which are usually misquoted:—

Amatory Divinations.

> "She can start our Franklin's daughters
> In their sleep with shouts and laughters;
> And on sweet St. Anna's night,
> Feed them with a promised sight,
> Some of husbands, some of lovers,
> Which an empty dream discovers."

Another divinatory method employed by love sick maidens, is to sleep in a county in which they do not usually reside, and to knit the left garter round the right leg stocking, leaving the other garter and stocking untouched. They then repeat the following spell, knitting a knot at the end of each line:—

> "This knot I knit,
> To know the thing I know not yet,
> That I may see
> The man that shall my husband be,
> How he goes, and what he wears,
> And what he does all days and years."

* Alleluja die wir ze Ostron singen per quinquaginta dies, bezeichnet futura gaudia; also auch Quadragesima bezeichnet ærumnosos dies hujus sæculi." *In Ps.* CXI. 1. *apud Schilter, Thesaur. Antiq. Teuton. Tom.* iii., *p.* 21.

Amatory Divinations.

And if spells fail not, he will appear in a dream with the insignia of his profession. Gay gives a classical example of tying the love-knot, for the purpose of confirming a lover in his passion:—

> "As Lubberkin once slept beneath a tree,
> I twitch'd his dangling garter from his knee.
> He wist not when the hempen string I drew,
> Now mine I quickly doff, of inkle blue.
> Together fast I tie the garters twain;
> And while I knit the knot, repeat this strain:
> Three times a true-love's knot I tie secure,
> Firm be the knot, firm may his love endure."

This tying of amatory knots, to unite the affections of others with their own, as in Gay's instance, was a common expedient among the Romans:—

> "Necte tribus nodis ternos, Amarylli, colores;
> Necte, Amarylli, modo; et Veneris, dic, vincula necto."*
> "Knit with three knots the fillet, knit them straight,
> And say, these knots to love I consecrate." *Dryden.*

St. Vincent.

St. Vincent's Day, Jan. 22, is distinguished by an injunction to observe whether the sun shine, which is quoted by Brand:—

> "Vincenti festo si sol radiet memor esto."
> "Remember on St. Vincent's day
> If that the sun his beams display." *Abr. Flemming.*

Prognostications of Weather

Dr. Forster supposes that it may have arisen from an idea that the sun would not shine inauspiciously "on that day, on which the martyrdom of the saint was so inhumanly finished by burning.† There is, however, an old proverb of the vintagers, to which it seems closely allied:—

> "A la fête de Saint Vincent
> Le vin monte dans le sarment;
> Et on va bien autrement,
> S'il gêle, il en descend."

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* Peren. Calend. p. 26.

† Virg. Eclog. VIII., v. 77.—"Dum hæc loquitur maga imagunculam Daphnidis tenere eamque tribus filis, diversi quoque coloris, circumdare et circa aram portare putanda est."—*Heyne, Annot. in Loc.*

BOOK II.

St. Paul.

The *Eve of St. Paul*, January 24, is marked as "*Dies Ægyptiacus*," in the old Kalendar quoted by Brand, who states his ignorance of any reason for calling it an Egyptian day. An admission of insufficient acquaintance with the term itself is made by Lambecius, in his notes on the Valentinian Kalendar, composed about A.D. 354,* in which the following days are marked as Egyptian:—

Egyptian Days.

January 2, 6, 16.	April 3, 21.	July 6, 18.	October 3, 20.
February 7, 25.	May 3, 21.	August 6, 21.	November 2, 24.
March 3, 24.	June 7, 20.	September 3, 19.	December 4, 14.

Beda, in his poem "De Horologio," says that as Egypt in Greek signifies darkness; the day of death is called an Egyptian Day, and that there are twenty two days in the year, in which one hour is terrible to mortals:—

> "Si tenebræ Ægyptus Graio sermone vocatur,
> Inde dies mortis tenebrososque jure vocamus:
> Bis deni, binique dies scribantur in anno,
> In quibus una solet mortalibus hora timeri."

The old historian, William Neubrigensis, thinks that they are called Egyptian Days from the authors of the superstition;† and this seems very probable. According to Herodotus they first distributed the year into twelve months,‡ and, giving to each a patron deity, they predicted human fortune, and the day of death, by that of birth.§

To this Manilius refers in the first book of his Astronomy:—

> "Nascendi quæ cuique dies, quæ vita fuisset,
> In quas fortunæ leges quæque hora valeret."

St. Paul.

To *St. Paul's Day*, or the *Conversion of St. Paul*, January 25, the superstition of many countries has ascribed

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* "De Die Ægyptiaco, cujus mentio in hoc kalendario passim occurrit, nondum mihi satis liquet." *Græv. Thesaur. Antiq. Tom.* viii., *p.* 104.

† Lib. IV., cap. 1.

‡ Lib. II., cap. 4.

§ Ibid. cap. 82.

the virtue of indicating the good or ill fortune of the ensuing year. The following monkish rhymes seem to have been familiar to all nations in the middle ages :—

St. Paul.

"Clara dies Pauli bona tempora denotat anni;
Si fuerint venti, designant prælia genti;
Si fuerint nebulæ, pereunt animalia quæque;
Si nix, si pluvia, designant tempora cara.*

Of these canons of prognostication there is extant the following ancient version, which Willsford has inserted somewhat altered, in his 'Nature's Secrets' :—

"If Saint Paules day be faire and cleare
It doth betide a happy yeare:
But if by chance it then should raine,
It will make deare all kinds of graine.
If the clouds make dark the skie,
The neate and fowles this year shall die:
If blustering winds do blow aloft,
Then wars shall trouble the realm full oft."

The usual state of the weather at this season seems to have given rise to proverbial phrases as well as prognostications; thus Shakspeare's Don Pedro says,—

"Good morrow, Benedict; why what's the matter
That you have such a *February face*,
So full of frost, of storm and cloudiness?"†

On this month, consisting of the same number of days as the solar cycle, Owen has the following epigram :—

Es similis Matri tu, de tot fratribus, unus;
Sunt tibi *viginti* scilicet *octo* dies.‡

February 1 is dedicated to *St. Bride, Bridget,* or *Brigida,* who appears to be no other than old deity of Ireland, the goddess Brid, Brit, or Brighit, the daughter of

St. Bride

* Bibl. Bodl. MSS. Codex, 2067, art. 14.

† Much ado about Nothing, Act V., sc. 4.

‡ Epigrammat. Joannis Audoeni Cambro-Britanni. Lib. IV., Ep. 108, Lond. 1659.

BOOK II.

St. Bride.

Daghdae or Dagon, the sun. Mr. Faber says, "Brid is the prototype of St. Bride, to whom so many Welsh churches are dedicated; and the deity from whose name our English word Bride, *a new married woman*, is derived. Brid, being the goddess of the covenant which ratified the allegorical marriage of Noah and the Ark, was thence esteemed the tutelary genius of marriage in general: accordingly we are informed by Col. Vallancey, that the sacrifice on the confirmation of marriage was by the ancient Irish denominated *Caca Brideoige*, or the *cake of Brid.* (Vind. of Anc. Hist. of Ireland. Collect. de Reb. Hibern. Vol. V., p. 492). It is evident that our modern custom of having a bride-cake, as it is termed, upon the marriage day, originated from this idolatrous rite."*

Bride's Cakes

Candlemas

The *Purification*, or *Candlemas Day*,† February 2, is another of those days from which the superstitious agriculturist, has been accustomed to estimate the character of the weather for the ensuing year. Bishop Hall, in a sermon on Candlemas Day, remarks that "it hath been an old (I say not how true) note, that hath been wont to be set on this day, that if it be clear and sun-shiny, it portends a hard weather to come; if cloudy and louring, a mild and gentle season ensuing." Sir Thomas Browne, in his Vulgar Errors, quotes the metrical foundation of the bishop's remark: "There is a general tradition, he says," in some parts of Europe, that inferreth the coldnesse of succeeding weather from the shining of the sun on Candlemas Day, according to the proverbial distich:—

> "Si sol splendescat, Maria purificante,
> Major erit glacies post festum quam ante."

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* Dissert. on the Cabiri, Vol. II., p. 400, note.

† *Candelaria; Candelcisa; Candelossa; Candlemas; Chandelor; Chaundelure; Festum Beatæ Mariæ Candelariæ, F. Sancti Simeonis, Festum Candelarum, Festum Luminum; Occursus; Hypapanti, Purificatio Beatæ Mariæ; Ypanti.*

Candlemas

The old Almanacs did not neglect this day: one of them thus partly imitates the proverb:—

> "If Candlemas Day be fair and bright
> Winter will have another flight;
> But if Candlemas Day be clouds and rain,
> Winter is gone and will not come again."

There is a humorous proverb in Ray's collection, to the same effect:—

> "The hind had as lief see his wife on the bier,
> As that Candlemas Day should be pleasant and clear."

Saxon Superstitions.

Among the atmospherical phenomena, from which the superstitious were accustomed to predict extraordinary events, it was impossible that thunder should escape judicial observation. Accordingly we find in some extracts published from Saxon manuscripts by Dr. Hicks in his catalogue, that "if it should thunder in the even-tide, it betokeneth the birth of a great man;"—if at midnight, then it signifieth a great famine."—Again, "If in the entering year, the first thunder happen on a Sunday, then it denoteth mortality in royal families (cyne beanna cpealm):—if it thunder on Saturday, then will be mortality of judges and governors."* In another manuscript we find that if it thunder in the month of January it bodeth great winds, and destruction of agricultural produce, pel zepænde eopðe pæptme ⁊ zeniht:—in December, it bodeth a good year for husbandry, and peace and concord, "ribb ⁊ rehte.†

Candlemas Day is so called from having been celebrated with many candles, and the name is as old as our Saxon predecessors, candel mæssa,‡ if not much more ancient. In a poem, supposed to be the composition of John Lydgate, who lived about the reign of Henry the Sixth, and

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* Thesaur. Tom. II., p. 194.

† Ibid. p. 204.

‡ Chron. Saxon. ad An. 1014, &c. *Dissert. Sax. Chron. p.* 286.

BOOK II.

bearing the refrain 'Ave Regina Cœloræm,' the virgin herself is addressed as a light:—

Candlemas

"Haile Luminary and benynge Lanterne.*

The tenants of monastic establishments frequently held their lands on the condition of furnishing a quantity of wax to make the candles, which were intended to be used in the celebration of this festival.† Sprinkled with holy water and blessed, these candles were supposed to possess the power of repelling evil spirits:—

"Whose candelle burneth cleere and bright, a wonderous force and might
Doth in these candelles lie, which, if at any time they light,
They sure believe that neither storm nor tempest dare abide,
Nor thunder in the skie be heard, nor any divel spide,
Nor fearfull sprites that walk by night, nor hurt by frost and haile."‡

Februa.

This was the season, at which the *Februa*, a feast of purification and atonement was held anciently at Rome.§ That which was purified was called *Februatum*, and the month in which the purification took place, *Februarius*. This month was sacred to Juno, whose festival was celebrated on the first day, and hence she was called *Februata Juno*, as the Virgin was called *Maria Purificata*. The correspondence between the original pagan and subsequent Christian festival in all these points of similarity, synchronism, name, and design of institution, which are deemed sufficient in all cases to establish the affinity, if not identity

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* Harl. MSS. Codex. 2251, fo. 35, b.

† Dr. Whitaker has printed an undated charter, which seems to belong to the commencement of the thirteenth century, and by which an abbot of Furness confirms to Sir Michael the Fleming, certain lands, formerly granted to his ancestor for his homage ("honore") and service, and for a pound of wax to make the abbot's candles in the festival of the Purification; "et pro un libra cere ad candelas abbatis faciendas in purificatione Sancte Marie."—*Hist. Richm. Vol.* II., *p.* 402.

‡ Barnabe Googe's Transl. of Regnum Papisticum, p. 47. 1570.

§ "Februa Romani discere piamina patres
Nunc quoque dant verbo plurima signa fidem."
Ovid. Fast. Lib. II., *v.* 19.

of religious observances, is among the most remarkable coincidences that have fallen under notice. The lights used in these festivals are unquestionable relics of Sabæism.

Candlemas

At Grammar Schools in Scotland, the scholars pay a candlemas gratuity, as they generally do in England a shrovetide cock-penny, according to their rank and fortune, from five shillings to as many pounds, when there is a keen competition for a badge of distinction, called the *Candlemas Crown*. He that pays most is king for six weeks, and during his reign, he is not only entitled to demand an afternoon's play for the scholars once a week, but he has also the royal privilege of remitting punishment.*

St. Blaise.

The *day of St. Blaise*, (February 3,) the patron of the Woolcombers, is splendidly celebrated every seventh year, by a feast and procession of the masters and workmen in the woollen manufactories of Yorkshire.† The same description of tradesmen, in Bedfordshire, anciently introduced into the sheep-shearing festivals, a personation of their patron bishop, who was accompanied by masquers, morris dancers and other holiday characters.‡ A proverbial saying in Lancashire, "As drunk as blazes," is probably corrupted from "As drunk as Blaisers," which may have originated in the misconduct of some of the artisans in the septennial commemoration of their patron. However this may be, the phrase has travelled across the Atlantic: a magazine of 1832, extracted from an American newspaper, a humourous description of a military muster, during which the following conversation occurred:—

> "Capting, I say! here's an engagement on the right flank"
> "You don't say so, Leftenint—what is it?"
> "Why Parks Lummis and George King are fighting like blazes."

Shrove Tuesday.

This is the earliest day on which *Shrove Tuesday* can fall, as March 9, is the latest. It derives its distinctive

* Sir John Sinclair, Stat. Acc. of Scotl. Vol. XIII., p. 211.

† Leeds Mercury, Feb. 5, 1825, Feb. 4, 1832.

‡ Hone's Year Book, P. x. p. 1202.

BOOK II.

Shrovetide

epithet in English from the custom of the people in applying to the priest to *shrive* them, or hear their confessions, before entering on the great fast of Lent, the following day. Its Latin and continental names have all a reference to the last time of eating flesh.* After the people had made the confession required by the ancient discipline of the church, they were permitted to indulge in festive amusements, though restricted from partaking of any repasts beyond the usual substitutes for flesh; hence the name *Carnaval*, etymologically signifying, Flesh, fare thee well.† From this cause originated the custom of eating pancakes at Shrovetide, which began on the Sunday before the first in Lent *(Dominica ad Carnes Levandas)*. By the common people too, the preceding Saturday, in Oxfordshire particularly, is called *Egg Saturday*;‡ and Monday of Shrovetide in northern counties receives the name of *Collop Monday* from the primitive custom of regaling on Collops or slices of bread, which were subsequently changed to slices of meat. Collops of meat were also salted on this day for the ensuing fast. Our most usual name of the Tuesday is originally Swedish, *Pankaka*, an omelette; but, it has been absurdly derived from the Greek παν & κακοι, *all bad*, in reference to the penitents at confession. Like Christmas and some other festivals, shrovetide was a season of jocund hospitality, to which our older poets frequently refer.

Egg Saturday

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* *Caramentrant, Caramentrannus, Caresme prenant, Caremprenium; Carnicapium, Carnebrevium; Carniprivium, Carnisprivium; Carnivora, Carnival, Carnevale; (Dominica ad Carnes Levandas), Fastnacht; Fasguntide, &c; Fastingong; Pancake Tuesday (Mensis Plancentorum) Mardi-gras; Quareme prenant; Quaresmal; Quarementranus; &c.*

† Du Cange proposes *Carn-a-val*, quod sonat, caro abscedit. *Gloss. Tom.* II., *col.* 336.

‡ This name is employed as a date, by Antony à Wood:—"One hundred and ninety two bachelors to determine this Lent, but 23 or thereabouts were not presented on Egg Saturday." *Diarium ad An.* 1681. Lives of Leland, Hearne & Wood, Vol. II., p. 297.

Justice Shallow, in the play of Henry the Fourth, sings in the joy of his heart,—

> "Be merry, be merry,—
> *'T is merry in hall, when beards wag all,*
> And welcome merry shrovetide;"—*

and, in the days of Shakspeare, the higher classes indulged in the festivities of this season. Mr. Chamberlain, speaking of Ladies Wentworth and Bennet, writes to Sir Dudley Carlton, in 1620,—"They pass the time merrily—all those fair sisters being summoned for the purpose, so that on Thursday next, the king, the prince, and all the court go thither a *Shroving*.†

Cock Throwing.

Shrovetide was anciently noted for *cock-fighting*, *cock-throwing*, and indeed, of every loose and profligate diversion, arising from the indulgences formerly granted by the church, to compensate for the long season of fasting and humiliation, which commenced on the succeeding Ash Wednesday. "What the church debars us on one day," says Selden, "she gives us leave to take on another; first we feast, and then we fast—there is a carnival and then a lent." The highest classes participated in these brutal sports: the following entry appears in the "Privy Purse Expenses of Henry VII," in the year 1493:—

> "Mar. 2, To Mast. Bray for rewardes to them that brought cokkes at Shrovetide at Westm^r. £1."‡

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* This is a common proverbial expression, on which John Heywood in the reign of Henry the Eighth, wrote an epigrammatic commentary:

> ——"*It is merry in hall, when beardes wagge all.*
> Husband, for this these woords to mind I call;
> This is ment by men in their merie eatinge,
> Not to wag their beardes in brawling or threatinge:
> Wyfe, the meaning hereof differeth not two pinnes,
> Betweene waggінge of mens beardes and womens chinnes."

Epigrammes on Proverbes Ep. 2. *Warton, Hist. Engl. Poetry*, Vol. III. p. 90.

† Nichols, Progr. K. James, Vol. III., p. 587.

‡ Excerpta Historica, p. 93. This king seems to have been partial to rough diversions: there are several payments in 1493 for bull baits;

> "July 1, To hym that had his bull bayted, in rewarde 10^s." p. 94.

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Cock-fighting is of high antiquity among us, having, no doubt, been introduced by the Romans, among whom as well as among the Greeks, cocks were matched like gladiators, and large wagers depended upon the issue of the battles:* they are mentioned as common from the first to the third century. Cock-fighting was in usage at this season among the children of London in the twelfth century;† but cock-throwing, though sometimes stated on the authority of a German writer, Cranenstein, to have been a Saxon commemoration of an unsuccessful assault on the Danes,‡ is not traced more distantly than the reign of Edward the third, as a customary sport. Sir Thomas More, in the sixteenth century, mentions among the sports of his "Childhod" throwing "a cockstele,"§ or stick at a cock. To the credit of the Puritans, cock-fighting was prohibited by an act of the commonwealth.‖ Throwing at cocks was revived at the Restoration; and in London continued to be practised until 1769, when it was suppressed by the police.¶

Tusser, the agricultural poet, mentions another barbarous sport of our rustic forefathers:—

> "At Shrovetide to shroving, go *thresh the fat hen,*
> If blindfold can kill her, then give it thy men.

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* Plin. Nat. Hist. Lib. X., cap. 21.—*Columell.* p. 634,635, *Ed. Gesner.*

† Strutt, Glig Gamena. B. iii., ch. 7., s. 20.—B. iv., ch. 3., s. 13.

‡ "While the Danes were masters of England, the inhabitants of one of the cities formed a conspiracy to murder their enslavers in one bloody night, when 12 men undertook to enter the town hall by stratagem, and seizing the arms, to surprise the guard, at which time their fellows, upon a signal given, were to come out of their houses and despatch all their oppressors. The unusual crowing of the cocks near the place, which they attempted to enter frustrated their design, upon which the Danes became so enraged that they exercised still greater cruelty over the English. Soon after, however, the latter being freed from the Danish Yoke, instituted the custom of throwing at cocks on Shrove Tuesday, (the day of their disappointment) from a stupid and barbarous spirit of revenge."

§ Warton, Hist. Engl. Poetry, Vol. III., p. 101.

‖ Historia Histrionica, prope finem. Edit. 1699., 8vo.

¶ Malcolm's Anecdotes, p. 403, Lond. 4to. 1808.

Maids, fritters and pancakes inow see ye make,
Let slut have one pancake for company sake.*

St. Valentine.

The tossing of fritters and pancakes on this day was a source of harmless mirth, and is still practised in the rural parts of Cheshire and Lancashire, with its ancient accompaniments:—

"It is the day whereon both rich and poore
Are chiefly feasted on the self-same dish,
When every paunch till it can hold no more,
Is fritter filled, as well as heart can wish:
And every man and maide doe take their turne,
And tosse their pancakes up for feare they burne,
And all the kitchen doth with laughter sound
To see the pancakes fall upon the ground.†

In some parts of Germany, according to Lavater "Of Ghostes," it was usual to celebrate Shrovetide with bonfires.

The 12th of February may be noticed on account of an usual, and indeed poetical entry against it in the old Kalendar of Durham: "On this day birds begin to sing," and it is to be remarked that it is but one day before the eve of St. Valentine, which, on some account or other, incurred with many others, the displeasure of the Puritans:—"They solemnly renounce Lammas Day, Whitsunday, Candlemas, Beltan, Cross Stones and Images, Fairs named by Saints, and all the remnants of popery; Yule or Christmas, Old Wives' fables, and bye-words, as Palm Sunday, Carlin Sunday, the 29th of May, being dedicated by this generation to prophanity; Pasch Sunday, Hallow Even, Hogmyne night, *Valentine's Even, &c.*"‡

Holidays obnoxious to the Puritans.

A vulgar belief prevails, that the first two single persons of opposite sexes, who meet in the morning of *St. Valentine's Day*,§ (Feb. 14,) may have a chance of becoming

St. Valentine's Day.

* Ploughman's Feasting Days, Stanz. 3.
† Pasquil's Palinodia, apud Ellis.
‡ Law's Memorialls, p. 191. Jamieson, Suppl. art. *Carlin Sunday.*
§ *Sancti Valentini Festum.*

BOOK II.

St. Valentine.

husband and wife. John Lydgate, the monk of Bury, who died in 1440, has a poem in praise of Queen Catherine, consort of Henry the Fifth, in which he says:—

"Seynte Valentine, Of custom yeere by yeere,
Men have an usaunce in this regioun,
To loke and serche Cupides Kalendere,
And chose theyr choyse, by grete affeccioun;
Such has ben prike with Cupides mocioun,
Takyng theyre choyse as theyre sorte doth falle;
But I love oon whiche excellith alle."*

Among the youths of ancient Rome, it was customary on the 15th of February, the festival of the Lycæan Pan, whose prerogatives seem to be usurped by St. Valentine, to draw the names of girls in honor of the *Februata Juno*. Valentine's day has long been imagined to be the day on which birds pair; hence allusions to it are frequent in our early poets.

Our old poet Gower about 1350 has the following beautiful stanza commencing his 34th Balade:—

"Saint Valentine, l'Amour, et la Nature,"
Des touts oiseals ad en gouernement,
Dont chascun deaux, semblable a sa mesure,
Un compaigne honeste a son talent
Eslist, tout dun accord et dun assent,
Pour celle soule laist a covenir;
Toutes les autres car nature aprent
Ou li coers est le corps falt obeir."

Shakspeare refers to the same law of nature:—

"*Theseus.* Good Morrow friends, St. Valentine is past;
Begin these wood-birds but to couple now?"†

On this account, too, the 14th of February has been deemed peculiarly ominous to lovers, so that the amatory epistles and verses, transmitted on this day, have received

* Harl. MSS. Cod. v. 2251, fo. 268., b. Strutt, Horda Angel-Cynna, Vol. III., p. 179.

† Shakspeare, Mids. Night's Dream, Act. IV., sc. I.

St. Valentine.

the name of the saint;* though Dr. Jamieson erroneously asserts that the term *Valentine*, in England, is restricted to persons.† In the reign of Edward the Fourth, a custom of choosing Valentines was observed in the houses of the principal gentry in England. In the Paston Letters, Dame Elizabeth Brews, the mother of the lady, whom Mr. John Paston afterwards married, writes to him thus,—"And cosyn uppon Fryday is Sent Volentynes day, and every brydde chesyth hym a make, and yf it lyke yow to come on Thursday at nyght, and p'vey yowe y^t^ ye may abyde y^r^ tyll Monday, I truste to God y^t^ ye schall speke to mine husband, and I schall prey y^t^ we schall brynge the matter to a conclusion." In 1476, the young lady herself addresses a letter "Unto my ryght welebelovyd Voluntyn John Paston Squyre."‡ Valentine was, therefore, the term for an affianced lover. Lovers, in the bishopric of Metz, betrothed themselves in like manner, on the day of Brandons§ or first Sunday of Lent, which falls about this time, and sometimes on this day, and they were called *Les Valantins*, or *Les Valantines*, according to their sex. By ancient custom, the male is obliged to *redeem his mistress*, that is, to make her a present, or to regale her before Midlent Sunday; otherwise she will burn her Valentine, or rather his effigy, formed of a bundle of straw or vine twigs, on this day. The young women assemble for this purpose, in the evening, and make a sort of bonfire of the collected bundles. A ceremony of proclaiming Valentines exists in this district, and is peculiar to it: the ceremony is called *Vausenotte*, and the parties are named Vausenots and Vausenottes, from the old French verb *vauser*, (vocare) to call,

Customs in Metz.

Vausenottes.

* Of these missives, 200,000, the number of letters beyond the usual daily average, annually pass through the Twopenny Post Office in London. *Hone, E. D. Book, Vol.* I., *p.* 215.

† Etymol. Dict. Art. *Valentine.*

‡ Paston Letters, Vol. II., pp. 208, 210.

§ Gloss. *Dominica de Brandonibus.*

BOOK II.

to name, and from *nouces, nupces, notces, nuptiæ* or, nuptials.*

St. Valentine.

The Germans have converted the name of Valentine into *Velten,* and the epilepsy, with which this saint was greatly affected,† is known by the name of *Veltens-Tanz,* or St. Valentine's Dance, in the same way as we term a particular morbid affection of the limbs, *St. Vitus's Dance,* though we can assign no reason for it. The Germans have also a jocular imprecation of "Potz Velten!" or "Dass dich der Velten!" which has been commonly understood to refer to St. Valentine, or to his disorder. The learned, however, have other notions of this subject than are entertained by the multitude. Joh. Schildius ascends to a very high antiquity for its origin, and is of opinion that it preserves the memory of Velleda,‡ who was a prophetic virgin, worshipped by one of the tribes of Germany.§ Adelung, in opposition Frisch, denies that the expression is in any respect related to St. Velten or Valentine, and insists that, to all appearance, it is corrupted from *Valant* or *Falant,* an old name of the devil;‖ so that this imprecation "Dass sich der Velten!" is equivalent to our wish that a person were with Old Nick, which is also liable to be mistaken for the

Potz Velten.

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* Dict. Walon, Celtique, &c. art. *Valentines; Vausenottes.*

† "Da in der Römische Kirche der heil. Valentin in der Epilepsie angerufin wird, weil er sich selbst in seinem Leben davon nicht befreyen konnte, so wird diese Krankheit in einigen Mundarten, besonders Ober Deutschlands, noch jetzt Valentins-Krankheit, ingleichen Veltens-Tanz genannt." —Adelung, v. *Velten.*

‡ "Denique memoriam ejus inter imprecandi superstitare formulas censeo: siquidem joculariter alicui malam optaturi, *die Veldten* advocamus." —*De Caucis Lib.* II., *cap.* 4., *p.* 135, *Lugd. Bat.* 1649.

§ "Velledæ autoritas adolevit, quia prosperas Germanis res, et excidium legionum prædixerat."—*Tacit. Hist. Lib.* IV., *cap.* 61.

‖ Adelung derives *Falant* and *Velten* from Teuton. *bal, wal,* i. böse, wicked; but *Fal,* rapine, seems as likely to be the root, and Dr. Theodor Arnold has *Potz Felten!*—Vide Schilter. *Thes. Antiq. Teuton. Tom.* III, in verb.—Wachter explains *Valand* by "Latro Montanus."—*Gloss. Germanicum.*—Velleda, whom Dio calls Beleda, in Fragm. xlix, 67. 5. seems to have some affinity to the Druidical Belus.

St. Valentine.

popular abbreviation of a saint's name. And thus it is not very clear whether the devil or a christian saint be the patron of lovers.

"It is singular," says a writer who does enter deeply into the subject, but who communicates an interesting fact, "to observe how customs and superstitions have descended from the ancient to the modern Romans, through all the revolutions, which Italy has undergone, and the change in religion. Many churches of modern Rome occupy the site of ancient temples, and in the same manner christian Saints have taken place of the heroes of heathenism, and catholic observances have been founded on Roman superstitions.

"On the north side of the Palatine Hill, on the spot where according to tradition the twin brothers of the empire of the world were discovered, stood a temple dedicated to Romulus, in whose honor the *Quirinalia*, February 17, were instituted, after his apotheosis; and the sacred fane contained a brazen statue of the wolf suckling the two infant sons of Mars. To this the Roman mothers bore their children when sick, and the touch of the image was said to produce a miraculous cure. This beautiful little rotunda, now dedicated to *St. Theodore* [bishop of Heraclea, whose day is February 7] still retains its fame in this particular; for the holy water is sprinkled on the sick infant, brought to the altar of the saint, and the modern mother leaves the temple with the same expectation of returning health to her sick offspring.*

* Kaleidoscope, Vol. III., p. 362. *Liverpool*, 1823.

Section III.

SPRING.

"——— Dat Petrus ver Cathedratus."

St. Peter's Chair.

St. Peter's Chair,* at Antioch, February 22, is remarkable for nothing more than the rites substituted for the more ancient *Caristia* of the Romans, which appears to have been celebrated on the same day. The account given of the Christian festival by Beletus, is to the following effect:—It is named the festival of St. Peter's Banquets; for it was a custom of the old Heathens, annually observed on a certain day in February, to deposit food on the tombs of their deceased relations, for the repast of their *manes* or ghosts, but it was devoured by *demons* in the night; yet the credulous Heathens believed that it had refreshed the shades of their friends, while hovering about the tombs. This custom and the error, on which it was founded, were extirpated with much difficulty; and the means applied to this purpose by holy men, consisted in instituting the festival of St. Peter's Chair at Rome and Antioch, to be celebrated on the same day.† The reproof of Heathen credulity is ingenuous, and the original custom is probably correctly explained. The ghost of the ancients though a mere incorporeal shade, to be seen, but not to be touched,‡ was represented as wearing the same arms and clothes, as

Ghosts of the ancients.

* Gloss. *Cathedra S. Petri.*

† Du Cange, Gloss. Tom. III. col. 423.

‡ Thrice in my arms I strove her shade to bind,
Thrice thro' my arms she slipt like empty wind,
Or dreams, the vain illusions of the mind."
Pope's Transl. Odyss. XI., 248.

St. Peter's Chair.

covered the living body. There are several proofs of this in the eleventh book of the Odyssey,* and in the Iliad the shade or image of Patroclus is thus described:—

> "When lo! the shade, before his closing eyes,
> Of sad Patroclus rose, or seem'd to rise,
> In the same robe he living wore, he came,
> In stature, voice, and pleasing look the same."†

Both poets and philosophers believed that the empty shade was actuated by the same desires and passions as had influenced the living body,‡ and the poets feigned that it was pleased with sacrifices and *drank the real blood of the victims,* which brought it to earthly recollections:—

> "While yet he spoke, the prophet I obey'd,
> And in the scabbard, plung'd the glittering blade,
> Eager he quaff'd the gore." *Pope's Od.* XI. v. 122.

It is not, therefore, very extraordinary that the vulgar should imagine that ghosts were capable of enjoying the dainties which pleased them when living. Probably to this notion we owe the horrible superstition of the *Goule* of the East, and the *Vampyre* of Hungary.§

Goule and Vampyre.

The younger Pliny tells an adventure of the philosopher Athenodorus, which seems to have been the foundation of innumerable ghost-stories, and which may be briefly stated as a further illustration of the gross conceptions of antiquity:—There was at Athens a large and commodious house which lay under the disrepute of being haunted. In the dead of the night, a noise resembling the clashing of iron was frequently heard, which, if you listened more attentively, sounded like the rattling of chains. First it

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* In Dr. Falconer's Dissert. on the Elysian Fields of Antiquity, in Dr. Aikin's Athenæum, Vol. I., p. 36, &c. Journal Britannique, Tom. XVIII, p. 384, &c.

† Iliad. XXIII. 78, *Pope's Transl.*

‡ ———"Curæ non ipsa in morte relinquunt." *Virg. Æn.* VI., 444.

§ For an account of the Vampyre, See Dr. Aikin's Athenæum, Vol. II. p. 19; Vol. III., p. 520.

BOOK II.

St. David.

seemed distant but approached nearer by degrees, till a spectre appeared in the form of an old man, extremely meagre and ghostly, with a long beard and dishevelled hair, rattling the chains on his feet and hands. The house was at last abandoned to the ghost, until Athenodorus heard the account. He took the house, and the ghost appeared to him in the night, rattling his chains and beckoning him with his finger. The philosopher followed it with a light in his hand to the yard of the house, where the spectre vanished. On digging up the spot where the ghost disappeared, the skeleton of a man in chains was found. The remains were buried, and the ghost disturbed the house no more.*

The name originally given to the festival of St. Peter's Banquets,† bore too minute a reference to the Heathen rites, which it was intended to supersede, and was, therefore, commuted to its present appellation.

The first of March among the Romans, was called *Kalenda Feminеæ*, from a custom of making presents to women on this day, mentioned by Juvenal.‡ In the Christian world, it is *St. David's Day*,§ and is annually observed in London by the charitable society of Ancient Britons, who were established in 1714, in behalf of the Welch Charity School in Gray's-Inn-road. On this occasion each man wears an artificial leek in his hat. In the fifteenth century, the celebration of St. David's day was honored with the patronage of royalty, and numerous entries of payments, such as the following, are recorded in the "Privy Purse Expenses of Henry the Seventh," a monarch whose liberality is not proverbial:—

St. David's Day.

"Mar. 1, (1492). Walshemen on Saint David Day, £2."

"Mar. 6, (1494). To the Walshemen towardes their feste, £2."‖

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* Plin. Epist. Lib. VII., Ep. 27, where it is related at considerable length.

† Gloss. *Festum Sancti Petri Epularum.*

‡ See Pancirol. de Rebus Memor. et Deperd. p. I., tit. 64, et Salmuth Comm. p. 347.

§ Gloss. *Sancti Davidis Episcopi Festum.*

‖ Excerpta Historica, pp. 88, 97. The king seems to have had a par-

St. David. Leek.

The origin of the custom of wearing the leek on this day has been referred to St. David himself, who was bishop of Meney between 519 and 544. Under his military conduct, the Welsh are said to have obtained a memorable victory over the Saxons, and the use of the leek, on that occasion, produced the annual custom of wearing it in the hat, according to the lines, quoted by Dr. Forster:—

> "In Cambria, 'tis said, tradition's tale
> Recounting, tells how famed Menevia's priest
> Marshalled his Britons, and the Saxon host
> Discomfited, how the green leek the bands
> Distinguished, since by Britons yearly worn,
> Commemorates their tutelary saint."*

Another poet, Dr. Southey, receives the victory thus achieved as an indubitable fact, but converts the leek into St. David's crest:—

> ——"And if that in thy veins
> Flow the pure blood of Britain, sure that blood
> Hath flow'd with quicker impulse at the tale
> Of David's deeds, when thro' the press of war
> His gallant comrades followed his green crest
> To conquest."†

One thing is certain, which is, that the custom is as old as the time of Shakspeare, whose Captain Fluellin gives an account of it fully as satisfactory as the preceding:—

> "If your majesties is remembered of it, the Welshmen did goot service in a garden where leeks did grow, wearing leeks in their Monmouth Caps; which your majesty knows is an honorable padge of service; and, I believe, your majesty takes no scorn to wear the leek upon St. Tavy's Day.‡

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tiality for Welsh poets and harpers. In the year 1495, we find an entry,

"Feb. 20, To a Walshman for making a ryme, 10s." p. 101.

"Jan. 7, (1497). To a Walsheman that maketh rymes, 6s. 8d." p. 111.

"April 3, To a Walshe rymer in rewarde, 13s. 4d." Ibid.

(1501). To a Walshe Harper in rewarde, 6s. 8d." p. 124.

"Feb. 19, (1497). To the grete Walshe childe, 6s. 8d." p. 111.

This was probably some itinerant prodigy of a fat child.

* Perennial Calendar, p. 85.

† Inscription for a Monument in the Vale of Ewias.

‡ Henry V. Act. iii., sc. 7.——Act. V., sc. 1.

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St. David.

Dr. Owen Pughe, the British lexicographer, differing from his martial countryman, supposes that the custom originated in the *Cymmortha*, still observed in Wales, in which the farmers reciprocate assistance in ploughing their land, when every one contributes his leek to the common repast.

The publication of Mr. W. Howell's "Cambrian Superstitions," in 1832, elicited an explanation of the custom, which instructs us to be cautious in admitting the authority of poets and antiquaries.—"The Welsh in olden days were so infested by Ourang Outangs, that they could obtain no peace by night nor day, and not being themselves able to extirpate them, they invited the English, who came, but through some mistake, killed several of the Welsh themselves, so that in order to distinguish them from the monkeys, they desired them at last to stick leeks in their hats."

Professor Dalzell quotes, in illustration of a verse in Theocritus,* a curious passage from Bingley's "Tour round Wales:"—"When any person supposes himself highly injured, it is not uncommon for him to repair to some church, dedicated to a celebrated saint, as Llan Flian, in Anglesea, and Clynog, in Caernarvonshire, and there, as it is termed, *offer his enemy.* He kneels down on his bare knees in the church, and offering a piece of money to the saint, utters the most virulent imprecations, calling down curses and misfortunes upon the offender and his family for generations to come." It is singular that nearly the same "Offering" was made upon the altars of ancient Greece. In Wales it is called *Offrwm Gelyn.*

Offering Enemies in Greece and Wales.

St. Patrick's Day.

As the leek proclaims the prowess of the ancient Britons in battle, so the shamrock, worn on *St. Patrick's Day,*†

* Id. II., v. 3. Ὡς τὸν ἐμοι βαρυν εὖντα, κ. τ. λ. "Ut virum dilectum nunc mihi gravem immolem, *vel* mactem, *vel* deo alicui offerendum curem." *Analect. Græc. Major. t.* II., *p.* 216.

† Gloss. *Depositio Sancti Patricii.*

March 17, by the Irishman, commemorates the proficiency of his ancestors in the abstrusities of theology:—"When the saint," says Brand, "preached the gospel to the pagan Irish, he illustrated the doctrine of the trinity by showing them a trefoil, or three-leaved grass with one stalk: this operating to their conviction, the shamrock, which is a bundle of this grass, was ever afterwards worn upon this Saint's anniversary to commemorate the event." This account, to say the least of it, is unsatisfactory. The amusement, which the anecdote was not intended by its relator to furnish, may be extracted from the grave credulity, which admits the efficacy of a theological argument among the Irish of the fifth century, advanced by a saint, whose existance is no less problematical than that of the Welsh Ouran Outangs. Ledwich has proved that St. Patrick never existed out of legends;* and Faber finds that he is the *Nuh Patur*, of the Chaldaic oracles, translated *Nus Patricus*, or the *liberated Noah*,† and is consequently referred by him to the Arkite rites for an origin. The last author notices the appellation of Patareus, given by Horace to Apollo,‡ and considers the purgatory of St. Patric as no other than an Irish Mithratic or Cabiric grotto.§

St. Patrick

Shamrock.

Purgatory and Mithratic Caverns.

Among the Persians, the Sun was named Mithras,‖ and considered as the universal father. Traces of caverns sacred to the Sun are found, according to Faber, wherever the solar worship idolatry, or as he pleases to term it, the Helio-arkite worship, prevailed; and, from the dedication of the first formed subterranean temple of Mithras, by Zoroaster, were thence called *Mithratic Caverns* or *Grottoes*. They were also denominated *Nymphea, Antra Nympha-*

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* Antiq. Irel. p. 362-378. Faber.

† Mysteries of the Cabiri, Vol. II., pp. 152,3,-392-400.

‡ From Patara, a town of Lycia, which seems to take its name from the same root as Patur (Herod. Lib. 1., cap. 182.) *Ibid. p.* 152.

§ Ibid. p. 392., p. 395-398.

‖ Μιθρας, ὁ ἡλιος ὠαρα Περσαις. Hesych. Lexic. "Soli invicto Mithræ." Inscrip. apud Martian. Capell. Lib. III. *Faber*, II., 371.

BOOK II.

St. Patrick

rum, or Caves of the Nymphs. Homer's description* of one of them is thus translated by Pope:—

"High at the head, a branching olive grows,
And crowns the pointed cliffs with shady boughs.
Beneath, a gloomy grotto's cool recess
Delights the Nereids of the neighbouring seas;
Where bowls and urns were form'd of living stone,
And massy beams in native marble shone;
On which the labours of the Nymphs were roll'd,
Their webs divine of purple mix'd with gold.
Within the cave the clustering bees attend
Their waxen works, or from the roof depend,†
Perpetual waters o'er the pavement glide;
Two marble doors unfold on either side;
Sacred the south, by which the gods descend,
But mortals enter at the northern end."

Among the ancient mythologists, according to Porphyry,‡ a cave was symbolical of the world; the exterior part representing the surface of the earth, and the hollow interior the great central cavity. He further states that streams of water were introduced into the Nymphean, or Mithratic cave, in allusion to the whole body of waters, which proceed from the bowels of the earth. Deriving his information from Eusebius, he continues, "Zoroaster consecrated a natural cavern decked with flowers and watered with fountains in the mountains adjacent to Persia, to Mithras, the creator and universal father, with the design to symbolize the world by this grotto, which he divided geometrically to represent the seasons, imitating on a small scale the order and disposition of the universe by Mithras. After Zoroaster it became customary to consecrate caverns sometimes natural, sometimes artificial, for the celebration of mysteries." Without following him through the examples, which he adduces, of caverns of this kind, an abridg-

Zoroaster's symbolical Grotto.

* Odyss. xiii., v. 102. Ανταρ επι κραος, κ. τ. λ.

† The sacred character of bees and honey has been slightly noticed in the account of the *Saturnalitia*, p. 108.

‡ De Antro Nympharum.

ment of Mr. Faber's account of the purgatory of St. Patrick will further corroborate the existence of this kind of idolatry in the British Isles. It is a small artificial cavern, built upon the small Island of Macra in Lough Derg, in the Southern part of Donegal. The shape somewhat resembles an L and it is formed by two parallel walls covered with large stones and sods upon a floor of natural rock. Its length is sixteen feet and a half, its width two feet, and its height is insufficient to allow a tall man to stand in it erect. Around it are erected seven chapels, of which four are dedicated to St. Patrick, St. Bridget, St. Columba, and St. Molass. The purgatory was once called *Uamh Treibb Oin*, or the Cave of the Tribe of Oin, and received its name from a person of the name of Oin or Owen* who entered into it and there beheld the joys of Elysium and the pains of Tartarus, as related by Matthew Paris, and Henry, a Cistertian monk. The latter adds that Christ appeared to St. Patrick, and leading him to a deep hole in a desert place informed him that whoever entered into that pit, and continued there a day and night, should be purged from all his sins, and he further added that during the penitent's abode there, he should behold both the torments of the damned and the joys of the blessed.† St. Patrick immediately built a church upon the place and fixed in it a College of regular canons of St. Austin.‡

Patrick's Purgatory

Owen's Cave.

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* "Vallancey, Collect. de Reb. Hibern. Vol. IV., p. 74, Pref."

† Mr. Thoms quotes an account of the purgatory from a MS. preserved at Paris, which does not promise much personal satisfaction to the beholder:—

"Ki de cel lui revenuz est,
Nule riens jamès ne li plest
En cest siècle, ne jamès jur,
Ne rira, mis adès en plur;
Et gemissent les mans qui sunt
Et les pechiez ke les genz funt."

Lays and Legends of Ireland, Introd. p. viii.—Mr. Thoms also mentions a MS. romance of the Vision of "Owen Myles" in the Cotton Library. Myles is probably "miles," a knight, See *St. James.*

‡ "Ledwich's Antiq. of Ireland, p. 446."

BOOK II.

St. Patrick

The purgatory, a Cabiric Grotto

"Such" says Mr. Faber, "is the legendary history of St. Patric's purgatory; concerning which I will venture to assert, that it was nothing more than a Mithratic or Cabiric grotto, and that the whole fable respecting it is a mere adaptation of the ancient orgies to the Christianity of the church of Rome. As to the cavern itself, its narrow winding passage, and its terrific pit, will naturally recal to mind the cave of Trophonius;* while the dreadful portents, which gleamed before the eyes of Owen, will remind him of the wonders of the Eleusinian orgies.—The whole process, through which the epoptæ passed, is minutely described by Virgil in the sixth book of his Eneid; whence we learn that the Mysteries successively exhibited the horrors of Tartarus, and the joys of Elysium.—Precisely similar to those were the scenes, which the intrepid Owen is said to have beheld in the purgatory of St. Patric.—Owen in short

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* "Trophonius is said to have been nursed by Ceres-Europa; and he had a consecrated grove near the city Orchomenus, and in it a famous oracular cavern. Upon the bank of the adjacent river stood a small temple of the nymph Hercyna, who was worshipped in conjunction with him, and who was supposed to have been the companion of Proserpine. Near the river was also a tumulus, said to be the monument of Arcesilaus; and a chapel, dedicated to Ceres-Europa. Within the cavern were statues of Trophonius and Hercyna, holding in their hands rods, around which serpents were intwined. Not far from the oracle was a statue of Jupiter Pluvius: and, upon the summit of the hill, a temple of Apollo; another of Proserpine, and Jupiter; and a third of Juno, Jupiter and Saturn. The rivulet itself was named Hercyna; and the cavern, which Pausanias informs us, was artificial, was so contrived, that the stream flowed out of it. When any person wished to consult the oracle, he was first washed in this consecrated water—and then directed to drink of the streams of Lethe and Mnemosyne; the first of which removed from his recollection all profane thoughts, and the second enabled him to remember whatever he might see in the cave. Afterwards, he was conducted to the mouth of the cave, which was shaped like an oven, being extremely narrow and steep; and the method of descending into it was by means of a small ladder. At the bottom he found another cave; the entrance into which was yet more strait than the former.—Here he beheld such visions, and heard such voices, as seemed best to the tutelary deity of the place. Paus. Bæot. p. 784-792."—*Faber, Vol.* II., *p.* 375-378.

was no other than the great god of the Ark; and the same as Oan,* Oannes, Vandimon, or Dagon: hence we find him mentioned by Bede near five centuries before the era, in which Matthew Paris flourished. After the Irish had been some ages converted to semichristianity, the real character of Owen was gradually forgotten, but the old traditions concerning him were faithfully handed down; till at length he was erected into a saint, and his oracular cavern metamorphosed into St. Patric's purgatory."†

Midlent.

Arriving now at the time of the vernal equinox, it will be proper to notice some of the customs and superstitions attendant on the moveable Feasts which depend upon Easter, as the last depends upon the first full moon after the equinox. Shrove Tuesday and the commencement of Lent have been inserted under the month of February, although they may fall as late as the 9th and 10th of March. The first *Midlent Sunday* may fall on March 1, and the last on April 14. This Sunday has a variety of names allusive to peculiar rites and popular customs, formerly observed on this day, some of which are not yet entirely obsolete.‡

In many parts of England, it is still a custom among servants, apprentices and others to carry presents to their parents on Midlent Sunday. This custom is called Going a Mothering, and originated in the offerings made on this day at the mother church. The offerings as well as the day were named from the hymn *Lætare Jerusalem.* Connected with this name is a story of the celebrated Gerebert, afterwards Pope Sylvester II, whose learning, and genius for mechanical inventions acquired him a reputation for necromancy in the latter end of the tenth century. "Addic-

Midlent Sunday.

Lætare Jerusalem.

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* *Owen, Oin,* and *Oan,* are all the same appellation.

† Vol. II., ch. X., p. 392-397.

‡ *Braggot Sunday; Dominica de Fontanis; Dom. de Panibus; Dom. Refectionis; Dom. de Rosa; Dom. Jerusalem; Lætare Jerusalem; Mediana Quadragesima; Les Pains; Mothering, Refreshment, Rose, Simlin Sunday; Quadraginta; Rosa Aurea. &c.*

BOOK II.

Midlent.

ted," says the historian, "to the sacrilegious arts of magic, he questioned a brazen head as to the time of his death. The oracle responded, 'When thou shalt celebrate mass in Jerusalem.' Confiding in the prediction, and believing that he should never behold the holy city, he began to live as if he were never to die. But he, deserving to be deceived by the demon, knew not that there was a church at Rome, called Jerusalem, where the Roman pontiff celebrates divine service every year on the sunday, named Lætare Jherusalem."* Of course on becoming Pope, he verified the prediction. Shakspeare seems to have employed this legend: in the Second part of King Henry VII, the dying Monarch inquires: —

> "Does any name particular belong
> Unto the lodging where I first did swoon?
> *War.*—'Tis called Jerusalem, my noble lord.
> *K. Hen.*—Laud be to God!—Even there my life must end.
> It hath been prophecied to me many years,
> I should not die but in Jerusalem;
> Which vainly I supposed the Holy Land:—
> But bear me to that chamber; there I'll lie;
> In that Jerusalem shall Henry die."†

Braggot.

A sort of spiced ale called *Braggot* is used in many parts of Lancashire on these visits of relations, whence the day is there called *Braggot Sunday*. Wotton traces this word to the ancient British *Bragawd*, now called *Bracket*;‡ and Whitaker shows that spiced ale was denominated by the Saxons, British or Welsh Ale.§ At Bury, in that county, Midlent Sunday is a perfect jubilee, and is there named *Simbellin Sunday*, which has been supposed to be a corruption of *Simnelling* from *Simnel*, a cake. Thus Herrick, referring to the custom in Gloucestershire says:—

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* Gul. Neubrig. Lib. V., cap. 6. The abbot of St. Peterborough relates it somewhat differently, *Annal. S. Petriburgi, ad An.* 1100; and William of Malmsbury tells it of a Pope John.

† Act IV., sc. 4.

‡ Cyfreithjeu Hywel Dha, p. 558.

§ Hist. Manch. Vol. II., p. 265.—So early as the reign of Ina the tenants

"I'le to thee a simnell bring
'Gainst thou go'st a *mothering;*
So that when she blesseth thee
Half that blessing thou'lt give me."

Care Sunday.

Instead, however, of taking the simnels to Bury, they are fetched away by the people, who resort to the town from all parts of the country. The cakes are immensely large, some above two feet in diameter, and exceedingly rich with spicery.*

Simnels.

The proximate origin of these customs has been noticed; the festivities by which they were accompanied, are relics of the *Hilaria*, celebrated by the ancient Romans at the Vernal Equinox March 25, in honor of the mother of the Gods.

Hilaria.

Care Sunday, the ancient *Passion Sunday*, is the fifth Sunday after Shrove Tuesday. The word *Care*, which is also applied to Christmas cakes, has been a stumbling block to etymologists. T. Mareschall observes that the day on which Christ suffered, is called in German both *Gute Freytag* and *Karr Freytag*, and that *Karr* signified

Care Sunday.

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of the crown were bound to furnish annually a quantity of pylurceſ ealoð, Welsh Ale, and of common ale. Ll. cap. 70. The word implying common ale is hluttep, pure or unmingled. The Welsh Ale appears to have retained its consequence for more than a century afterwards; one of the estates of the abbey of Medeshamstede being required to send every year 60 loads of wood, six loads of peat, two tuns of common ale, ꝥpa ꝥunnan fulle hlutneſ aloð, and ten kilderkins of Bragawd or Welsh ale, ten mittan Þælceſ aloð.—*Chron. Saxon. ad An.* 852.

* Frequent mention is made of the simnel in the Household allowances of Henry the First. "Cancellarius. v solidos in die et i Limivellum Dominicum, et ii salum, et i sextarium de vino claro, et i sext. de vino expensabili, et unum grossum cereum, et xl. frusta Candell."—*Libr. Nigr. Scaccarii, p.* 341. The "Siminellum Dominicum," Hearne thinks was a better kind of bread; and that "Siminellum Salum," from ſal, cibus, victus, was the ordinary bread; if it be not the Latin *Salis* (Siminellum Salinum) in which case it denotes that more salt is contained in it than in the other. If the derivation from simnel be not satisfactory, perhaps the Anglo Saxon ſymbel, a feast or banquet whence ſimbel ðæg, a festival day, may suffice.

BOOK II.

Care Sunday.

a satisfaction for a fine or penalty.* Adelung speaking of *Charfreytag (Care* or *Carr Friday)* and *Charwoche (Care* or *Carr Week)* observes that the first syllable is supposed to be the old *Cara*, preparation, *(Zubereitung)*, and that this week, conformably to the usage of the Jews, was called *Preparation Week*, (Zubereitungswoche) because the sixth day was *Preparation Day* (Zubereitungstag) when the Jews prepared themselves for Easter. Hence the Greeks called Carfriday, *Dies Parasceves*, of which the Gothic *Gartag*, or *Garfreytag* is a translation. Tatian, cap. 58, names the Friday before Easter, "Garotag fora Ostrun," and renders the phrase, "My heart is prepared "Karo ist mein herza." Schilter's opinion, however, that *Char, Kar*, signifies mourning, complaint, sorrow, has equal probability; for it appears from ancient manuscripts, that *Car* formerly bore the signification of *Care* or grief; and in Sweden, where the fifth Sunday in Lent is denominated *Kaersunnutag*, the verb *Kaera* is actually, to lament, to complain. Dr. Jamieson, adopting the opinion of Mareschall, observes, "This name may have been imposed in reference to the satisfaction made by our Saviour. Some, however, understand it as referring to the accusations brought against him on this day, from the Sueo-Gothic *Kaera*, to complain."† It is observable that the celebrated Ælfric, in his directions to the Saxon priests for their conduct on this day, employs the Greek name *Parasceve*, though writing in his vernacular idiom,‡ and though the term Geaꞑcunꞅ ðæꞅ, bears the same meaning, a day of preparation.

The Church of Rome formerly celebrated services on this day, which properly belonged to Good Friday, whence the name *Passion Sunday*. On this day, in the northern counties, and in Scotland, a custom obtains of eating *Car-*

* Observ. in Vers. Anglo-Sax. N. Test. p. 536. *Brand. Jamieson.*

† Etymol. Dict. art. *Care Sunday.*

‡ Tiber. A. III., fo. 104. *Bibl. Cott. MSS.*

lings, which are grey peas, steeped all night in water, and fried the next day with butter:—

Care Sunday.

Carlings.

"There 'll be all the lads and lasses
Set down in the midst of the ha',
With sybows, and ryfarts, and carlings
That are both sodden and raw."*

Anecdote.

Mr. Hone preserves an account of the conviction of two foot-pads at the Northumberland assizes, in August, 1825, for "robbing Thomas Hindmarsh of his watch, on Sunday the 20th of March last. It appeared that Hindmarsh, who lived near Shields, had been to Newcastle on Carling Sunday, a day so called because it is the custom of the lower orders in the North of England to eat immense quantities of small peas, called carlings, fried in butter, pepper, and salt, on the second Sunday before Easter, and that on his way home, his watch was snatched from him."†

As to the origin of this custom, of which this conviction proves the existence, and surmises that it is attended by drinking, Mr. Brand offers the following explanation:—"In the Roman Calendar, I find it observed on this day, that a dole is made of *Soft beans.* I can scarcely entertain a doubt, that our custom is derived from hence. It was usual among the Romanists to give away beans in the doles at funerals: it was also a rite in the funeral ceremonies of heathen Rome. Why we have substituted peas, I know not, unless it was because they are a pulse somewhat fitter to be eaten at this season of the year." Having observed from Erasmus, that Plutarch held pulse, *legumina,* to be of the highest efficacy in invocations of the *manes,* he adds;—"Ridiculous and absurd as these superstitions may appear, it is quite certain that *Carlings* deduce their origin from thence."‡

Notwithstanding this strongly expressed opinion, the explanation is not deemed satisfactory. Skelton says that

* Ritson's Scottish Songs, Vol. I., p. 211.

† E. Day Book, Vol. I., col. 1070.

‡ Pop. Antiq. Vol. I., p. 98-99.

BOOK II.

Care Sunday. Lenten Food.

the laity alleged against the monks of his time, numerous infractions of canonical regulations for the observance of Lent:—

"This they make their bost,
Through every cost,
Fesaunte patriche and cranes,
* * * * * * *
Nor in holy Lenton seson
How some of you do eat
In Lenton season mete.
Ye wil neither beanes ne peason
But ye looke to be let loose
To a pygge or a goose."*

Lady Clare, grand-daughter of Edward the First, bequeaths in the year 1355, sixty-one quarters of beans, peas and *vetches* for the season of Lent;† and Palsgrave is said to have this phrase, "I parche pesyn as folkes use in Lent." It is not unlikely that peas cooked with butter and pepper as above described, were used on this day as a more epicurean dish than parched peas, the ordinary food of the laborer in winter.

Neither "lerned ne lewde," clerke nor layman, relished the hard fare of the hermit in the fourth century,‡ and many risked the censure of the church by indulging in forbidden food. Strype records in his Memorials, that a man did penance at St. Paul's Cross in 1555, for attempting to sell two pigs ready dressed during the fast. There is extant a letter from the Lords of the Council to the Sheriffs of the protestant queen Elizabeth, dated 10th February, 1586, and directing that "as the last yeare by her Ma^ts^ speciall comandm^t^ there were verie good orders devysed and sett downe to the several counties for the better obseruinge of the restraint of killinge, vtteringe and eatinge of fleshe in the tyme of Lente, and other prohibited dayes, soe her Ma^tie^ contynuinge her princelie care for the publicke welthe of all her subiectes hath geven vs expresse comandement to recomende unto you againe for this yeare the due observac'on of their abovesaid orders." The reason alleged is "the great mor-

* Boke of Colyn Clout; Southey's Poets, p. 62.

† "De feves, pois et vesces pur la seson qaremele lxi quartres." *Nichols, Royal Wills*, p. 34.

‡ "Jejunia eremi saxa." *Prudentius.*

talitye of the sheepe and other kynde of great cattle generally almost throwghout the Realme," besides dearth of other kynde of victualles.*

Palm Sunday.

Among the recreations of the Londoners in the reign of Henry II, we are told by the contemporary writer William Stephanides or Fitz Stephen, that during Lent they had military exercises on horseback, armed with shields and pointless lances, in West Smithfield, the Campus Martius of our ancestors.

Palm Sunday.

Palm Sunday,† following Care or Carling Sunday, receives its English and the greater part of its Foreign names, from the custom of bearing palm branches, in commemoration of those which were strewn in the path of Christ on his entry into Jerusalem. "It is a custom among churchmen," says the author of a Normanno-Saxon homily in the reign of Henry II, or Richard I, "to go in procession on this day." The custom has its origin in the holy procession which our Saviour made to the place, where he chose to suffer death.‡ Anciently it was usual to resort to *Our Lady of Nantswell*, at Little Conan in Cornwall, with a cross of Palm; and the people after making the priest a present, were allowed to throw the cross into the well; if it swam, the thrower was to outlive the year; if it sank, he was to die. According to Stowe, in the week before Easter there were great shows in London for going into the woods, and fetching into the King's house, a twisted tree or *Withe*; and the like in the house of every man of consequence. In many parts of England, this day is still celebrated by bearing palm-boughs; but in northern

* Harl. MSS. Codex, 1926. fo. 74 b.

† Βαιοφορος, ramifera; *Broncheria; Capitilavium; Dies Osanna; Dies Palmarum; Dies Ramorum; Domine, ne longe; Dominica ad Palmas; Dominica Indulgentiæ; Dom. in Ramis Palmarum; Dom. Olivarum; Dom. Osannæ; Dominica Magna; La Feste des Palmes; Festum Broncheriæ; Festum Palmarum; Isti sunt dies; Dominica*, and *Pascha Competentium; Pascha Floridum; Pascha Florum; Pascha Petitum; Pasques Flories; Rami Palmarum, &c.*

‡ Hickes, Thesaur. Tom. II., p. 170.

BOOK II.

latitudes, the box, the olive, and the blooming willow are used as substitutes for palm. At Filey, in Yorkshire, "figs are eaten on this day in memory probably of our Saviour's cursing the barren fig-tree.* Fuller quotes from Stathom, a lawyer in the reign of Henry the Sixth, a story of a miller of Matlock, who took for the toll twice, because he heard the rector of the parish read twice on Palm Sunday, "Tolle, tolle," i. e. crucify him, crucify him.† On this day was held the *Feast of the She Ass*, upon which Christ sitting was worshipped by the people.‡

Palm Sunday.

At Hundon, in Lincolnshire, there is still annually practised on this day a remarkable custom, called *Gad Cracking*, from the Saxon ȝaaƀ, a goad or whip, which is fully explained in the following petition, presented to the House of Lords in May, 1836, by the lord of the manor; but without effect, as the ceremony was repeated in 1837:—

Gad Cracking in Church.

"TO THE LORDS SPIRITUAL AND TEMPORAL IN PARLIAMENT ASSEMBLED.

Sir C. E. Smith's Petition.

The petition of the undersigned Sir Culling Eardley Smith, of Bedwell-park, in the county of Hertford,

Sheweth,—That your petitioner is lord of the manor of Hundon, near Caistor, in the county of Lincoln.

That the lord of the manor of Broughton, near Brigg, in the same county, yearly, on Palm Sunday, employs a person to perform the following ceremony in the parish church of Caistor:—A cart-whip of the fashion of several centuries since, called a gad-whip, with four pieces of wyche-elm bound round the stock, and a leathern purse attached to the extremity of the stock, containing thirty pence, is, during divine service, cracked in the church-porch; and, while the second lesson is reading, is brought into the church, and held over the reading-desk by the person who carries it. It is afterwards deposited with the tenant of Hundon.

That the performance of this superstitious ceremony is utterly inconsistent with a place of Christian worship.

That it is generally supposed that it is a penance for murder, and that, in the event of the performance being neglected, the lord of the manor of Broughton would be liable to a penalty to the lord of the manor of Hundon.

That your petitioner being extremely anxious for the discontinuance of this indecent and absurd practice, applied to the lord of the manor of Broughton for that purpose; who declined entering into any negotiation

* Cole, Hist. Antiq. Filey, p. 135, 1826, 8vo.

† Worthies, Vol. I., p. 256.

‡ Fosbrooke, Brit. Monach. p. 87.

until the deed should be produced under which the ceremony was instituted, which deed (if it has ever existed) your petitioner is unable to produce.

That your petitioner subsequently applied to the Bishop of Lincoln to use his influence to prevent the repetition of the ceremony, and offered to guarantee the churchwardens against any loss in consequence of their refusal to permit it.

That your petitioner believes there are no trustees of a Dissenting chapel who would permit the minister or officers of their chapel to sanction such a desecration.

That the ceremony took place, as usual, on Palm Sunday, in this year.

Your petitioner therefore prays that your lordships will be pleased to ascertain from the bishop of the diocese why the ceremony took place; that, if the existing law enables any ecclesiastical persons to prevent it, the law may be hereafter enforced; and that, if the present law is insufficient, a law may be passed enabling the bishop to interfere for the purpose of saving the national church from scandal.

And your petitioner will ever pray."

Maundy Thursday, Mandati Dies,* the day before Good Friday, when, says Jacob, is commemorated and practised the command of our Saviour in washing the feet of the poor. This ceremony first commenced in 1362, and for a long time the kings of England observed the custom on that day of washing the feet of a number of poor men, equal to the years of their reign, and giving them shoes, stockings and money.† On these occasions a particular robe was worn by the chief actor.‡ There are several entries for the Maundy in the "Privy Purse expenses of Henry the Seventh;" as in 1496,

Maundy.

> "April 10, For botehire for the Maundy and the kinges robe, payed by John Flee, 4s."§

Nichols has the copy from the original "Warraunte to the Great Wardrobe for her Majesties Mawndye," in 1579-80.‖

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* *Maundy Thursday; Chare, Schir, and Shere Thursday; Cœna Domini; Dies Viridum; Der Grüne Donnerstag; Festum Eucharistæ, &c.*

† Law Dict. art. *Maundy Thursday.*

‡ A mourning robe. *Northumberl. Household Book*, p. 355.

§ Excerpta Historica.

‖ Pref. to Royal Progresses, Vol. III., p. xi.

BOOK II.

Maundy Thursday. Maundy Money.

The custom originated in the monasteries and is there of very great antiquity: Matthew Paris mentions Maundy Money* and the Benedictional of archbishop Robert at Rouen, a manuscript of the tenth century, *cap.* xxix. contains a "Benedictio ad Mandatum ipso die;"† and Wlnothus, abbot of St. Albans, ordained a daily performance of the mandate.‡ In other houses, it was customary to wash the feet of as many poor people as there were monks in the convent on Holy Thursday, and on Saturday before Palm Sunday; the day of the latter ablution received the name of *Mandatum Pauperum,* to distinguish it from the *Mandati Dies.* During the ceremony the whole choir chaunted the words of Christ "Mandatum novum do vobis,"§ a new commandment I give unto you. Du Cange quotes from the Life of St. Brigida by Chilienus:—

> "Proxima cœna fuit domini, qua sancta solebat
> Mandatum Christi calido complere lavacro."‖

Archdeacon Nares, however, apparently following Spelman and Skinner, whose opinion is adopted by Junius, in opposition to Minshew, says that this day "is so named from the *Maunds,* in which the gifts were contained," and he maintains that *maund* is a corruption of the Saxon *mand* a basket. The glossariographer on Matthew Paris, explains the word *mandatum,* to be Alms from the Saxon *Mandye,* charity; Somner has no such word in his Dictionary; and it seems more probable that Maundy Thursday has originally been Mandate Thursday; *Mandati Dies* being the name where the Saxon *mands* were totally unknown. Ælfric, archbishop of Canterbury, having employed

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* "Eleemosynam Mandati nummis ampliavit, in numismate singulis pauperibus erogando." *In Vitis Abbatum, p.* 80.

† Archæologia, Vol. XXIV., p. 119.

‡ "Hic Wlnothus ut in Eleemosynaria commorarentur, et Mandatum more facerent quotidiano regulariter ordinavit. *Mat. Paris. in Vitis Abb. p.* 24.

§ S. Augustin. Ep. CXIX., cap. 18. Du Cange.

‖ Du Cange, Gloss. Tom. IV., col. 399.

the Latin name of this day, Cœna Domini, gives these directions to the Saxon priests. "On Thursday you shall wash the altars before you celebrate mass, otherwise you must not. After Vespers you must uncover the altars and let them remain bare until Saturday, washing them in the interior. You shall then fast until nones *Imple mandata domini in cena ipsius*, Do on Thursday as our lord commands you; wash the feet of the poor, feed and clothe them; and with humility, wash your feet among yourselves as Christ himself did, and commanded us so to do.* On the whole there seems to be no reason to doubt that the name *maundy* is derived from the mandate obeyed on this day.

Maundy Thursday.

The bread given to the poor on Maundy Thursday was named mandate bread *mandati panes*, in the monasteries; as the coin given was called maundate money, as we have just seen in the old historian of England. In compliance with the ancient custom, Henry the Seventh, being thirty-eight years old, gave thirty-eight coins and thirty-eight small purses to as many poor people, the king being then in 1494, thirty-eight years of age;—

Maundy Loaves.

"Mar. 25, To thirty-eight poer men in almes £6. 0. 4d.
For thirty-eight smale purses, 1s. 8d.†

The author of a manuscript homily, about the age of Edward IV, is opposed to archdeacon Nares, and calls the day "*Cristes Maundy*," for the following reason: "This day is called *Schir Thursday*, or ellis the day of Cristes Maundy, that is Maundy Thursday; for that day sowpide Criste with his Disciples beforne his Passione; ande gafe them there his owne blesside body, his fleshe and blode, vnder the forme of brede and wyne, and after soper, mekely he washede his disciples fete, to shewe example of mekenes. Ande cause whi it is callede Schir Thursday is this: for fa-

Shir Thursday.

* Bibl. Cott. Tib. A. III., fo. 104.

† Excerpta Historica, p. 97.

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ders in olde dayes had in custome or vse for to scheer the heer that day of ande Beredis, and to make them honest withoute, forthe ageynes Estyrne Day."* The name introduced in this extract, Schir, or Shere Thursday is the Sueo-Gothic *Skaertor-tag*, from the verb *skaera*, to purify; and, in fact, Skis Thursday occurs by mistake for Skir Thursday, in a record quoted by Brand.†

Good Friday.

The term *Good Friday*, is erroneously said to be peculiar to the English church; but it is certainly an adoption of the old German *Gute Freytag*,‡ which may have been a corruption of *Gottes Freytag*, God's Friday, so called on the same principle that Easter Day in England was, at no very remote period, denominated God's Day. In a manuscript homily, entitled "Exortacio in die Pasche," written about the reign of Edward IV, we are told that the Paschal Day "in some place is callede Esterne Day, and in sum place Goddes Day."§ Another MS. quoted by Strutt, says it is called Good Friday, because on this day good men were reconciled to God.‖ The length of the services in ancient times on this day, occasioned it to be called Long Friday, the Lanȝ Fɼiȝbæȝ of the Anglo Saxons, which they probably received from the Danes, by whom at the present time, the day is denominated *Langfreday*.

Adoration of the Cross

A custom of worshipping the cross on this day anciently prevailed in England and France, whence Good Friday was called in Latin, *Veneris Dies Adoratus*, and in French, *Vendredi Adoré*, corrupted into *Verdi Aoré*, and *Verdi Oré*. In a decree of the Parliament of Paris, in 1423, then in possession of the English, the Duke of Bethfort (Bedford) states that in consequence of the absence of the king his nephew, and representing his person, he will on "*le Vendredi Aorné*," exhibit the true cross to the people,

* Harl. MSS. Codex. 2247, fo. 84, b.

† Hist. Newcastle, Vol. II., p. 343.

‡ Adelung, Wörter Buch, *w. Charfreytag.*

§ Harl. MSS. Cod. id. fo. 94.

‖ Horda Angel-Cynna, Vol. III., p. 175.

according to the custom of the kings of France on this day.* Dr. Percy, in his notes to the Northumberland Household Book, observes that in 1536, when the Convocation under Henry the Eighth abolished some of the old superstitious practices, the custom of saluting the cross on Good Friday, was ordered to be retained as laudable and edifying.

Good Friday.

It has already been noticed that this day was called Care or Carr Friday, which a well informed foreigner, to whose language that appellation is familiar, considers to be a Gothic translation of the Greek Παρασκευὴ; and it is here named in order to correct a mistake, which would be of no importance had it not been made by the very learned and reverend Dr. Samuel Pegge, who makes Parasceve, Saturday. This name is indeed applied to any Friday in the year,† but never to Saturday. Durandus says, "Ab hac die usque ad Parasceuen opperiunt cruces, et velum ante altare suspendunt,"‡ and Dr. Pegge renders the passage "From this day unto Easter Even, they cover the crosses and hang a veil before the altar."§

Parasceve.

Buns with crosses stamped upon them, and hence called *Cross Buns*, are usually eaten in London and other places on this day at breakfast. In the pharmacopæia of superstition, a cross bun preserved from one good Friday to another will effectually prevent an attack of the hooping cough, on the principle that there is something holy in the house.‖ Bryant, carrying the word bun back to heathenism, says: "The offerings which people in ancient times used to present to the Gods, were generally purchased at the entrance of the temple, especially every species of consecrated bread. One species of consecrated bread which

Cross Buns

* Chronique de Louis XI, p. 146, Menage, p. 38.

† Du Cange, tom. V., col. 163-4. In the Supplement, he quotes a charter of an. 1218, in which this name is given to Thursday in Holy Week.

‡ Ration. Divin. Offic. fo. clxi.

§ Gent. Mag. Nov. 1754, On the word *Brandons*.

‖ Bryant, Analysis, Vol. I., p. 297.

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used to be offered to the Gods, was of great antiquity and called *Boun*. Hesychius speaks of the *Boun*, and describes it as 'a kind of cake with a representation of two horns.' Julius Pollux mentions it after the same manner, 'a sort of cake with horns.' It must be observed however, as Dr. Jamieson remarks, that the term occurs in Hesychius in the form of βους; and that for the support of the etymon, Bryant finds it necessary to state that the "the Greeks, who changed the *nu* final into a *sigma*, expressed it in the nominative βους, but in the accusative more truly, βουν, boun."* Winckelman relates this remarkable fact, that at Herculaneum were found two entire loaves of the same size, a palm and a half, or five inches in diameter; they were marked by a *cross*, within which were four other lines; and so the bread of the Greeks was marked from the earliest period.† The Romans divided their sacred cakes with lines intersecting each other in the centre at right angles, and called the quarters *quadra*:—

> "Et violare manu, malisque audacibus orbem
> Fatalis crusti, patulis nec parcere quadris."‡
> "Nec te liba juvat nec secta quadra placentæ."§

Ancient uses of the Cross.

It is possible that this custom may have been continued to our times; but it seems more probable that the cross upon the Christian bun is intended to remind the devout of a saviour's sufferings. The cross upon the loaves of Herculaneum, being what the heralds denominate the Cross of St. George, that is, a perpendicular line divided at right angles in the middle, by a horizontal line, seems to have been intended for the purpose of easy and equal division. Long before the cross had become an object of veneration to the Christian world, as symbolical of the sufferings of the redeemer, it had been the hieroglyphic of the phallic

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* Supplement, p. 159.
† Fosbrooke, Brit. Monach.
‡ Virg. Æn. Lib. VII., v. 114.
§ Martial. Lib. III. Epig. 76.

Taautus, Tant, Thoth, Teut, or Tet, the Maha Deva or Osiris, and its form was communicated to the subterranean temples, in which the Cabiric orgies were celebrated.* According to Mr. Skelton, "In some places, the sign of the cross was given to men accused of a crime, but acquitted; and in Egypt it stood for the sign or signification of eternal life.† As the form of the Taautic cross was that of the letter *Tau*, T, we can scarcely regard the Greek buns as bearing even an indirect allusion to religion; and the marking of buns for the use of Christians on the day of the Passion, need not be explained by a recurrence to ages anterior to Christianity.

"Crosses," say Messrs. Nicholson and Burn, "soon after the establishment of Christianity were put up in most places of public intercourse, to remind the people of the benefit vouchsafed to us by the Cross of Christ. The poor solicited alms at those crosses (as the saying is to this day) *for Christ's sake*; and when a person is urgent and vehement, we say he begged like a cripple at a cross. At those crosses the corps in carrying to church was set down, that all the people attending might pray for the soul of the departed. In perambulating the boundaries of parishes, crosses were erected at certain distances, where the people prayed, and at the same time regaled themselves. We sign children in baptism with the sign of the cross. And in many ancient charters, where a man could not write his name, he put the symbol of the cross; which kind of signature is even yet not out of use.‡ The earliest erection of a cross for secular purposes is, perhaps, that of Oswald, king of Northumbria, to commemorate his victory over Ceadwalla, in 634. A Saxon homily, quoting Beda, says that it was famous for working miracles.§

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* Faber, Vol. II., p. 445.

† Appeal to Common sense, p. 45. Faber, Vol. II., p. 392.

‡ Hist. Westm. and Cumberl. Vol. II., p. 324.

§ Cott. MSS. Cod. Julius E. VII., fo. 151 b.

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The use of the cross in deeds and charters among the Saxons and Normans has been noticed in the preceding Book.—It was customary to set up crosses in places where the corpse of any person of high rank had rested in its way to the grave, that passengers might there pray for the repose of his soul.* There were several of these crosses erected over England, especially in honor of the resting place of any of our kings on the transportation of their bodies to a distant sepulchre. Such a cross was erected in the village of Charing, on the last spot on which the body of Eleanor, Queen of Edward the First, reposed on its passage to Westminster Abbey, where it lies interred.† Remarkable crosses of this kind were selected in early times for the scene of solemn devotional exercises: the warden and fellows of All Saints, Oxford, were enjoined by the statute of Henry the Sixth, to repair in their collegiate habiliments to the cross on the bridge at Bagley, on all holidays, and on the days appointed for lectures.‡ Shakspeare alludes to the custom of praying at crosses, which had acquired this reputation for sanctity:—

Remarkable Crosses

> "She doth stray about
> By holy crosses, where she kneels and prays
> For happy wedlock hours."§

Anciently, when a felon in sanctuary abjured the realm, he was suffered to depart for the nearest port, and, either as a mark of his condition, or to secure him protection, he bore a cross in his hand.‖ To sustain a spirit of devotion in the people, and to incite them to honesty in their mutual dealings, monuments with crosses upon them were erected

Market Crosses

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* "A transeuntibus pro ejus anima deprecetur." *Thom. Walsingh. Hist.* ad An. 1291.

† *Charing* Cross, as it was erected by Edward, pour sa *chere reine*, has been plausibly derived from the French.

‡ Lib. Nigr. Scaccarii, p. 561.

§ Merchant of Venice, Act V. sc. 1.

‖ Blackstone, Comm. B. IV., p. 332.

in market, where on Sundays religious plays were performed so lately as the middle of the sixteenth century.*

Good Friday.

The cross, erected or sculptured over the grave, and sometimes placed within it, as in the celebrated tomb of king Arthur, whose "rudis crux plumbea,"† clumsy leaden cross was disinterred at Glastonbury, whatever might be the real intention of the custom, was popularly believed to be for the purpose of repelling the devil or his angels. Hence Dunbar, a Scottish poet, about the period of the spoliation of religious institutions, ridiculing the funeral ceremonies of the Roman Catholics, and burlesquing the style of ancient wills, makes his libertine scholar prefer to have in his grave four flaggons of beer, disposed in the form of a cross, for the purpose of driving off the fiends. The public *odium theologicum* must have been very violent indeed, to tolerate such absurdities as are contained in the "Testament of Maister Andro Kennedy," and the insertion of the introit of the hymn on the resurrection, in the second line of the quotation, is disgustingly wanton:—

Sepulchral Crosses.

"I will no priestis for me to sing
Dies ille, dies iræ;
Nar yet no bellis for me ring
Sicut semper solet fieri;
But a bag-pyp to play a spring
Et unum alewisp ante me,
Instead of torchis, for to bring;
Quatuor lagenas cervisiæ
Within the graif to sett, fit thing
In modum crucis juxta me
To fle the feyndis, &c."‡

Runic Crosses.

This seems to have been the intention of the crosses erected in cemeteries by the Danes both here and in their own country. Two of their crosses, very lofty, curiously carved with chequer work and interlaced foliage, have been

* Warton adduces an instance about the reign of Henry VIII. Hist. Engl. Poetry, Vol. III., p. 78.

† Camd. Britan. p. 159,160. Edit. 1590, 8vo.

‡ Ap. Warton, Hist. Engl. Poetry, Vol. II., p. 359.

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discovered, one at Beaucastle in Cumberland,* and the other at Lancaster,† both inscribed with the characters of the *Ramruner*, or magical *Runæ*, used in spells and charms. Mr. Keightley relates a story of a Danish imp, who was spell-bound to a stone cross, from which he was utterly unable to deliver himself. The Norwegians, to express their admiration of their great scald, Eyvynd, gave him the singular appellation of the *Cross of Poets*.‡

Good Friday.

Sign of the Cross in Consecration,

As early as the time of Ina, king of the West Saxons, in 688, by a law regulating the judgment by hot iron and water, the priest was required to sign the assistants at the ordeal, with the cross.§ It is not improbable that the same sign was used in the consecration of our early bishops, and we know that it was employed in baptism: with holy oil, says Ælfric to his priests, ye shall mark pagan children, on the breast and between the shoulders, and ye shall work the sign of the cross on their heads with the consecrated chrism.‖ As the coronation of christian monarchs was regarded as a religious ceremony, partaking of the nature of a consecration, it was probably usual to sign them with the cross, and perhaps with holy oil, at an earlier period than the reign of Pepin, the father of Charlemagne, in 752, who is said to have been the first anointed Sovereign in Europe; and Selden, who had seen in an Anglo-Saxon *Pontificale*, the form of anointing the queen after her coronation, considers the custom of greater antiquity in these

and Coronation.

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* Gough's Camden, Vol. III., p. 455.

† Dr. Whitaker, Hist. Richmondsh. Vol. II., p. 229. The inscription upon this cross is incorrectly copied, and consequently the explanation p. 230, is erroneous.

‡ Warton, Hist. Engl. Poetry, Vol. I., Diss. I., sign. f. 2.

§ ⁊ ꝑẏlle heom eallum cẏꝑꝑan boc. ⁊ cꝛiꝑtep̃ ꝓoðe tacn.—*Textus Roffensis, p.* 13.

‖ Ƿiþ þam halgan ele ge ꝑceolan þa hæþenan cilð meaꝓcian on þam bꝛeoꝑte. ⁊ betꝑux ða ꝑculþꝓa. ge ꝑceolon piꝓcan ꝓoðe tacn ón þam heaꝑðe miþ þam halgan cꝛiꝑman.—*Epist. ad Sacerd.* Cott. MSS. *Tiberius A.* III. fo. 103, 103 b.

parts than in either France or the Empire. Mr. Banks, author of the 'Extinct Peerage,' gives some interesting particulars of this ceremony in an anonymous work on the minutiæ of the Coronation, from which we shall extract a few passages. From a curious old manuscript on the ancient form of the Coronation of the Kings and Queens of England, he quotes "The Anointing of the King." After the oath, says the writer,

Good Friday.

"Let the King arise from his chair and go unto the altar, and there shall he put off his robes (except his kirtle and surcoat,) and there let him receive unction, the choir meanwhile singing "*Unxerunt Solomonem*," with the prayer following. Then let him be anointed in five places, *viz.*—in the palms of his hands, on his breast, between his shoulders, on the blades of his arms, and on his head, with holy oil, in form of a cross; and afterwards making the sign of the cross upon his head with the chrism, the fastenings and mantle being first opened. *Item*—after the aforesaid unction, and wiping with linen cloths (which ought afterwards to be burnt), let the opened places for the anointing be closed again by the abbot of Westminster or his deputy."*

Unction.

In the coronation of Charles II., the king, seated in St. Edward's chair, was anointed by the archbishop, while the dean of Westminster held the ampulla, or gold eagle, and poured the oil out into the spoon, first in the palm of both his hands in the manner of a cross, the archbishop as he anointed him, pronouncing a suitable prayer.

Ampulla.

* "When the king, in former times touched for the evil, a dispute arose, whether the power of healing was inherent in him *before* or *after* the unction."—*Disquisition on the Right of Succession*, p. 13, Lond. 1818. An opinion was held that since the Reformation, this power, though exercised, has not really existed in our Sovereigns either before or after the unction; for thus argueth logically the Jesuit Del Rio of Salamanca concerning the heretic queen Elizabeth in opposition to William Tooker, who had written to prove that she inherited it with the crown: the power of working miracles is proper to the Catholic Church; but queen Elizabeth is out of the pale of the catholic church, and to none is it given who are out of the catholic church; ergo, it is not given to queen Elizabeth. Again, he says with equal justice and precision, miracles cannot be wrought in confirmation of a false faith; ergo, miracles cannot be wrought in confirmation of the faith which Elizabeth professes.—*Cumberland, Observer*, vol. I. n. 32.

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Anciently, it appears that only the kings of Jerusalem, France, England, and the Sicilies were anointed. Of the french ampulla, la Sainte Ampoule, or holy vial of Rheims, there is a tradition of long standing, that an angel brought it to St. Remigius to christen Clovis I.; and not to be outdone by our rival neighbours, the ampulla used in the coronation of English sovereigns, is not of a less sacred origin. Mr. Banks says,

Legend of the Ampulla

"The Blessed Virgin (say certain authorities*) gave to Thomas archbishop of Canterbury, when in banishment under Henry the Second, a golden eagle full of precious oil, enclosed in a stone vessel, commanding him to preserve it, and foretelling him, "*quod reges Anglorum qui ungerentur hoc unguento, pugiles essent ecclesiæ, benigni, et terram amissam à parentibus pacificè recuparent, donec aquilam cum ampulla haberent.*'

"The archbishop (Becket), for safety, left it in a monastery at Poictiers, where Henry the First duke of Lancaster, under Edward the Third, in the wars of France, received it from a holy man, who found it by revelation. The duke gave it to Edward the Black Prince. He sent it to the Tower, there to be kept in a chest strongly hooped with iron. In this place Richard the Second (son of the Black Prince), in searching for his father's jewels found it, and much desired to be anointed with it. But the archbishop answered him, '*Sibi sufficere quòd semel per manus suas sacram suscepit in coronatione pristina unctionem, quæ habere non debuit iterationem.*'

"The king notwithstanding carried it afterwards with him into Ireland; purposing, perhaps, to have been anointed with it there. But on his return, at Chester, he delivered it to Archbishop Courtenay, confessing that he doubted not but that it was decreed he should not be anointed with it, as it indeed occurred: for he was very soon deposed, and Henry the Fourth, the descendant of the duke of Lancaster (before mentioned) was anointed with it at his coronation.

"Our ancient historians most unquestionably are replete with very extraordinary occurrences; to examine into the truth of this narration is unnecessary—*Credat, qui vult.*"†

Holy Oil.

Ever since these eventful times, the Blessed Virgin's inestimable gift has appeared at our coronations, and we are informed by the accurate historians of queen Victoria's coronation, that "care was taken at an early hour of the morning to fill the ampulla with *holy oil*," and great pity it is that they have not been equally communicative by fur-

* "Anon. MS. in Bibl. Cott. Thomas Walsingham."

† Disquisition on the Right of Succession, p. 127.

ther informing us whence the holy oil was procured. There can be no doubt as to the quality of the oil used in this ceremony; for when the archbishop anointed Victoria on the crown of the head in the form of a cross, he said;—"Be thou anointed with holy oil as kings, priests and prophets were anointed."

Good Friday.

The crosses for the oratories of the nobility appear to have been sometimes vast and ponderous. Henry the Third bequeaths in aid of the Holy Land, all his gold, to be carried with his cross by able-bodied and trust-worthy men.* Others, of the precious metals, were splendidly ornamented with precious stones: that left by the Black Prince to Canterbury Cathedral was a large cross of silver, and enamelled.†

Norman Crosses as land marks

At an early period after the Norman conquest, the cross became the appropriate mark, which distinguished the lands of the church, and mention of it frequently occurs in descriptions of boundaries in ancient charters relating to religious establishments. I select an instance, in which two crosses define the limits of the land conveyed by the charter:—"Sic de illa cruce per quandam foveam—usque ad aliam crucem super le Blakelachebancke,"—From the cross by the trench to the other cross upon the bank of the Black Lake.‡ Four crosses, which are named in a Papal Bull of 1172, were erected by the monks of St. Edmund's Bury, to define the jurisdiction of the abbey.§ Crosses were sometimes erected upon lands, by lords of the manor, who did not belong to any religious community; thus Robert Fitz-Henry, ancestor of the heiress of Lathom, whose ample domains laid the fortune of the noble house of Stanley, says, in the reign of Richard the First,‖—"Fossa —supra quam crucem erexi;"¶ and Geoffrey de Winmerlegh, granting a portion of his estate to the abbot of

* Lib. Nigr. Scacc. p. 532.

† Nichols, Royal Wills, p. 69.

‡ Dugd. Monast. Anglic. Tom. VI., p. 906.

§ Ibid. Tom. III., p. 99.

‖ Tanner ascribes this date to the charter, *Notit. Tom.* I., p. 488.

¶ Dugd. ut supra, p. 458.

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Cockersand, mentions among other boundaries, "quandam quercum cum cruce signatum,"* an oak tree signed with the cross.

The cross, being the badge of the monastic knights, who had territories in every county of England, was often erected upon lands and the tops and walls of houses, by tenants, who sought by this device to shelter themselves from the feudal claims of their lords, under the privileges with which those powerful religious and military corporations were invested.† In order to prevent these abuses, the tenants were restrained in the reign of Edward the first from either setting up crosses themselves or permitting the erection of them by others, under the penalty of forfeiting the lands to the lords or to the king as alienated in mortmain.‡ A relic of this feudal evasion exists in Leeds, and some other places, where are many houses for which exemption from the soke is claimed, marked with a double cross.

In imitation probably of either the crusaders or the military monks, crosses were worked upon coats of mail of a different metal. From a cross commonly worn on his shoulder, Edmund earl of Lancaster, brother of Edward the first, was named Crouch-back; and Eleanor duchess of Gloucester, in 1399, bequeaths to her son Humphrey, a coat of mail marked with a cross of brass on the breast opposite to the heart, which coat had belonged to his father, Thomas of Woodstock.§ Coins were marked with the cross; hence the term cross or crouch became synonymous with money. Ryott, a character in Skelton's "Bouge of Court," wore—

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* Dr. Whitaker, Hist. Richm. Vol. II., p. 483.

† An Adam de Kelet, about the reign of Henry III., gave to the abbey of Cockersand "totam partem meam terre que est inter cruces que stant super terram Hospital. Jer'l'm."—*Ibid. p.* 476.

‡ "Quia multi tenentes erigunt cruces in tenementis suis, &c." *St. Westm.* ii., 13 *Edw.* I., *cap.* 33.

§ Item un habergeon ove un crois de laton merchie sur le pis encontre le cuer, quele feust a mon seigneur son pere." *Nichols, Royal Wills, p* 181.

"——— by his side his whynarde, and his pouche,
The devyll myghte dance therin for any crouche."

Good Friday.

The phrase *to cross the hand,* for this reason signifies, to give money, and hence also came the name of the ancient game of *Cross and Pile.* Shakspeare thus plays upon the equivoque:—"yet I should bear no cross if I did bear you; for I think you have no money in your purse."*

The remarkable papal bull, which Matthew Paris describes, had the representation of St. Paul on the right of a cross, in the middle of the instrument, and another of St. Peter on the left.†

Crosses the memorials of crimes.

I do not know whether, as in continental and other countries, the cross has ever been used in England to commemorate the perpetration of an atrocious crime. A writer in the Gentleman's Magazine, states that Captain Head, in his passage over the Andes, saw on one of the highest summits of the Great Cordillera, a large wooden cross which had been erected by two arrieros to commemorate the murder of their friend; and that on the ascent to the Hospice of the Grand St. Bernard, several crosses stand near the road side as similar memorials. This custom, he says, is also observable on the banks of the Rhine, in Italy, Spain and Portugal. Lord Byron thus alludes to its existence in the latter country, in his magnificent description of Cintra:—

"And here and there, as up the crags you spring,
Mark many rude-carved crosses near the path,
Yet deem not these devotion's offering;
These are memorials frail of murderous wrath;
For wheresoe'er the shrieking victim hath
Poured forth his blood beneath the assassin's knife,
Some hand erects a cross of mouldering lath,
And grove and glen with thousand such are rife,
Throughout this purple land, where law secures not life."‡

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* As You Like It, Act II., sc. 4.

† "In bulla domini papæ stat imago Pauli a dextris crucis in medio bullæ figurata, et Petri a sinistris." *Hist. ad An.* 1237.

‡ Capt. Head's Rough Notes, p. 168.—Childe Harold, Canto I. xxi. Gent. Mag. Vol. XCVIII., p. 498.

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To some of the crosses, the privilege of Sanctuary was annexed, as that of Armethwaite, upon which was the date, 1088. Many of them attracted great crowds of pilgrims; such was the Holy Cross at Bromholm;* the cross at Boxley Abbey; and the Rood at Bermondsey. The latter was pretended to have been found near the Thames in 1117. Its removal in 1538, is related in the Diary of a citizen of London, who lived in the reigns of Henry VII and Henry VIII:—

"M. Gresham mayr. On Saynt Mathies Day thapostall the xxiiijth day of February, Sonday, did the Bishop of Rochester preche at Polls Cros, and had standyng afore hym all his sermon tyme, the pictur of the Roode of Grace in Kent, and was gretely sought with pilgryms, and when he had made an ende of his sermon, the pictur was torn all to peces; then was the pictur of Saynt Saviour that had stand in Barmsey Abbey many yeres in Sowthwarke takyn downe."†

Church Yard Crosses.

The crosses erected in the church yards of many of our dioceses, were objects of great aversion at the Reformation. At a visitation of the Cathedral of Winchester, Oct. 1571, is this "Item; that all the images of the Trinitye in glass windows or other places of the churche be putte and extinguished together with the stone crosses in the churche yarde,"† and in the Journal of a fanatic, named Dowsing, are innumerable records of dilapidations of these harmless and elegant decorations, which are said to have been first painted in churches and chambers so early as 461, and to have been erected on steeples in 568. The demolition of the celebrated cross at Cheapside by the absurd fanatics of the republic, occurred May 2, 1643.

Returning to the bun, which the piety of the early Christian marked with the symbol of a saviour's suffering,

* Dugd. Monast. Anglic. Tom. III., p. 270. Tom. V., p. 59-60; p. 460; p. 94-95.

† Warton, Life of Sir Thomas Pope, p. 353. Ed. 2.

"Whan he of purple did his baner sprede
On Calvary abroad upon the rode
To save mankynde,*

Good Friday.

and which for the purpose of mortification, he composed of such simple ingredients as to procure it the name of *Water Cake*; it was rejected by the Puritans as more deleterious than poison. Yet these learned theologians, when unable from ignorance to write their own names, unwittingly adopted the obscene symbol of the Phallic orgies, instead of the Christian Cross. In the "Solemn League and Covenant," preserved in the British Museum, are abundance of these marksmen, all of whom, from abhorrence of popery, leave the cross unfinished and sign with a mark resembling the letter T.

Water Cakes.

A day of particular solemnity in the Christian world, Good Friday was considered by the superstition of times not very remote to be the anniversary of the unholy rites celebrated by Witches; and in the remarkable confession of Margaret Johnson, a poor creature, who in 1633, was tortured into the admission that she was one of that class, she says, "Good Friday is one constant day for a generall meetinge of Witches, and that on Good Friday last they had a generall meetinge neere Pendle Water Syde":† and Mr. Baines, in his account of the Lancashire Witches,

Witch Assemblies.

* This remarkable passage is quoted from Lydgate by Warton. *Hist. Engl. Poetry, Vol.* II., *p.* 59.

† Harl. MSS. Codex. 6854, fo. 266 seqq.—Mr. Godwin, in his "Lives of Necromancers," erroneously calls the place of assembly, "Pendlebury Forest, four or five miles from Manchester, remarkable for its picturesque and gloomy situation." The pleasant little village of that name is at that distance from Manchester, but the dismal forest of Pendle is about forty miles, and was the scene of this melancholy superstition. Johnson's confession was by no means singular: in 1650 a man and two women confessed themselves to be Witches. *Whitelocke's Memorial, p.* 465. In 1653 a curious memorandum occurs "Of divers witches examined and sent to prison, some of them called *Black Witches,* who killed men, women and children, and cattle, by their witchcraft; and others of them called *White Witches,* who healed those that were bewitched by the other; and that this was confessed by them," p. 570. The Pagans, Gibbon observes, distinguished between good and bad

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quotes a charm for curing the bewitched, part of which is,

Good Friday.

Witch Charm.

"Upon Good Friday,
I will fast while I may,
Until I heare them knell
Our Lord's own bell." &c.*

The reality of witchcraft or enchantment, which though not exactly the same, says Dr. Johnson, in his notes on Macbeth, are confounded in this play, has in all ages and countries been credited by the common people, and in most by the learned themselves. The researches of the great critic attain to the exhibition "of a scene of enchantments not exceeded by any romance of the middle age," in the book of St. Chrysostom *de Sacerdotio*.

Salmuth mentions a notion which formerly prevailed, that hens' eggs laid on Good Friday, would extinguish any fire into which they were cast, and that in consequence many people preserved them the whole year for this purpose; and he quotes Martin del Rio, who mentions another superstition respecting eggs, the shells of which people were afraid to throw away without previously piercing them thrice with a knife. The neglect of this ceremony was believed to place the person in the power of the witches.†

magic, the Theurgic and the Goetic. *Decl. Rom. Emp. Vol.* IV., *ch.* 25. n. 46; but in the Jewish and Christian system, all demons are infernal spirits. Several poor wretches, in 1652, were put to the most horrid tortures in Scotland, in order to produce a confession suited to the nature of the charge of witchcraft alleged against them.—*Whitelocke*, p. 547. The Scandinavians had their *Liosalfar* and *Döckalfar*, or light and dark elves.—*Keightley, Fairy Mythol. Vol.* I. *p.* 107, 108; and as we have unquestionably received our notions of witches and witchcraft from the northern nations, and not from the Greeks, as supposed by Dr. Johnson, we may have had from them this distinction between the two classes. An anonymous traveller, says, "So lately as the year 1783, a woman was tried here (Cadiz) for witchcraft, and condemned to do penance on an ass, through the streets, and afterwards doomed to perpetual banishment. A painting is now exhibited in one of the churches to commemorate this disgraceful sentence." *Tour in different parts of Europe, in the years* 1792, &c. *p.* 334, Lond. 8vo 1797.

* Hist. Lanc. Vol. I. p. 509.

† Comment. in Pancirol. de Reb. Memor. et Deperditis, Par. I. tit. 51, p. 255

The name of *Easter* is clearly traced to that of *Eostre*, a goddess to whom the Saxons and other northern nations sacrificed in the month of April, in which the paschal festival usually falls.* This season has always been signalized by festivity among the Persians, Egyptians, Scandinavians, and other ancient people, who at this period celebrated the entrance of the sun into Aries. The Egyptians, observing this planet apparently removing from their climate, began, it is said, to fear that a day would arrive when it would entirely forsake them, and in consequence, they every year celebrated with rejoicing, the period when they observed its re-ascension.† *Easter.*

The Egyptians, though bad theologians, were better natural philosophers than represented by Manilius. Their festivities were typical of the return of Osiris to life, as their lamentations at the winter solstice were uttered for his death, both relics of the most antient species of idolatry.

In the Isles of Scilly, it was customary at this season, says Heath, "for the young people to exercise a sort of gallantry, called *Goose Dancing*, when the maidens are dressed up for young men, and the young men for maidens; thus disguised they visit their neighbours, in companies, where they dance and make jokes upon what has happened on the island. By this sort of sport there is a spirit of wit and drollery kept up among the people. When the music and dancing are done, they are treated with liquor, and then they go to the next house of entertainment."‡ A similar custom prevailed in the north about Christmas,§ and both are therefore to be considered the same as *mumming*. *Goose Dancing.*

In Scotland, and the north of England generally, it is *Pace Eggs.*

* Bed. Eccles. Hist. Lib. ii. cap. 19, 23; Lib. iii. cap. 25; Lib. IV. cap. 22.

† Vide suprâ, p. 55.

‡ Islands of Scilly 1750, p. 125. Strutt, Glig Gamena, B. IV. ch. 3. s. 12.

§ Ibid. B. iii, ch. 6, s. 11. Bourne, ch. xvi.

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Easter.

customary to boil eggs hard, and after dyeing or staining them of various colours* to give them to the children for toys on Easter Sunday. In these places, children ask for their *Pace Eggs*, as they are termed, at this season for a fairing; and in Lancashire, young people fantastically dressed, armed with wooden or tin swords, and their faces smeared, go from house to house, at each of which, if permitted, they perform a sort of drama. The performers are called *Pace Eggers*, and may justify their practice by the religious *mysteries* formerly exhibited at this time to the people. The words *Pays, pas, pace, pase, pasce, pask, pasch, passhe*, formerly used in this country, and still common in the north,† are clearly derived from the Hebrew through the Greek πασχα. The Danish *Paaske-egg*, and the Swedish *Paskegg*, both likewise signify colored eggs. Brand considers this custom a relic of ancient Catholicism, the egg being emblematic of the Resurrection; but it is not improbable, that it is in its origin like many other ancient popular customs, totally unconnected with any form of Christianity, and that it had its commencement in the time of heathenism. The egg was a symbol of the world, and ancient temples in consequence sometimes received an oval form.‡ This typification is found in almost every oriential cosmogony. The sacred symbol is still used in the rites of the Beltein, which are unquestionably of heathen origin, and eggs are presented about the period of Easter in many countries. "Easter," says a recent tourist, "is another season for the interchange of civilities, when instead of the colored egg in other parts of Germany, and which is there merely a toy for children, the Vienna Easter egg is composed of silver,

Pace Eggers.

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* Several receipts for this purpose are given by Mr. Hone, *E. D. Book, Vol.* I. 426.

† In Cambridgeshire the word *pasch* is still in use, and applied to a flower which appears at this time on the Gogmagog Hills, and in the neighbourhood.

‡ Maurice, Ind. Antiq. Vol. iii, p. 18.

mother of pearl, bronze, or some other expensive material, and filled with jewels, trinkets or ducats.*

Easter.

According to Du Cange, the clergy formerly played at *ball in churches* at Easter, and statutes were made to regulate the size of the balls. The ceremony was commenced by the deacon or his representative, who on receiving the ball, began an antiphone, or chant, suited to Easter Day; then taking the ball in his left hand, he commenced a dance to the tune, others of the clergy dancing round, hand in hand. At intervals the ball was handed or tossed by the dean to each of the choristers, the organ playing according to the dance or sport; at the conclusion of the anthem or dance, they went and partook of refreshment. It was the privilege of the lord or his deputy to throw the ball, which was sometimes done even by the archbishop.†

Ball Play in Churches

A singular custom, strangely supposed to be typical of the Resurrection, is of great antiquity in England, and exists in the *Heaving*, or as it is termed in Lancashire *Lifting*. It is prevalent not only in that county, but in Cheshire, Shropshire, Staffordshire and Warwickshire, and was once practised in the mansions of the "great and high-born." Brand quotes an entry from the household book of Edward I, in the eighteenth year of his reign, from which it appears that Longshanks was lifted in his bed on Easter Monday by the maids of honor.‡ The passage, which was originally communicated by Mr Lysons to the Society of Antiquaries, is to this effect:—

Lifting.

> The Ladies of the Queen's chamber, May 15. To VII ladies and damsels of the queen, for taking our lord the king in his bed on the morrow of Easter, and fining him for the king's peace, which fine he paid by the hands of Hugh de Cerru, the Lady de Weston's esquire,.....£14.

Since this period, the custom has been reversed; the men lift or heave the women on Easter Monday, and the

* Sketches of Germany and the Germans, in 1834, 1835 and 1836, Vol. II. p. 162.

† Fosbrooke, Dict. Antiq. art. *Ball-Play*.

‡ Pop. Antiq. Vol. I., p. 154.

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women retaliate on Easter Tuesday. A similar alteration in the observance of a popular custom prevails in some parts of the south on the second Tuesday after Easter. Jacob's account of it is, that on this, women stop the road with ropes, and pull passengers to them, desiring something to be laid out in pious uses; the men having done the same on the preceding day; or in his words "the men hock the women on Monday, and the contrary on Tuesday.* There is extant in the Bodleian Library, a letter dated April 1450, from the bishop of Worcester, to the almoner of his cathedral and to all the clergy in his diocese, denouncing the penalties of excommunication upon the people, if they do not cease from bindings and indecent sports ("a ligationibus et ludis inhonestis") on the days commonly called *Hock-Days*.† In the "Privy Purse Expenses of Henry the Seventh" for the year 1505, is the following entry:—

Hock Days

> "May 2. To Lendesay for the wiffs at Grenewiche upon Hockmonday, 3s. 4d."‡

No satisfactory explanation has been given of the origin of this custom, and its name, though Hoke-Day, which has been used by Mathew Paris as an historical date, was so very remarkable, that rents were formerly reserved payable upon it; and a duty called *Hock Tuesday Money*, was anciently paid to the lord for giving leave to his tenants and bondmen to celebrate the day, on which it was popularly, but erroneously believed, the Saxons conquered and expelled the Danes. The custom of *lifting*, it appears, was annually prohibited in the eighteenth century by official proclamations of the magistrates in Manchester,§ where it is now observed only by boys and girls.

Some of the sports of Christmas were repeated at Easter,

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* Law Dict. art. Hock Tuesday.

† Bibl. Bodl. MSS. Codex. 2508. p. 163 b.

‡ Excerpta Historica, p. 132.

§ Gent. Mag. Feb. 1784, p. 96.

and particularly the mummings and disguisings, as appears from the accounts of Henry the Seventh:—

Easter.

"Nov. 16, (1493) To Walter Alwyn for the revels at Estermes, £13 6s. 8d.
"June 1, (1494) To Peche,* for the disguising in rewarde, £26."
"Jan. 24, (1496) To Jakes Haute, in full payment for the disguysing at Estermes, £6 17s. 6d." *Easter Disguisings.*
"Feb. 7,———To my Lorde Suffolk, my Lorde Essex, my Lorde William and other for the disguising, £2."†

In Yorkshire on Easter Sunday, it was a custom in Bourne's time, for the young men in the villages to take off the young girl's buckles, and on the Easter Monday, the young men's shoes and buckles were taken off by the young women. On the Wednesday they were redeemed by little pecuniary forfeits, out of which an entertainment called a *Tansey Cake*, was provided, and the jollity concluded with dancing. At Ripon, where this custom prevailed, it is reported, that no traveller could pass the town without being stopped, and, if a horseman, having his spurs taken away, unless redeemed by a little money, which was the only means to get them returned. This seems to bear an affinity to the custom of hocking. A similar custom still prevails at Filey, and perhaps, other parts of Yorkshire. "At Easter," says Mr. Cole, "the young men seize the shoes of the females, collecting as many as they can, and on the following day the girls retaliate by getting the men's hats, which are to be redeemed on a subsequent evening, when both parties assemble at one of the inns, and partake of a rural repast."‡ *Tansey Cakes.*

"The custom of eating a *gammon at Easter*," says Aubrey, "(which is still kept up in many parts of England) was founded on this; viz. to shew their abhorrence of Judaism at that solemn commemoration of our Lord's Resurrection."

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* *Patch*, the fool so called on account of his variegated raiments. In an entry of 1492,—"Feb. 12, Peche the fole in rewarde, 6s. 8d." p. 88.

† Excerpta Historica, pp. 95, 98, 106, 107.

‡ Hist. and Antiq. of Filey, 8vo. 1828, p. 136.

BOOK II.

Lady Day.

The *Festival of the Annunciation,* March 25, commemorates in the Christian world the message of the Angel to the Virgin Mary: hence it was anciently called St. Mary's Day in Lent, to distinguish it from other festivals in her honor:—

> "Seinte Marie day in Leynte, among
> Alle other dayes gode,
> Is ryt forto holde heghe
> He so [whoso] him vnderstode."*

All the festivals of the Virgin are properly Lady Days, but this falling in Lent, and being the first quarter-day for rents and other payments, readily became *Lady Day, par excellence.* Otherwise considered, it is a simple abridgment of "Our Lady Day the Annunciacion," as we find it written in the reign of Henry the Sixth.† Some old customs on paying quarterly rents are noticed in Gascoigne's Flowers of Poesie, 4to 1575:—

Quarterly Customs

> "And when the tenauntes come to paie their quarters rent,
> They bring some fowle at Midsummer, a dish of fish in Lent,
> At Christmasse a capon, at Michaelmasse, a goose,
> And somewhat else at New Yeares tide for feare their lease flie loose."‡

Fairy Skeletons.

With respect to the superstitions entertained at this and other quarterly periods, when a child in some parts of Scotland, from internal disease, suddenly *loses its looks,* or seems *to vanish,* as they express it, strong suspicions are sometimes entertained that the declining child is merely an elvish substitute. This foolish idea also prevails in the Hebrides. They had a singular mode of obtaining restitution: "It was usual with those who believed that their children were thus taken away, to dig a grave in the fields upon quarter day, and there to lay the fairy skeleton till next morning; at which time the parents went to the place,

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* Harl. MSS. Codex, 2277, fo. 1.

† Duo Rerum Script. Anglic. Tom. II., p. 555. ed. Hearne.

‡ Dr. Forster, Peren. Calend. p. 515.

where they doubted not to find their own child instead of this skeleton."*

Lady Day.

In Sweden, the witches are supposed to take on the night preceding *War Fru Dag*, Our Lady's Day, their flight to Blakalla, a famous mountain; but it was formerly believed that these formidable beings travelled to the Bloxberg, or Brocken, a high mountain, contiguous to the Hartz Forest.† In the northern parts of Lancashire, where this kind of superstition has lost little vigor by its age, the aerial voyages of the witches are terminated at the Fells of Longridge, or Pendle Hill, whose lofty peak and forest covered sides, seem like a huge eagle in the air, with wings expanded to receive the communicants of the powers of darkness.

Witch Flights.

Dr. Fuller preserves a proverb on which he has some curious notes:—

> "When our Lady falls in our Lord's lap,
> Then let England beware a mishap."

"I behold this proverbial prophecy," he says, "or this prophetical menace to be not above six score yeares old, and of Popish extraction since the Reformation. When

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* Martin, Descript. Western Islands of Scotl. p. 118, and Dr. Jamieson, *Etymol. Dict. art. Farefolkis.* The latter remarks, "By this practice, they would at any rate, often get rid of the *skeleton.*"

† This is the account given by Von Troill in his Letters on Iceland, p. 24. It is also quoted by Dr. Jamieson; but on consulting Ihre, the *Blækulla* is found to be a dangerous rock between Oland and Smoland, which proving very destructive to vessels in navigating the Baltic, acquired the evil reputation of being the residence of demons. It derives its name of the blue rock or hill, from its dark blue colour when seen at a distance. Ihre says that this fabulous account produced another, that it is the place to which witches resort to their infernal festival on the Thursday of *Hebdomadis Magna*, which is Passion Week. The Germans, he continues, have their Blocksberg, concerning which similar stories are told; but as *kulle* and *berg* are synonimous, and parts of the names in both languages, it is probable that the fables arise from the same source. *Gloss. Suieo-Gothic.* Tom. I., p. 202. The same remark may be applied to Blakehills, in Soutra Fell, Westmorland, where a natural phenomenon, (noticed subsequently,) excited the terrors of the superstitious.

BOOK II.

Lady Day.

Lady Day (being the 5 and 20th day of March, and the first of the Gregorian year) chanceth to fall on the day of Christ's Resurrection, then some signal judgment is intended to our state and churchmen especially. Such coincidence hath happened just 15 times since the conquest." These coincidences he places in a column entitled "*Signal Disasters*" among which we find,

A.D. 1106, King Henry I, subdueth Normandy.
1190, King Richard I, conquereth Cypress in his way to Palestine.
1285, Nothing remarkable but Peace and Plenty!*

Evil Days.

In a beautiful Saxon MS. which, however, has been so much injured by fire, as to be almost useless, is an article on the Evil Days of every month, whence it seems that the first day of March, and the fourth before the end of that month were anciently considered unfavourable for the commencement of any business; for it was certain that it would never be ended. By the superstitious even now the *three last days of March* are deemed unlucky,† but whether it has any connection with the Saxon notion I do not know. This is not with us the only case of regarding one day as bad and another as good. *Friday* for example is a day of ill omen, on which no new work must be commenced. Marriages seldom take place on it from this cause. It is singular that the same feeling prevails among the Bramans; "on this day no business must be commenced.‡ According to a rhyming proverb; "Friday's noon, come when it will, comes too soon." Sir Thomas Overbury, in his felicitous and delightful "Character of a Milkmaid," mentions a superstition relating to dreams on Friday: "Lastly her

* Worthies, Vol. I., p. 79.

† De Diebus Malis cuiusque Mensis.—*ꝑeɪȝen ƀaȝaꝛ ꝛýnƀon on æȝhꝑılcum monð.—ꝑ ꝛꝑa hꝑæt ꝛꝑa man [on] ꝑam ƀaȝum onȝınneð. Ne ꝑuꝛð hıt næꝛꝑe ȝe-enƀoƀ.—Se ꝑoꝛma ƀæȝ on maꝛtıo on hlýƀan monðe. ⁊ ꝛe ꝑeoꝛða ƀæȝ æꝛ he onꝑeȝ ꝑaꝛ ***, &c.—Bibl. Cott. Vitellius, A. XVIII. fo. 2.

‡ Dr. Buchanan, Asiat. Res. Vol. VI., p. 172.

dreams are so chaste, that she dare tell them, only a Friday's dream is all her superstition; that she conceals for fear of anger."

Lady Day.

The English in Lent, says Erasmus, take the food allowed by the church every other day, but if a man in a fever, were to eat a little chicken broth at such times, it would be deemed worse than sacrilege. Among them you may eat with impunity in Lent, but none would allow the same thing to be done on a Friday out of Lent. If you inquire the reason they reply that it is the custom of the country. I do not censure them for dividing Lent between God and their stomachs, but I point out their extraordinary inconsistency.*

Monday.

The mere mention of *Monday*, in the north of Scotland, in company for the first time, is lucky or unlucky according to the sex of the person by whom it is named; and in Ireland, Monday is a very auspicious day for the commencement of any undertaking.†

Saturday.

Saturday has been considered inauspicious: "Certane craftis men will nocht begin their worke on Satterday, certane schipmen or marinars will not begin to sail on the Satterday, certane trauellars will not begin their iorney on the Satterday, quhilk is plane superstition, because God Almychty made the Satterday, as well as he made all other dayis of the weake."‡

Henry the Seventh looked upon this day as ominous:—"He entered the citie upon a Saturday, as he had also obtained a victorie upon a Saturday, which day of the weeke first upon an observation, and after upon memorie and fancie, hee accounted and chose as a day prosperous unto him."§

This superstition is ancient and ethnical. It was common among the Greeks, who received it from the Egyptians,

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* Ιχυοφαγια.

† Dr. Jamieson, Etymol. Dict. art. *Mononday.*

‡ Abp. Hamiltoun's Catechisme, 1551, fol. 22, 26. Jamieson.

§ Lord Bacon, Life of Henry VII., p. 7, and p. 179. Lond. 1629.

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Lady Day.

and they from the Chaldeans, and so many distinctions were made between particular days, that it was a matter of importance to observe them, αισισθαι τας ἡμερας. Hesiod refers to this custom:—

> Αλλοτε μητρυιη πελει ἡμεα αλλοτε μητηρ.
> "Some days, like surly stepdames, adverse prove,
> Thwart our intentions, cross whate'er we love;
> Others more fortunate, and lucky shine,
> And, as a tender mother, bless what we design."*

This foible was not peculiar to the Greeks; it was common among other nations, and particularly among the Romans, who had their *Dies Atri*, or unlucky days.† This superstition was adopted by the early Christians, and has continued with modifications to our own times. St. Paul reproves the Galatians (IV. 10.) for observing days, and months, and years; and St. Augustine thus explains the passage: "The persons whom the apostle blame are those who say, I will not set forward on my journey, because it is the next day after such a time, or because the moon is so: or I will set forward that I may have luck, because such is just now the position of the stars. I will not traffic this month, because such a star presides, or I will because it does not. I shall plant no vine this year, because it is Leap year, &c."‡

It has already been observed that our ancestors had two days in every month which they deemed unlucky, and which they named Egyptian or Evil Days.

Borrowing Days.

The three last days of March, O. S. have been called *Borrowing Days*, or Borrowed Days. Being generally stormy, our ancestors attempted to account for the fact by

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* Potter's Archæol. Græca, Vol. I. ch. 17.

† Against several days in the ancient Roman Kalendar, an observation occurs, that it is ill to marry. Roman artisans would not commence any work on New Year's Day, because they deemed it unlucky:—"Opera auspicabantur." *Senec. Epist.* 83.

‡ Dr. Forster, Peren. Calend. p. 145.

assuming that March borrowed from April, in order to extend his reign so much the longer:—

Borrowing Days.

> "March borrowit fra Averill,
> Three days, and they were ill."

They who are very superstitious will neither borrow nor lend on any of those days, and if any one should propose to borrow from them, they would esteem it an evidence, that the person wished to employ the article borrowed for the purposes of witchcraft against the leader. Dr. Jamieson quotes the following curious lines on this subject:—

> "March said to Aperill,
> I see three hogs upon a hill;
> But lend your three first days to me,
> And I'll be bound to gar them die.
> The first, it sall be wind and weet;
> The next, it sall be snaw and sleet;
> The third, it sall be sic a freeze,
> Sall gar the birds stick to the trees.
> But when the borrowed days were gane,
> The three silly hogs came hirplin hame."

Among the Highlanders of Scotland, the same idea of the Borrowing Days is commonly received, with this difference that the days are considerably antedated. With them the *Faiolteach*, or three first days of February, serve many practical purposes. They are said to have been borrowed by February from January, who was bribed by February with three young sheep. These three days, in Highland computation, occur between the 11th and 15th of February, and it is accounted a most favorable prognostic for the ensuing year, that they should be as stormy as possible. If they should be fair, then no more good weather is to be expected through the Spring.*

Faiolteach

The custom of sending people on a fool's errand on the 1st of April, or *All Fool's Day* is general and ancient. In

April Day.

* Grant, Superstitions of the Highlanders, Vol. II. p. 217. Jamieson Suppl. art. *Borrowing Days.*

BOOK II.

April Day. Poisson d'Avril.

Germany the phrase "Einen nach dem April schicken" is equivalent to making him an April Fool. The French *Poisson d'Avril* is applied equally to the person and to the trick played. Napoleon, marrying the archduchess of Austria on the first of April, 1810, was called by the Parisians, "Un poisson d'Avril" an April Fool. At Paris on April 1, 1817, a lady pocketted a watch in a friend's house, and when charged with the fact before the correctional police, she said that it was 'Un poisson d'Avril,' an April Joke. On denying that the watch was in her possession, a messenger was sent to her apartments who found it on the chimney piece, upon which the lady said that she had made the messenger, "Un poisson d'Avril."*

Gowk's Errand.

In the northern counties and in Scotland, they have their *Gowks*, who are said to have been sent on a *Gowk's Errand*. *Gauch* (whence *jocus*) in the Teutonic (German *Gecke*, and *Gauckelns* to juggle; Swedish *Gaek*) signifies a fool, and thus we have the word *Gowk*; and a foolish character in Smollet's Roderic Random is called *Squire Gawky*. In Lancashire *Gawky* is corrupted into *Gawby* of the same signification. Dr. Jamieson thinks that the expression, a Gawk's Errand, although equivalent to a fool's errand, does not originate immediately from *Gowk*, a foolish person, but from the cuckoo, which in Scotland bears that name. "Young people, attracted by the singular cry of the cuckoo, being anxious to see it, are often very assiduous to obtain their gratification. But as the bird changes its place so secretly and suddenly, when they think they are just within reach of it, they hear it cry at a considerable distance. Thus they run from place to place, still finding themselves as far removed from their object as ever. Hence the phrase, *Hunt the Gowk* may have come to be used for any fruitless attempt, and particularly for

* She was convicted and sentenced to imprisonment until April 1, 1818, and then to be discharged, "comme un poisson d'Avril." *Morning Chron.* Thursday, June 17, 1817.

those vain errands, on which persons are sent on the first of April."*

April Day.

The Romans had a *Festum Stultorum* on the 17th of February, but from the description of it by Plutarch, it bore no affinity to any of our periodical customs. Those who had omitted the celebration of the *Fornacalia* at the proper time and in their own tribes, were allowed to celebrate it on this day,† and hence it was called the Feast of Fools.

The custom of making April fools, however, seems to be a relic of a high and general pagan festival, at which the most unbounded hilarity prevailed; and like many other periodical observances seems to have had an Oriental parentage. Colonel Pearce has proved that it is an immemorial custom among the Hindoos, at their *Huli* Festival, when mirth and festivity prevailed over every class, to send people on errands and expeditions that are to end in disappointment, and raise a laugh at the expense of the messenger. "Both high and low join in it;" and the "late Suraja Doulah, I am told, was very fond of making Huli fools, though he was a mussulman of the highest rank. They carry the joke here so far as to send letters making appointments in the name of persons, who, it is known, must be absent from their house at the time fixed upon; and the laugh is always in proportion to the trouble given." The last day of the Huli, March 31, is the general holiday. This festival is held in honor of the new year; and as the year formerly began in Britain about the same time, Maurice, in his Indian Antiquities, that the diversions of the first of April, both in Britain and India, had a common origin in the ancient celebration of the return of the vernal equinox with festal rites.‡ For the same reason, the remark is applicable to every country in which this fool-making custom is found.

The Huli Festival.

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* Etymol. Dict. art. *Gowk's Errand.* Gæc, Anglo-Saxon, a cuckoo.

† Quæst. Rom. Quæst. Διὰ τιτα Κυριναλια Μωρῶν Εορτη ονομαζεσιν;

‡ Asiat. Res. Vol. II. p. 334. Brand.

BOOK II.

St. George.

St. George's Day, April 23, though now passed over without notice, was formerly celebrated by feasts of cities and corporations, as we learn from Johan Bale, who, speaking of the neglect of public libraries, has the following curious apostrophe:—

"O cyties of Englande, whose glory standeth more in bellye chere, then in the serche of Wysdome godlye. How cometh it that neyther you, nor your ydell masmongers, haue regarded thys most worthy commodyte of your countrey? I mean the conservacyon of your Antiquytees, and of the worthy labours of your lerned men: I thynke the renowne of suche a notable acte wolde haue much longar endured than of all your belly bankettes and table tryumphes, eyther yet of your newely purchased hawles to kepe S. Georges feast in."*

Royal Spurs.

The king's spurs became the fee of the choristers at Windsor on installations and feasts on St. George's day, In the "Privy Purse Expenses of Henry the Seventh" is an entry under the year 1495:—

"Oct. 1. At Windesor. To the children for the spoures——"

A similar disbursement occurs thrice in the Privy Purse Expenses of Henry the Eighth in 1530.†

BlueCoats.

Among courtiers and people of fashion, blue coats were worn on this day. Captain Face, a character in the "Ram Alley," alludes to the custom among the knights:—

> "Do you bandy tropes? By Dis I will be knight,
> Wear a blue coat on great St. George's day,
> And with my fellows drive you all from Paul's."‡

In Epigram 33 of *The Second Bowle, by Thomas Freeman*, 4to. 1614, quoted in Dodsley's Old Plays is this distich:—

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* Preface to The Laboryeuse Journey and Serche of John Leylande for Englandes Antiquitees. In *Lives of Leland, Hearne, and Wood*, Vol. 1. sign. C.

† Excepta Historica, p. 105.

‡ Dodsley's Old Plays, Vol. V. p. 486.

St. George.

> "With's eorum nomine keeping greater sway,
> Than a court blew Coat on St. George's day."*

Dr. Forster having mentioned an allusion to this dress in Reed's Old Plays, Vol. xii, observes that it was "probably because blue was the fashionable colour of Britain, over which St. George presides, and not in imitation of the clothing of the fields in blue, by the flowering of the blue bells, as many have supposed."†

Standard of St. George.

The standard of St. George was borne before our ancient kings in battle: thus in a minstrel piece written about the year 1417, it is mentioned that the French at the battle of Agincourt:—

> "Sent Jorge be fore our kyng they did se."‡

War cries.

His name was the ancient war cry, and many allusions to it are found in old writers. When Richard the Third receives the news of Stanley's defection, he cries:—

> "Advance our standard, set upon our foes!
> Our ancient wont of courage, fair Saint George,
> Inspire us with the spleen of fiery dragon!"§

But this standard and war cry were not peculiar to the English, as appears from a Suio-Gothic Chronicle, quoted by Ihre:—

> "Ty begynnade the alle siunga,
> Ok qwado Sancti Œrjans wissa."
>
> *Chron. Rhythm.* p. 509.
>
> Then began they all to sing
> The song of Saint George.

It was either so general, or so famous a cry, that the old Germans converted the name of the Saint into a verb, by which they expressed the inclamations of other national war cries. Thus, in Stricker, it is said that the French cry

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* Dodsley's Old Plays, Vol. XII. p. 398.

† Peren. Calend. p. 185.

‡ Warton, Hist. Engl. Poetry, Vol. II. p. 36.

§ See also First Part of Henry the Sixth, Act IV. Sc. 6.

BOOK II.

St. George.

of "Montjoy Saint Denis" was *Georged* by the Christians:—

"Mungsgoy wart mit schalle
Gregoriit von der Christen."*

An equestrian statue of St. George, erected in many parish churches, was often extravagantly decorated as appears from an ancient history of Reading. Hollinworth, a noted puritanical preacher and author at the time of the Commonwealth, says in his manuscript History of Manchester, preserved in the Chetham Library there; "In the chappell, where morning sermons were wont to be preached called St. George his Chappell was the statua of St. George on horseback hanged up. His horse was lately [circa 1656] in the sadler's shop. The statues of the virgin Mary and St. Dyonise the other patron Sts. were upon the highest pillars next to the quire. Unto them men did usually bow at their coming in the church.†

His celebrity in England rivalled that of St. James in Spain, and in an old poem in praise of the Willoughbies of Eresby, the following extravagant invocation appears:—

"O holy St. George, O very champion!
O undefyled and most holy knight!
O gem of chivalry! O very emeraud stone!
O load star of loyalty, O diamond most gwyght!
O saphir of sadness, O Mantese of Ynde!
Grant me thy helpe, that comfort to find."‡

Legend of St. George.

The life of St. George, however, unless he be greatly belied, was distinguished by anything but chivalry or sanctity: Gibbon has critically examined his history, and has the following curious remarks: "The two extraordinary circumstances in the Legend of George of Cappadocia are his gradual formation from a heretic to a saint, and from a

* Ihre, Gloss. Suio-Goth. Tom. II. p. 318.

† Mancuniensis, MS. fo. 11. In the Chetham or College Library, Manchester.

‡ Dugdale, Baronag. Vol. II. p. 85.

saint to a knight-errant, I. It clearly appears from Epiphanius (Hæres. lxxvi.) that some persons revered George as a martyr, because he had been massacred by the pagans. But as Epiphanius observes with truth, that his vices, not his faith, had been the cause of his death; the Arians disguised the object of their veneration by changing the time and place of his martyrdom, stigmatized his adversary Athanasius under the title of Athanasius the Magician, and when they returned to the Catholic church, they brought with them a new saint, of whose character they had insensibly lost the remembrance. At first, he was received with coldness and distrust, and in the year 494, the council of Rome, held under Pope Gelasius, mentions his Acts as composed by heretics, and his person as better known to God than to man. But in the succeeding century, his glory broke out with sudden lustre both in the East and in the West. See the contemporary testimonies of Procopius [de Edificiis l. iii.] of Venantius Fortunatus [l. ii. carm. 13] of Gregory of Tours [de gloria martyrum l. i. c. 101,] and of Gregory of Rome, [in Libro Sacram.] New legends were invented by the lively fancies of the Greeks, which described the stupendous miracles and sufferings of the *Great Martyr*: and from Lydda in Palestine [See Glaber, l. iii. c. 7, Wilhelm. Tyr. l. 8, 22.] the supposed place of his burial, devout pilgrims transported the suspicious relics which adorned the temples erected to his honor in all the countries of Europe and Asia. II. The genius of chivalry and romance mistook the symbolical representations, which were common to St. George of Cappadocia and to several other saints, the dragon painted under their feet was designed for the devil, whom the martyr transpierced with the spiritual lance of faith, and thus delivered the church, described under the figure of a woman. But in the time of the crusades, the dragon so common in Eastern romance, was considered as a real monster slain near the city of Silena in Lybia, by the christian hero, who (like another Perseus) delivered from his fury a beautiful and real damsel

BOOK II.

St. George.

named St. Margaret. In the great battle of Antioch, St. George fought on the side of the Christians at the head of an innumerable host, whose shields, banners, &c. were perfectly white: and the truth of this prodigy, so analogous to his character, is attested by contemporaries and witnesses [Robert. Hist. Hierosolym. l. v. et vii. Petrus Tudebrod. ap. Duchesne. tom. iv.] The name of St. George, who on other occasions in Spain and Italy is said to have lent a similar aid, was invoked by princes and warriors as that of their peculiar patron. Cities and kingdoms, Malta, Genoa, Barcelona, Valencia, Arragon, England, &c. adopted him as their tutelar saint: and even the Turks have vied with the Christians in celebrating the martial prowess of their celestial enemy, whom they style the *Knight of the White Horse*, [Cotobii in Itinerar. Cantacuzen. in Apol. iii. contra Mahometanos]. An ample collection of whatever relates to St. George may be found in the Bollandists. [Acta Sanctorum mens. April, Jan. iii. p. 100-163]. The first who discovered the Arian prosecutor under the mask of sanctity was Isaac Pontanus de Rebus Amstelodam. b. ii. c. 4, and although father Papebroche, [Acta SS. Boll. p. 112,] is extremely angry with him, the more candid Abbé de Longuerne (Longuewand) embraces the opinion of Pontanus with pleasure and assurance. Perhaps our knights of the garter would be somewhat astonished at reading this short history of their patron."*

Knight of the White Horse.

Symbolical Dragons.

The hint, casually thrown out by the historian of Rome, has been expanded into a treatise on the dragon of Metz, by a learned Frenchman, M. Alexandre Lenoir, who demonstrates that the monsters, which in the legends of the Middle Ages, ravaged so many countries, and were destroyed only by the miraculous intervention of a supernatural being, are referable to the astronomical themes of Per-

* Miscel. Works, Vol. V., p. 490. St. George's fame and popularity in Europe, and especially in England, proceeded from the Crusades. *Decl. Rom. Emp. Vol.* IV., *ch.* 23, *n.* 125.

seus, the liberator of Andromeda, in danger from a sea-monster, and Orion the vanquisher of serpents, themselves, emblems of the victory of the sun of spring over winter, of light over darkness, and dropping all allegorical veils, of the beneficent principle over the principle of evil.*

St. George.

How St. George, a Greek Saint, became patron of England may not be difficult of solution although it may not account satisfactorily for the rejection of each of the saints, who were equally the destroyers of the infernal dragon,† under the very same circumstances in common to the exploit of St. George and the astronomical Perseus. It cannot have been, because these saints were already appropriated, for other nations as well as we, claim the tutelary protection of St. George. Some other reason must have influenced the election. In all the churches throughout Christendom, the dragon, emblematical of winter, was borne in the processions of the Rogations,‡ which fall every where in the middle of Spring, when the solar victory is completely achieved.§ As no English saint ever had the honor to overcome a dragon, it was necessary to look for a substitute, and, it matters not for what reason, St. George, whose anniversary falls in the middle of the time allotted to the Rogations, was chosen.

Dragons in the Rogations.

St. Mark's Day,‖ April 25, is distinguished in old Kalendars by a second appellation *Litania Major*, which

St. Mark's Day.

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* Mem. de l'Academie Celtique, Tom. II.

† France alone boasts of eight of these dragon-slayers. M. Salverte, Mag. Encycl. 1812, Tom. I., p. 24.

‡ Lettre du Muphti de Constantinople, p. 94. Salverte.

§ At Lima, in the Southern Hemisphere, on the day of St. Francis d'Assise, a dragon called the *Tarasque* is borne in procession. This name recals the dragon of Tarascon, slain by St. Martha in the first century. The representation of the monster called the *Tarasque*, is still borne in procession in France on the morrow of Pentecost. Whether by chance or by calculation does not appear, but the *Tarasque* of Lima is exhibited on the 4th of October, which is the entrance of Spring in that climate. See M. Salverte, livre cité.

‖ Gloss. *Festum S. Marci Evangelistæ; Letania Major, Cruces Nigræ, &c.*

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St. Mark.

Litanies

had reference to the prayers, and solemn processions of covered crosses on this day. It was frequently confounded with the processions of the Rogations, which depended upon the moveable feast of the Ascension, and were also called Litanies, though it does not appear that the processions of St. Mark were ever called Rogations. A mistake of this kind was committed by the author of a Saxon homily on the Litania Major, by applying to it the term Gang Days, the Saxon name of the three days preceding Holy Thursday.* St. Mark's day was prolific in superstition. Mr. Brand says that, in Yorkshire, it is usual for the common people to sit and watch in the Church porch from eleven o'clock at night until one in the morning. In the third year, for this must be done thrice, it is supposed that they will see the ghosts of all those who are to die the next year, pass into the church. When any one sickens, who is thought to have been seen in this manner, it is presently whispered about that he will not recover, for that such a one who has watched St. Mark's Eve, says so. This superstition is in such force, that if the patients themselves hear of it, they almost despair of recovery, and many are said actually to have died by the influence of their imagination on this occasion:—

> "'Tis now," replied the village belle,
> "St. Mark's mysterious eve;
> And all that old traditions tell
> I tremblingly believe:
>
> "How, when the midnight signal tolls
> Along the church-yard green,
> A mournful train of sentenc'd souls
> In winding sheets are seen!
>
> "The ghosts of all whom death shall doom
> Within the coming year,
> In pale procession walk the gloom,
> Amid the silence drear."†

* See Gloss. art. *Gang Days;* and the account of the Rogations and their origin, in this book.

† J. Montgomery, "Vigil of St. Mark."

Ass-ridlin is another superstition in the northern counties: the ashes being riddled or sifted on the hearth, if any of the family be to die within the year, the mark of the shoe it is supposed, will be impressed on the ashes; and many a mischievous wight has made some of the credulous family miserable, by slily coming down stairs, after the rest have retired to bed, and marking the ashes with the shoe of one of the members.* *St. Mark, Ass Ridlin.*

Penant has also observed, that in North Wales, no farmer dare hold his team on St. Mark's day, because, as they believe, one man's team was marked with the loss of an ox, which died this day. "In 1589," says Vaughan, "I being as then but a boy, do remember that an ale-wife, making no exception of days, would needs brue upon St. Mark's daye; but loe, the marvailous worke of God! whiles she was thus laboring, the top of the chimney took fire, and before it could be quenched, her house was quite burnt. Sure a gentle warning to them that violate and profane forbidden daies."†

In Northamptonshire, on St. Mark's Eve, it is still customary with young maidens to make the *dumb-cake*, a mystical ceremony, which much resembles the amatory divinations practised in other places on All Hallowe'en. In the present case the party never exceed three in number, who meet in silence to make the cake, and as soon as the clock strikes the midnight hour, they each in silence break and eat a portion, and then walk to bed backwards, without speaking a word lest the charm should be broken. Those who are to be married see the likeness of their future husbands, hurrying after them as if to catch them; but those who are to die unmarried neither see nor hear anything.‡ These dumb-cakes seem to be of nearly the same batch as the *Bannock Brauders* or 'dreaming bannocks' of *Dumb-cake*

Bannock Brauders.

* Jamieson, Etymol. Dict. art. *Ass-ridlin.*

† Golden Grove, in Brand.

‡ Hone, Vol. I. p. 523.

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St. Mark.

the Scottish Highlanders. In baking them, says Mr. Stewart, "the bakers must be as mute as a stone—one word would destroy the whole charm." Every person has one, slips off quietly to bed, lays his head on his bannock, and expects to see his sweetheart in his sleep. The Bannock Brauder are used on Fasten's Eve.* There seems no slight degree of affinity between these dreaming cakes which are to procure a knowledge of the future partner in matrimony, and the marriage ceremonies of the ancient Greeks. When the Macedonians entered into the marriage contract, a piece of bread was divided and eaten by the parties.† Du Cange has made the *Confarreatio* sufficiently popular. The transition from the employment of cakes in the actual ceremony to a divinatory process with reference to the same object, is neither inconceivable nor remarkable.

Leaping the Well.

Alnwick, in Northumberland, is the scene of a very ridiculous ceremony performed on St. Mark's Day: it consists in *Leaping the Well*, or going through a deep and noisome pool on Alnwick Moor, called the *Freemen's Well*, an indispensable preparation for the honor of enjoying the freedom of the borough. The Parliamentary Commissioners on Municipal Corporations give from the "Local History of Alnwick," which they observe, is "admitted to be generally correct as to facts," the following account of the "Ceremony of initiation of a new-made freeman:"—

When a member of a trading company or fraternity has been admitted and enrolled a freeman of the borough, he has to undergo a very singular ceremony of initiation, which is considered essential to complete his qualification to enjoy the privileges of a burgess. It is termed, '*Going through the Well.*'—'On the Morning of St. Mark's day, the houses of the new freemen are distinguished by a holly tree planted before each door, as a signal for their friends to as-

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* Popular Superstitions of the Highlanders.

† Quint. Curt. Lib. VIII.

St. Mark.

semble. About eight o'clock, the candidates for the franchise being mounted on horseback, and armed with swords, assemble in the market place, where they are joined by the chamberlains and the bailiff of the Lord of the manor (the Duke of Northumberland), attended by two men armed with halberds. The young freemen being arranged in order, with music playing, march to the west end of the town, where they deliver their swords. They then proceed, under the guidance of the moor grieves, till they reach the ceremonial well, where their friends await their arrival. The young freemen being arrived at the well, immediately prepare for immersion, and after divesting themselves of their proper garments, they are soon equipped in a white dress, and a cap ornamented with ribands. The sons of the oldest freemen have the honour of taking the first leap, and being arranged accordingly, when the signal is given they plunge into the ceremonial well, and scramble through the pool, and after being well drenched, they are assisted out of the puddle at the further end, in a rueful condition. They then resume their former dresses, remount their horses, and proceed to perambulate the remainder of their large common, of which they are become free by this achievement.*

An anonymous writer furnishes this additional circumstance, that they then re-enter the town, sword in hand, and are met by the women dressed in ribbons, with bells and garlands, dancing and singing. These are called *Timber Waits*. The houses of the new freemen are on that day distinguished by a great holly bush, as a signal for their friends to assemble and make merry with them after their return.†

Timber Waits.

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* Report, Part III. p. 1417, sect. 18.

† Lonsdale Magazine, 1822, Vol. III. p. 312. The following extract is a further illustration, "On Wednesday (St, Mark's day) twelve persons were made free of the Borough of Alnwick, by scrambling through a muddy pool, and perambulating the boundaries of the moor," *Sunderland Beacon*, May 2, 1838.

BOOK II.

St. Mark. Tradition of King John.

The origin of this annual fete is traced to a serio-ludicrous transaction in the reign of King John. According to tradition, during his residence at Alnwick Castle, curiosity suggested to the monarch the idea of arraying himself as a palmer for the purpose of visiting the peasantry in disguise, and, like another Haroun Alraschid, thus ascertaining the opinions of the people with regard to their king.

"Upon St. Mark's day, thus disguised, he sallied forth, and finding a foot-path, pursued it till he came to an avenue bordered on both sides with whins, which conducted him to the well, where he found three tinkers solacing themselves by the side of the fountain, who desired him to sit down and tell them the news. He did so supposing his end was in part answered; but their uncouth conduct and scurrilous conversation soon convinced him of his mistake. After making themselves merry with mocking him, they led him a little below to a boggy bottom, where the strand insinuated itself, and caused the king to travel to and fro, until bedaubed with dirt from head to foot, when they suffered him to depart. He hastened home, and as he passed through Alnwick Street, the people crowded about him, believing that he was either mad or drunk. Tired with their inquiries after the cause of his dirty condition he testily told them, that 'All their posterity should tread in his footsteps.' He reached the castle and dispatched an armed party in pursuit of the tinkers, who were soon overtaken and brought before the king. Two of them were ordered to be instantly executed; the third to whose interference, he alleged, he owed his life, was presented with a handsome sum of money and set at liberty. He then made a law that if three tinkers were ever in future found travelling in company, two of them should be hanged;* and in conse-

* Lonsdale Magazine, 1822, Vol. III., p. 312.—Of course this is nothing more than an idle tradition; but a law not less absurd and cruel was enacted in the fifth year of Queen Elizabeth's reign, by which it was made felony without benefit of clergy to be found in the company of Gypsies, and

quence of the people's ludicrous laughing at him, he made a decree, that no man should enjoy the freedom of Alnwick until he had travelled through the same slough, that the king had just travelled through."

Rogations.

The *Rogations* or *Gang Days* occur about this period, and are so named from the Litanies or Processions of the church before Holy Thursday. "It was a general custom, says Bourne," and is still observed in some country parishes, to go round the bounds and limits of the parish, on one of the three days before Holy Thursday, or the feast of our Lord's Ascension, when the minister, accompanied by his church-wardens and parishioners, were wont to deprecate the vengeance of God, beg a blessing on the fruits of the earth, and preserve the rights and properties of the parish."

Perambulations.

This rule, however, was not invariable; in a parochial account book, entitled "A Record of the Acts and Doings of the 30 Men of the Parish of Kirkham," Lancashire, is the following entry under the year 1665:—

"Spent on going Perambulations on Ascension Day, 1s. 6d."

The custom, it is to be observed, is not confined to country parishes, but is annually practised during this week in most of the metropolitan parishes at this moment. George Withers has well described both the custom and its object:—

"That every man might keep his own possessions,
Our fathers used in reverent processions,
(With zealous prayers, and with praisefull cheere)
To walk their parish limits once a yeare;
And well-known marks (which sacrilegious hands
Now cut or breake) so border'd out their lands,
That every one distinctly knew his owne;
And many brawles, now rife, were then unknown."*

That the parochial perambulations were a relic of the re-

this disgraceful statute was not repealed until 20 George III,—*Blackstone, Comm. b.* IV., p. 166. The St. 5 Eliz. cap. 3, is only a re-enactment of 22 Hen. VIII, c. 10, go against "Dyvers and any outlandysh people callynge themselfes Egyptians."

* Emblems, p. 161.

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Rogations.

Amber-valia.

ligious processions is very probable. The term Gang day is Anglo Saxon, and literally signifies, going or walking days. In this sense, the term and the ceremony, as described by Bourne, coincide with the *Ambarvalia*, otherwise called *Cerealia*, which with the *Ludi Circenses*, were celebrated by the Romans about the ninth of April. Hesiod, says Plutarch, enjoins the farmer before ploughing and sowing to offer his vows to Dis and Ceres, holding the tail of his plough in his hand.* It was an ancient ceremony in the time of Tibullus:—

"Ritus ut a prisco traditus extat ævo."†

In celebrating these rustic rites, the propitiatory sacrifices, a bull, a sow, and a sheep, were led by the priest and the villagers in procession thrice round the fields:—

"Terque novas circum felix eat hostia fruges.‡

Hence one of the names, *ambarvalia* (am, *about* or *ambio*, I go round, and arvum, *the field*) and the other *suovetaurilia*: the object was the expulsion of evil, and the purification of the land:—

Dî patrii, purgamos agros, purgamus agrestes,
Vos mala de nostris pellite limitibus.§

Litanies.

In a Saxon sermon, there is a passage relating to the Gang Day, which the author applies to the processions of the Litania Major, April 25. These days, he says, are called Letaniæ, or Prayer Days. On these days we have to pray for abundance of our earthly fruits, health and peace for ourselves, and, what is greater, forgiveness of our sins. We learn from books that the customs of these *gang days* were appointed at the time when at the city of Vienne there

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* Ὁ Ἡσιοδος κελευει πρὸ αροτου καὶ σπορου τον γεωργον ευχεσθαι Διΐτε χθονιῳ Δημητερι Ϛ' ἀγνῃ της εχετλης εχομενον. De Superstitione, p. 37. Ed. Glasg. 1744.

† Tibul. Lib. II. El. 1. v. 2.

‡ Virg. Georg. Lib. I. v. 345.

§ Tibul. ibid.

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were a great earthquake, and destruction of men: houses and churches fell, and there came wild bears and wolves which devoured many of the people: and the king's palace was destroyed by fire from heaven. Then commanded the bishop Mamertus a fast of three days, and the wretchedness then ceased, and thence forth the customs of this fast continued every where among faithful congregations.* His account of the object of the Gang Days connects it with that of the ambarvalia. Another Saxon writer ascribes the same object to the *Litania Major* without blundering as to the Gang Days. He says, speaking of the 25th of April, This time is named at Rome and in all God's Churches, Letania Maiora, that is the day of the great petitions. On this day all God's people shall proceed humbly with the holy relics and pray to god that he may grant that year a peaceful time, mild weather, abundance of fruit, and strength to their bodies.† In a subsequent passage he speaks in a more spiritual manner of the Gang days or processions of the Rogations, when all Christian men were required to forsake their secular labour from six o'clock in the morning until nine, and go in procession with the holy relics, keeping a strict fast during the three days. (*Fo.* 104 *b.*) It is perfectly clear that our forefathers observed the Pagan custom on the first occasion of public prayer and procession in this month, and that they omitted it on those days, which were the real descendents of the Cereal festivals, the origin still remaining the same in both. In the processions of the Rogations, the dragon and the cross were substituted for the ethnical victims; and as to early parochial perambulations, Mr. Fosbrooke says, "These boundaries which commonly marked the limits of jurisdiction appertaining to the founder of the church, were distinguished by trees, called '*gospel trees*,' because the clergymen read the gospel of the day under or near them. The processionists carried

Gospel Trees.

* Apud. Hickes, Thesaur. Tom. II., p. 33.

† Bibl. Cott. MSS. Julius A. X. fo. 86. b.

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a cross, or crosses and staves. Boys were taken in order to be flogged at the boundaries for the purpose of fixing them in their memories. Among us a figure of Christ was hung up to represent the Ascension. In some churches, a dragon with a tail, filled with chaff, was exhibited, and emptied on the third day, to show that the devil after prevailing on the first and second day before, or, under the law, was on the 'thyrde daye of grace, by the passion of Jhesu Criste,' put out of his reame. After dinner in some countries, the people went to church, where a wooden image of the devil was placed upon the altar. This was drawn up to the roof, let down by a violent fall, and broken to pieces by the boys. Wafers and cakes, wrapped in paper, were next showered down, and water poured from the beams by way of jest upon the scramblers."* The occult signification of the Dragon at this season, has already been explained.

Ridings.

It is usually, and probably with justice, supposed that the term Riding applied to the division of a county, is derived from the Saxon, ϸriðinga; but Dr. Kuerden, a learned antiquary of the seventeenth century, says, "In Yorkshire a third part of the county is of vast extent, and shires, hundreds and wapentakes being formerly set out *per ambulationem*, by processions on foot, this was performed by processions made on horseback; and hence the name of *Ryding*, as West, East and North Ryding."†

Holy Thursday.

Holy Thursday is the old name of *Ascension Day*. Antony a Wood in his MS. notes to the History of Oxford describes a singular procession on this day:—"There was some time an auntient custome belonging to New Coll. Fellows; viz. on Holy Thursday, every yeare some of the fellows of New Coll. (with some of their acquaintance with them) did goe to St. Bartholomew's Hospitall, and there in

* Encyclop. Antiquit. Vol. II., p. 500.

† MS. Collect. 4to Cod. fo. 358. In the Chetham College Library, Manchester.

the chappell sing an anthem of 2, or 5, parts, after that every one of them would offer up money in a bason, being sett for that purpose in the middle of the chappell, after that have some refreshment in the house. Then going to a well or spring in the grove, which [was] strewed with flowers round about for them, they sang a song of 5. parts, lately one of Mr. Wibbies princ. 'Hard by a cristall fountain,' and after that come home by Cheyney Lane and Hedington Hill, singing catches."*

Holy Thursday.

An old Roman Kalendar, cited by Brand, says that on the 30th of April, boys go to seek the May trees;† and in Dryden's time this early observance of May seems to have been customary; one of his heroines:—

May Games.

> "Wak'd, as her custom was, before the day,
> To do th' observaunce due to sprightly May:
> For sprightly May commands our youth to keep
> The vigils of her night, and breaks their rugged sleep."‡

The *May Games* were thus brought within one day of their undoubted progenitors the *Floralia* of Ancient Rome, which were celebrated on the 28th of April, and continued a day beyond the end of the month. Flora, goddess of fields, trees and flowers, was a Sabine deity, who passed to Rome with Tatius, but it was not until long afterwards, about 223 B.C. that the Floral Games were instituted. They were celebrated at first only in seasons, which menaced the city with scarcity, and afterwards, about 156 B.C. they were observed annually. The Romans erected altars to this goddess, as appears from an inscription discovered at no great distance from the villa of the poet, Horace:—

Floralia.

FLORAE.
TI. PLATIVS. DROSVS.
MAG. II.
V. S. L. M.§

* Liber Niger Scaccarii, Append. No. IX., p. 587.

† "Maii arbores a pueris exquiruntur."

‡ Palamon and Arcite, B. I.

§ Fabretti, Inscr. Antiq. cap. X., p. 742.

BOOK II.

May Day.

The first of May is a gala day with some classes of society in many countries, though like most of the other festivals of the Kalendar, it has suffered from the corrosive hand of time. The Italians celebrate it under the title of *Calendi di Maggio*,* and at Rome, young people of both sexes go forth at day-break, to collect fresh boughs, with which they decorate the doors of their relations and friends.

Tramasôts

In the *Tramasôts*, or May dances, in the Bishopric of Mentz, the youth of both sexes, gaily attired, dance and sing before the doors of the principal inhabitants, an old song, of which some of the words are, "Cost Maye, la Mi Maye, c'est le joly moys de Maye, aux Tramasôts."†

Chorostasia.

A custom, very similar to the May Dances, seems to have been the *Chorostasia* of the Byzantines, celebrated at the same season, as is found from an inscription for the statue of Helladia, which seems to have been erected on a spot called Sosthenium, where this festival was held. An annual χοροστασία, however, appears to have been observed not only by the citizens of Byzantium, but by most of the inhabitants of Asia Minor, as may be collected from a passage by Dionysius Periegetes, who looks upon the dance as a performance in honor of Dionysius, or Bacchus the sun:—

Εὖτε Διωνύσοιο χοροστασιας τελέουσιν.

The whole passage has been translated as follows:—

> Nor mean the beauties which Cayster views,
> Who through rich plains, his winding course pursues.
> There lovely troops, whose zones embroider'd shine,
> To Bacchus oft, the mazy dance intwine:
> There virgins, active as the mountain fawn,
> Beat the green turf, and hail the festal morn:
> While all around the Zephyr's wanton air
> Fills their loose robes and waves their auburn hair.‡

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* Described in Castellan's Letters on Italy, Lett. 58, Par. 1819.

† Dictionnaire Roman, Walon, Celtique, &c. art. *Danses de Maye.*

‡ Dr. Aikin's Athenæum, Vol. III., p. 511, 512.

May Day.

The Calendi di Maggio and the *Tramasôts* exist at Great Gransdeor in Cambridgeshire. On the evening or night, preceding May Day, the young men (farmers' servants) go and cut the may or hawthorn boughs, which they bring home in bundles, and leave some at almost every house, singing what they call the *Night Song*. On the evening of May day, and the following evenings, they go round to every house where they left a bough and sing the May Song, which consists of sixteen verses, of which the very religious cast may compensate for the very inferior poetry. One is dressed with a shirt over his other clothes, and, decorated with ribbons, is called the *May Lord*; another in girls' clothes, is called the May Lady or Mary; the latter is evidently the remains of the Maid Marian of Shakspeare's time. One has a handkerchief on a pole or stick as a flag, whose business it is to keep off the crowd; others collect money, which is spent in a feast of plumcake, bread and cheese, and tea.

May Lord.

Observance of May.

All ranks of people in England formerly did observance to May Morning by wearing garlands of flowers, as we learn from Chancer:—

"The seson prikkith every gentill herte,
And makith it out of his slepe to sterte
And saith, Aryse, and do May observaunce:
This makith Emelie have remembraunce
To don honour to May, and for to rise,
Y clothid was she freshe for the device
He yellew heer was broidid in a tress,
Behind her back a yerde long I gesse;
And in the gardyn, as the sunn up riste,
She romid up and down, and as she liste
She gadrith flouris pretty white and rede,
To make a sotill garland for her hede,
And as an aungell hevynly she sung."

Shakspeare transfers the custom to Athens:—

——"If thou lov'st me then,
Steal from thy father's house to morrow night;
And in the wood, a league without the town,
Where I did meet thee once with Helena,

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To do observance to a morn of May,
There will I stay for thee."*

The custom to which Shakspeare refers was popularly expressed by the phrase, "to go a Maying:"—

"Come, we'll abroad, and let's obey
The proclamation made for May:
And sin no more, as we have done, by staying;
But, my Corinna, come, let's go a Maying."—HERRICK.

Their principal object in the fields was to gather the newly blown flowers and the leaves to form them into garlands:—

———Juratque novos decerpere flores,
Insignemque meo capiti petere inde coronam,†

which the courtly knights of Chaucer did not disdain any more than his damsels:—

"And Arcite that is in the court real,
With Theseus, the squier principal
Is risen and loketh on the mery day,
And for to don his observance to May
Remembring on the point of his desire,
He on his courser, sterting as the fire,
Is ridden to the felds him to pley
Out of the court, were it a mile or twey,
And to the grove, of which that I you told,
By aventure his way he gan to hold,
To maken him a garlond of the greves,
Were it of woodbind, or of hauthorn leves."‡

Not much unlike this is the Eastern custom of gathering the first rose of spring, and strewing its leaves in the apartments. It is noticed by Mr. Franklin, in his Persian Tour, under the name of *Gul reazée*.§

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* Midsummer Night's Dream, Act 1, sc. 1, and again
"No doubt they rise up early to observe
The rite of May."—Act 4, sc. 1.

† Lucret. Lib. I. v. 927.

‡ The Knightes Tale. Southey's Edit.

§ Dr. Aikin's Athenæum, Vol. II., p. 53.

May Day.

Bourne describes the custom as it existed in his time, and as it exists no longer:—"On the calends or first of May, commonly called May day, the juvenile part of both sexes were wont to rise a little after midnight and walk to some neighbouring wood, accompanied with music and blowing of horns, where they break down branches from the trees and adorn themselves with nosegays and crowns of flowers; when this is done, they return with their booty homewards about the rising of the sun, and make their doors and windows to triumph with their flowery spoils; and the after part of the day is chiefly spent in dancing round a tall poll, which is called a May-poll; and being placed in a convenient part of the village, stands there, as it were, consecrated to the Goddess of Flowers, without the least violation being offered to it in the whole circle of the year.* At an early period, the former part of this custom was observed by noble and royal personages: in Chaucer's Court of Love, we read that early on May Day, "fourth goth al the court, both most and lest, to fetch the flowris fresh and blome;" and in the old Romance, La Morte d'Arthur, translated by Sir Thomas Maleor or Mellor, in the reign of Edward the fourth, is a passage descriptive of the customs of the times: "Now it befell in the moneth of lusty May, that queene Guenever called unto her the knyghtes of the Round Table, and gave them warning that early in the morning, she should ride on maying into the woods and fields beside Westminster." The rural clergy, who seem to have mingled themselves with their flock, on all occasions, whether of sorrow, devotion or amusement, were reproved by Grostete, or Greathead, bishop of Lincoln, for going a maying.† The Goths also had this custom of bringing in May.‡

May Pole.

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* Antiquitates Vulgares, ch. XXV.

† "Faciunt ut audivimus clerici ludos quos vocant *Inductionem Maii*, et *Festum Autumni*, *&c.* quod nullo modo vos latere possit: si vestra prudentia super hiis diligenter inquireret," &c.—Jacob. Law Dict. art. *Maii Inductio.*

‡ Fosbrooke, Encycl. Antiq. Vol II, p. 544.

BOOK II.

May Day.

Contest of Summer and Winter

From this race of people undoubtedly was transmitted a remarkable celebration of the advent of spring, which prevailed among us and the people of Eisenach in Saxony, and is practised from remote antiquity by the people of the Southern part of Sweden, though the author of a description of a national festival in Saxony, in Dr. Aikin's Athenæum, considers it as peculiar to Eisenach.

As regards ourselves, a figure of death was anciently borne by young men into the villages, from which it was driven by the people, who disliked it as an ominous appearance, while some gave them money to remove the *mawkin*. Its precise meaning under that form is doubtful, though it seems likely to have purported the death of winter, and to have been only part of another ceremony, conducted by a larger body of youths, from whom the death carriers were a detachment, and who bore two figures to represent spring and winter; one of which was called, says Barnabe Googe:—

> ———"Summer stout,
> Apparelde all in greene, and drest in youthful fine arraye;
> The other Winter, cladde in mosse, with heare all, hoare and graye."

In the Harleian Collection of MSS. is a poem in the hand-writing which prevailed in the time of Edward the Second, on the contention between summer and winter, which opens thus:—

> "Un graunt estrif oy Vantrer
> Ertre este e seire yuer
> Ly queux auereit le seignurie.
> Yuer ad dit onckes eye
> Je su fet il seigneurie e mestre
> E a bon dreit le dey astre;"*

And it proceeds to recount the alternate arguments of the two seasons for supremacy, for it is merely a practical dialogue, in which each sets forth its peculiar advantages.

Notwithstanding the ludicrous incongruity of applying a

* Harl. MSS. Codex 2253, fo. 51.

modern Italian name to a Gothic allegorical personage, traces of the antiquity of the Swedish celebration, and of its intimate connection with the preceding, are discernible in the following description:—The people in the southern part of Sweden, on this day, have an ancient custom of assembling in the country places, when, for the celebration of the day, two troops of young men, well mounted, are formed as if for a regular engagement. The captain of one of these companies, chosen by lot, is intended to personify Winter, and is, consequently, dressed according to that season in the north. His clothing not only consists of a number of skins, but he takes upon himself to throw snowballs and pieces of ice about him, to prolong the cold. Thus riding up and down in triumph, his valour and hardihood are supposed to be increased in proportion to the time he can continue this exercise. His opponent, who is supposed to represent Summer, is styled Captain Florio; and, as there are scarcely any flowers at this time of the year, he is decorated with green boughs and leaves. These two personages, after much riding and curvetting, contrive to meet and fight: Summer is sometimes assisted by a band of horsemen bearing boughs of birch made green by art; but, however ardent the champions for Winter may be, the people always give the palm to Summer, because nature and inclination dispose them to shake off the iron yoke of Winter as soon as possible. Summer thus obtaining the victory, a general festival takes place, in which the libations peculiar to the northern nations are most liberal.*

At Eisenach, in Saxony, this festival is called *Der Sommers Gewinn* (acquisition of Summer), and the gentleman, who first introduced the notice of it, says that the following is the manner after which it was celebrated about thirty years ago:†—At the beginning of spring, the inhabitants of Eisenach assembled on a day previously set apart for the

* Fam. Mag. Vol. I, p. 38.

† Dr. Aikin's Athenæum, 1808, Vol. III, p. 528, 529.

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purpose, and divided themselves into two parties. The one carried winter, under the shape of a man covered with straw, out of the town, and then, as it were, sent him into public exile; whilst the other, at a distance from the town, decked Spring (or, as it was vulgarly called, Summer) in the form of youth, with boughs of cypress and may, and marched in solemn array to meet their comrades, the jocund executioners of Winter. In the mean while national ballads, celebrating the delights of Spring and Summer 'filled the skies'; processions paraded the meadows and fields, loudly imploring the blessings of a prolific Summer; and the jovial merrimakers then brought the victor-god home in triumph. Such tradition records to have been the earliest form in which this festival was observed. In the course of time, it underwent, however, various alterations. The parts, before personified, were now performed by two dramatis personæ, who, the one arrayed as Spring, the other as Winter, entertained the spectators with a combat, wherein Winter was ultimately vanquished and stripped of his emblematical attire; Spring, on the contrary, being hailed as victor, was led in triumph, amidst the loud acclamations of the multitude, into the town. From this festival has originated a popular ballad, whose stanzas always conclude with this strophe:—

"Heigho! heigho! heigho! Summer is at hand!
Winter has lost the game,
Summer maintain'd its fame.
Heigho! heigho! heigho! Summer is at hand!"

It is worthy of remark, that the day on which this jubilee takes place, is denominated to this very hour, *Der Todten Sontag* (the dead Sunday). The only possible origin to which we can trace this apparently incongruous designation of an occasion where merriment and festivity take the lead, appears to be in the analogy which Winter bears to the sleep of death, where the vital powers of nature seem to slumber till the period of their regeneration. This

conjecture is greatly strengthened by the subsequent distich in the ballad mentioned above: —

> "Now we've vanquished Death,
> And Summer's return insured;
> Were still unsubdued,
> How much had we endured!"

Of late years the Parnassian spirit of this festival has gradually died away, and woful indeed is the revolution which it has experienced. At one time, Winter, uncouthly shaped of wood, and covered with straw, was nailed against a large wheel; and the straw being set on fire, the whole apparatus was rolled down a steep hill. Agreeably to the intention of its sagacious inventors, the blazing wheel was by degrees knocked to pieces, from the violence with which it struck against the precipices below, and then Winter's effigy, to the admiration of the gazing multitude, split into a thousand fiery fragments. This custom, merely from the danger attending it, quickly fell into disuse; but still a shadow of the original festivity, which it was meant to corroborate, is preserved amongst the people of Eisenach. Although we find Winter no longer sent into banishment, as in former times, yet an attempt is made to represent and conciliate Spring by offerings of nosegays, adorned with birds or eggs, emblematical of the season.

The fiery wheel rolled down the hill in this festival, is manifestly borrowed from the principal rite formerly observed in the celebration of St. John's Day at the Summer Solstice. The allegorical combat of Summer and Winter, or rather of Spring and Winter was probably at first intended to mark the time of the Vernal equinox, and by degrees connected with the numerous ceremonies, which distinguish the commencement of Summer on the first of May. The arrival of this season communicates joy to all the nations of the earth but the jews, who, distinct in this as in every thing else, commemorate it by a general mourning for the death of Samuel the prophet.

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May Day.

May Poles.

May Day was anciently the Milk Maid's festival,* and it is still in some of the agricultural districts, where the milk maids on this day go about with their garlands, music and dancing; but this, it is observed, is a very imperfect shadow of the original sports; for them, the *May Poles* were erected in the streets, and with various martial shows, morris dances, and other devices, with which and good cheer the day was passed away. "Towards evening," says Stow, "they had stage plays, and bonfires in the streets. Those great mayings and may games were made by the governors and masters of the city, together with the triumphant setting up of the great shaft, or principal May Pole in Cornhill, before the parish church of St. Andrew,† which was in consequence called St. Andrew Undershaft. Of this particular May Pole, mention is made in a poem called the "Chance of the Dice," attributed to Chaucer.‡ A speculator in the art of flying, at the commencement of the last century, mentions the May Pole in the Strand. To give the world a proof of his proficiency, he says, "Upon the next publick Thanksgiving Day it is my design to sit aside the Dragon upon Bow-steeple, from whence after the first Discharge of the Tower Guns I intend to mount into the air, fly over fleet street, and pitch upon the May Pole in the Strand.§ But the May pole of Lostock, a village near Bolton, in Lancashire, is probably the most ancient upon record. It is mentioned in an achronical charter by which the town of West Halton was granted to the abbey of Cockersand, about the reign of King John. The pole, it appears, superseded a cross, and formed one of the land marks, which defined the boundaries, and must, therefore, have been a permanent and not an annual erection. The words of the charter are "De Lostockmepull, ubi crux sita

* Vide Spectator, Vol. V., n. 365.

† Survey of London, p. 80.

‡ Strutt, Glig Gamena, b. IV., ch. 3, s. 15.

§ Guardian, Vol. II., n. 112.

fuit recta linea in austro, usque ad crucem super le Tunge."*

May Day.

The May Pole, gay with the choicest beauties of the fields, inspired the common people with a poetical feeling, and "softened the rudeness of rustic manners without destroying their simplicity." Sir Thomas Overbury's finely sketched *Franklin* "allows of honest pastime, and thinks not the bones of the dead anything bruised, or the worse for it, though the country lasses dance in the church yard after even song;"† but, the Puritans, detecting Satan in the most innocent and healthful recreations, deemed a dance on the village green to be a backsliding from the Lord, and the dancers themselves no better than "rake hells." Accordingly by an ordinance of the Long Parliament, in April, 1644, all May Poles were taken down, and removed by the constables, church-wardens and other parish officers; but not without resistance. Adam Martindale, a minister who was subsequently ejected from his living in Cheshire, gives in the manuscript history of his own life, an amusing account of the contests, which he maintained with his flock, about the erection of May Poles. Unfortunately it is too long to be extracted entire, but a few sentences may suffice to shew what may probably be considered the *esprit du corps*. "The rabble of youths," he says, "and some doating fooles that tooke their part, were encouraged to affront me by setting up a May Pole, in my way to church, upon a little banke, where in times past the sabbath had been wofully prophaned, as tradition goes, by masking and dancing, and where in my time there was a rendezvous of rakehells, till I tooke an effectuall way to rout them." After enduring the obnoxious pole for a time, he preached to the supporters of the pastime. "I calmely reproved their folly in erecting a May Pole, told them many learned men were of opinion, that a May Pole was a relique of the

* Dugd. Monast. Anglic. Vol. VI., p. ii, n. ii, p. 906.

† Character of the Franklin, Miscell. Works, Lond. 1754.

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shamefull worship of the strumpet Flora of Rome." The parishioners being "nettled," called another worthy, a Mr. Brooke, who had formerly preached in the place, to their assistance, and with what effect let Mr. Martindale tell: "Well, they prevailed, and he came, but when he saw the May pole in his way, he did most seriously reprove their sin and folly, calling them by most opprobrious names, as the scumme, rabble, rifte rafte (or such like) of the parish." At length female interposition determined the squabble; "My wife assisted by three young women whipt it down in the night with a framing saw, cutting it breast high so as the bottome would serve well for a dialling post. This made them almost mad, and put them to the trouble of piecing it with another fowle pole,"—which did not answer, and says Adam, "nothing was made of it."*

Gibbon has effectually vindicated the Romans from the charge alleged against them by the bigots, of having instituted and celebrated festivals in honor of a "strumpet;" though it must be admitted that the Floralia were licentious. "All the ceremonies of this goddess savoured of debauchery; but the season productive of flowers too natually inspires those with licentious sentiments, who have never heard of the courtesan Flora."† Strutt, speaking of the Puritans, says, "Nothing seems to have excited their indignation more than the church ales, wakes and may games," and he quotes a furious but ludicrous invective against maypoles, from Hall's "Funebria Floræ, on the downfall of May Games," published in 1660.‡ This and other authors of the same stamp may have been influenced as much by political apprehension as by religious animosity. Immediately preceding the Restoration, the people had shaken off the terror of their austere rulers, and were resuming their ancient sports and pastimes at the peculiar seasons of

* Birch's MSS. Cod. 4239, fo. 72, 73. Mus. Brit.

† Miscell. Works, Vol. V, p. 452 and p. 453.

‡ Sports and Past. Introd. sect. 34.

their observance. Among these galling signs of the approaching event, the May Poles and their festivities could not fail to be both morally and physically pre-eminent. The writer of a letter in 1660, dated the 7th day of May, grievously laments "that the country as well as the town abounds with vanities, now the reins of liberty and licentiousness are let loose. May Poles, and Plays, and jugglers and all things else pass current; *sin now appears with a brazen face.* That wicked spirit amongst men, that formerly was curbed and restrained, doth now audaciously and impudently shew itself with boasting and gloriation."* The sports of May, however, never regained their ancient vivacity. The zeal of the Puritans gave them a shock, from which they could not recover, while a fanatical spirit survived, seeking every opportunity of repressing the healthful recreations and necessary enjoyments of the poorer classes of society, and with a consistent prudence abstaining from all notice of the vicious indulgences of the rich. The discouragement of sports in the open air has operated injuriously upon the morals of the people, while impolitic laws for the observance of the Sunday have destroyed the regularity, with which the villagers and towns' people of former days attended divine service; and multitudes now provide liquor to be consumed at home during church hours, resorting to the ale house or the gin shop in the intervals and at the conclusion of the service. This deleterious result was predicted in the much condemned, but little understood, "Book of Sports." All history, and particularly that of religions, teaches that coercion may make martyrs, but never proselytes. The human mind revolts from force, and the more strenuous the efforts to compel it to take an ungrateful course, the more certain will be its progress in the opposite direction:—

"Naturam expellas furca, tamen usque recurret."†

* Loud Call to England, 4to. 1660, p. 24.

† To the dubious policy of adopting Pagan festivals for the observance of Christians, it is not unlikely, our legislators owe the trouble which they ex-

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In London, May day is also the Chimney sweepers' holiday, when they decorate themselves with flowers, ribbons and tinsel, and dance about the streets. Dr. Forster says that this practice is likely to become obsolete, "as infant chimney sweepers are going out of fashion from the excessive cruelty necessary to be used in training them to

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perience in enacting laws to compel the people to keep the Sunday. The name *Sonnendag*, the sun's day, is due to the Suevi, who drew their first existence in the wood consecrated with the appellation of their divinity *Sonnenwald*, the wood of the Sun, into which none were permitted to enter without confessing by their servile bonds and supplicant posture the presence of the supreme object of their adoration. Hither at stated times the different Suevic tribes resorted by their ambassadors, and with barbaric rites and a human sacrifice, celebrated their common origin: "Stato tempore in silvam, auguris patrum et prisca formidine, omnes ejusdem sanguinis populi legationibus coeunt, cæsoque publice homine celebrant barbari ritus horrenda primordia."—*Tacit. de Mor. Germ. cap.* 39. The term *Sonnublot* perpetuates the memory of the worship of that luminary by human sacrifices.—*Loccen. Sueo-Goth. Antiq. cap.* IV. *p.* 18. The emperor Constantine, a semi-pagan, has the honor or infamy of having first made the observance of this polluted day a Christian duty, for which there is no authority whatever in the old or new testament, while for the observance of the Sabbath, or Saturday, there is the positive command of God himself. The monks of the middle ages, conscious of this inherent defect in the Sunday, vainly endeavoured to remedy it by the grossest fictions of divine interference in its behalf. At one time alarming prodigies were witnessed. —*Roger de Hoveden, apud Script. post Bedam, p.* 821; at another, a commission is addressed from heaven itself.—*Ib. p.* 822: and at another time an especial messenger from heaven visits England with the divine injunction to keep holy the Sunday.—*Hen. de Knyghton, Decem Scriptores, col.* 2395. Centuries afterwards the last story was quoted by the "devout Comyns" in the parliament of the twenty seventh year of Henry the Sixth. The people, they say, are "nether aferd of the message sent by our lord Crist, his myld moder, seynct John the Baptist and seint Petir by an aungell in mannes likenesse to kyng Harry the ii. at Cardyf ye Sonday next aftir Ester Day, seid in this maner fourme, We grete the will, commaundyng stedfastlych yt yer be no merketts in the places of thy Roialme, ne oyer servile workes don uppon Sondays, out take the things yat be to use of mete and drynke alonly; the which precept yf thou wilt kepe what yat thou begynne thou shalt graciously eende. Thys y write in ye Cronicle of Policronicon, the vii boke ye xxii. Capitle."—*Rot. Parl.* 27 *Hen.* VI. *vol.* V. *p.* 152, *n.* 6. A curious opinion of Cortaud de la Villate is quoted by M. Eusebe Salverte, in *Mag. Encyclopedique*, 1812, *tom.* I. *p.* 24.

climb up the flues, and from the adoption of the machine to supersede the use of climbing children."*

May Day.

Fable of O'Donoghue.

In Ireland, it is believed that O'Donoghue, an ancient lord of Ross, who took his permanent residence at the bottom of the Lake of Killarney, "is seen every May morning just before sunrise, attended by an incredible number of followers, wrestling, hurling and playing at foot-ball upon the surface of the lake, which affords them as sure a footing as the solid earth."† This is one of the most beautiful of the fairy fictions, and as it is directly identified with the Asiatic founder of the religion of Scandinavia, it deserves a little more notice. In the second volume of his Letters, Mr. Derrick resumes the subject in the following terms :‡— "There lived in the largest island, (for there are several islands on the lake [Killarney]) many hundred years ago, a petty prince named O'Donoghue, who was lord of the whole lake, the surrounding shore, and a large district of neighbouring country. He manifested, during his stay upon earth, great munificence, great humanity, and great wisdom; for, by his profound knowledge in all the secret powers of nature, he wrought wonders as miraculous as any tradition has recorded, of saints by the aid of angels, or of sorcerers by the aid of dæmons; and among other most astonishing performances, he rendered his person immortal.

"After having continued a long time upon the surface of the globe, without growing old, he one day, at Ross Castle, (the place when he most usually resided) took leave of his friends, and rising from the floor, like some ærial existence, passed through the window, shot away horizontally to a considerable distance from the castle, and then descended. The water unfolding at his approach, gave him entrance down to the subaqueous regions; and then, to the inexpres-

* Peren. Calend. p. 211.

† Derrick's Letters from Liverpoole, Chester, Corke, the Lake of Killarney, &c. Vol. 1, p. 112, Lond. 1767.

‡ Dated Kilkenny, June 14, 1760.

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sible astonishment of all beholders, closed over his head, as they believed for ever, but in this they were mistaken.

"He returned again some years after, revisiting—not like Hamlet's ghost, 'the glimpses of the moon, making night hideous,' but the radiance of the sun, making day joyful, to those at least who saw him; since which time, he has continued to make very frequent expeditions to those upper regions, sometimes three or four in a year; but sometimes three or four years pass without his once appearing, which the bordering inhabitants have always looked on as a mark of very bad times.

"It was feared this would be the third year he would suffer to elapse without his once cheering their eyes with his presence; but the latter end of last August he again appeared, to the inexpressible joy of all, and was seen by numbers in the middle of the day.—I had the curiosity before I left Killarney, to visit one of the witnesses to this remarkable fact.

"The account she gives is, that, returning with a kinswoman, to her house at the head of the Lake, they both beheld a fine gentleman mounted upon a black horse, ascend through the water with a numerous retinue on foot, who all moved together along the surface toward a small island, near which they again descended under water. This account is confirmed in time, place and circumstances, by many more spectators from the side of the Lake, who are all ready to swear, and, not improbably, to suffer death in support of their testimony.

"His approach is sometimes preceded by music, inconceivably harmonious; sometimes by thunder inexpressibly loud, but oftenest without any kind of warning whatsoever.—He always rises through the surface of the Lake, and generally amuses himself upon it, but not constantly; for there is a farmer now alive, who declares, as I am told, that riding one evening near the lower end of the Lake, he was overtaken by a gentleman, who seemed under thirty years of age, very handsome in his person, very sumptuous in his apparel, and very affable in his conversation. After

having travelled for sometime together, the nobleman (for such he judged him to be by his appearance) observed that, as night was approaching, the town far off, and lodging not easy to be found, he should be welcome to take a bed that night at his house, which he said was not very distant. The invitation was readily accepted; they approached the Lake together, and both their horses moved upon the surface without sinking, to the infinite amazement of the farmer who thence perceived the stranger to be no less than the great O'Donoghue. They rode a considerable distance from shore, and then descending into a delightful country under water, lay that night in a house much larger in size and much more richly furnished, than ever lord Kenmure's at Killarney."

In the character of O'Donoghue and his acquirements, there is an agreement with those of the conqueror and legislator of the north. He introduced many of the arts of Asia, and his knowledge was deemed miraculous. O'Donoghue and Odin, were, like Bacchus and other divinities, "ever fair and ever young,"* and were both immortal. The voluntary retirement of O'Donoghue to a watery abode is precisely the apotheosis of Odin as a marine deity appearing sometimes as a horse, under the name of Nikke or Nokke, whose functions are now exercised by St. Nicholas.†

O'Donoghue's approach is sometimes announced by soft music: singing was one of the characteristics of the Neck, whose name is subject to such numerous variations:—

"Ei Necken mer i flodens vaagor quäder."
No more the Neck upon the river sings.

At other times the Irish water sprite rides forth amidst wild thunder storms. These circumstances are said in

* A stationary age appears to have been the portion of all the classical deities; but with respect to the Marine Gods, Servius remarks that they are commonly all old, their heads being whitened by the foam of the water. —*Ad Virg. Georg.* IV. *v.* 403. The equivoque of γραῦς, which signifies equally an old woman and froth or foam, may have given rise to this notion. —*Vide Eustath. ad Homer, Il. A. v.* 250.

† Vide suprà, p. 76.

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May Day.

Rodenstein or Storm of Odin.

Sleipner, the horse of Odin.

Helhest.

Germany to attend the appearance of Rodenstein, another form of Odin, and his military followers in the Oden Wald, or forest of Odin. His approach prognosticates impending war. He issues from the ruins of his castle, surrounded by his host, the trumpets sounding and the war wains rumbling; but when peace is about to be concluded, they return with quiet and gentle steps, and borne along with harmony. The black horse ridden by O'Donoghue is the swarthy steed of the Wild Huntsman; and it is Sleipner, with eight feet, the horse of Odin, the father of inchantments, upon which he descended to the infernal regions, or vast receptacle of waters in the central cavity of the earth, according to ancient belief:—"Odin, the sovereign of men arises: he saddles his horse Sleipner; he mounts and is conveyed to the subterraneous abode of Hela.* Hence is Sleipner also the Helhest, or horse of Hell, bestrode by Hela when she scatters all imaginable evils upon the earth. The horse has before been noticed as a solar emblem, and it remains only to add that the Japanese Budsdo-Siaka, who is the same as Buddha, Buta, Bootes, Fohi, and other Indian personifications of the Sun in the same point of view as Hermes and Mercury, as no less connected with the emblematical horse than Odin, Nökke, and the fabulous O'Donoghue of Ireland.†

Beltane.

Pennant describes a festival, which is held in Scotland on the first of May, O.S. and which merits particular attention, as it retains both in its name of *Beltane* or *Beltein*, and its ceremonies, the most decided marks of its Sabæan or Cabirian origin.—"On the first of May, the herdsmen of every village hold their Beltein, a rural sacrifice. They

* Bartholin. Lib. III, cap. 2, quoted by Mallet, Vol. II, p. 220.

† The adaptation of the name was particularly easy, as a line of Irish monarchs bore the appellation of O'Donoghue. They may, indeed, like our Saxon kings, have traced a genealogical descent from the Asiatic conqueror of the North of Europe; but that circumstance would only further corroborate the connection between the water sprite of Killarney, and the Scandinavian Neptune.

cut a square trench in the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress a large caudle of eggs, butter, oatmeal, and milk, and bring besides the ingredients of the caudle, plenty of beer and whiskey; for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation: on that every one takes a cake of oatmeal, upon which are raised *nine* square knobs, each dedicated to some particular being, the supposed preserver of their flocks, or to some particular animal, the destroyer of them; each person then turns his face to the fire, breaks off a knob, and flinging it over his shoulder, says—'This I give to thee! preserve thou my horses! this to thee, preserve thou my sheep!' After that they use the same ceremony to the noxious animals; 'This I give to thee, O Fox, spare thou my lambs; this to thee, O hooded Crow; this to thee, O Eagle! when the ceremony is over, they dine on the caudle, and after the feast is finished, what is left is hid by two persons deputed for that purpose; but on the next Sunday they re-assemble and finish the relics of the first entertainment."*

Dr. James Robertson, minister of Callander, gives a very different account of this festival; but there is no reason to question the accuracy of either. What is done in one place may not be done in another. "Upon the first day of May, which is called Beltan or Beltein day, all the boys in a township or hamlet meet in the moors. They cut a table in the green sod, of a *round* figure, by casting a trench in the ground, of such a circumference as to hold all the company." After preparing the caudle as above mentioned, "they knead a kind of cake of oatmeal, which is toasted at the embers against a stone. After the custard is eaten up, they divide the cake into so many portions, as similar as possible to one-another in size and shape, as there are persons in the company. They daub one of these portions all

* Tour in Scotland, in 1769, p. 96.

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May Day.

over with charcoal until it be *perfectly black*. They put all the bits of the cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit is the *devoted* person, who must be sacrificed to Baal, whose favour they mean to implore, in rendering the year productive of the sustenance of men and beast. There is little doubt of those inhuman sacrifices having been once offered in this country, as well as in those of the East, although they now pass from the act of sacrificing, and only compel the *devoted* person to leap three times through the flames; with which the ceremonies of this festival are closed." Dr. Robertson in a note traces the origin of this and other superstitions from our ancient Druidism. "*Bal Tein* signifies the fire of Baal; *baul* or *ball* is the only word in Gaelic for *a globe*. This festival was probably in honor of the Sun, whose return in his apparent annual course, they celebrated on account of having such a visible influence by his genial warmth, on the productions of the earth."*

Black a sacred colour.

It may not be improper to remark that black, which Shakspeare says:—

> ———"is the badge of Hell,
> The hue of dungeons and the scoul of night."

was anciently a sacred colour: it was that of the Apis of the Egyptians,† who, according to Porphyry, represented God by a black stone, in allusion to the obscurity of his nature; and hence the Indians anciently depicted their God Vishnou of a dark blue.

Symbolic Egg.

Dr. Jamieson observes that "Eggs always forming a part of the rural feast of Beltein, it is not improbable that this rite is as ancient as the Heathen institution of the festival. As it appears that the Gauls called the sun *Bel* or *Belus*, in consequence of their communication with the

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* Sir John Sinclair, Statist. Acc. Scotland, Vol. XI, p. 620.

† Εχει δε ὁ μοσχος ὁυτος ὁ Απις καλεομενος σημηια τοιαδε. εων μελας, κ. τ. λ. Herod. Lib. III, cap. 28.

Phenicians,* the symbol of the egg might also be borrowed from them. It is well known that they represented the heavenly bodies as oviform, and worshipped an egg in the orgies of Bacchus, as an image of the world [Plutarch in Sympos. Univers. Hist. Vol. I, Cosmogr. p. 34.] The Egyptians also represented *Cneph*, the architect of the world with an egg issuing from his mouth. In the hymns ascribed to Orpheus, *Phanes*, the first born god, is said to be produced from an egg. On these principles the story of the *serpentine egg*, to which the Druids ascribed such virtues may be explained. As they were greatly attached to mystery, they most probably intended the egg to be a symbol of fecundity, and in this respect, might consecrate it in the worship of the sun, whom they acknowledged, in their external rites, at least, as the universal parent.†

May Day.

Cneph the Creator, & Phanes.

Druidical Egg.

In other circumstances, the feast of Beltein bears a striking resemblance to the *Palilia*, a feast celebrated by the ancient Romans on the 21st of April, in honor of *Pales*, the tutelary deity of husbandry and grazing, whose name bears a great affinity to Baal, Bel, or Belus, the sun; and indeed the Palilia by some are said to have been celebrated in honor of the sun's progress.‡

Palilia.

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* Speaking successively of the *town*, the *head* and the *top*, the Cornish proverb uses the words *tre, pol* and *pen*:—

"By Tre, *Pol*, and Pen,
You shall know the Cornish men."

The idea of roundness as exemplified in the prominent figure of the *belly* is found in the following words in the Armorican or Basse Breton, the Welsh, Irish and Celtic languages, and are evidently referable to the same root, existing perhaps in the Phœnician as intimated by Dr. Jamieson:—*Bolg*, I. a pair of bellows; *Bol bola*, or *boly*, W. a belly and *bola croen*, W. a little basket, literally, a belly of skins; *Bal*, A. *pel*, W. and *pillen*, C. a ball or globe; *Bolet, polet*, A. a bowl for playing; *Buelin* W. *bolla, bulla*, I. and billa C. a cup or bowl. *Bhêl*, Erse, the head. See these and many other examples in Whitaker's Hist. Manch. Vol. II, p. 251, 252. The word *goblin* has been derived from God Belin, who is the same as Bel or Belus.—*Adversar. Ger. Langbœn. MS. Codex* 7, *p.* 402.

† Jamieson, Etymol. Dict. For the *Drudden Ey*, or Ovum Druidarum, *vide Plin. Lib.* XXIX, *cap.* 12.

‡ Fast. Lib. IV, v. 794.

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With respect to the rites of this ancient festival, Ovid, Lib. IV, informs that the performers kindled fires, as the Scottish herdsmen do on Beltein Day, and leaped over them :—

"Certe ego transilui positas ter in ordine flammas."

A large cake was also prepared for Pales :—

——"Et nos faciamus ad annum
Pastorum Dominæ grandia liba Pali."

The Romans had also a beverage somewhat resembling the caudle : they were to drink milk, and the purple *Sapa*, which according to Pliny, was a new wine boiled till only a third part remains :—

Tum licet opposita veluti cratera canella
Lac niveum potes, purpureamqne sapam.*

Bel, or Hercules.

The festival of Bel, or belus, the great Asiatic god, is not celebrated in the Highlands of Scotland only : the country people of Sweden, although they have not the name of Beltein, on the last day of April, the evening preceding the Scottish Beltein, light great fires on the hills and spend the night in shooting. Their memory of the ancient worship of the sun as Bacchus, among the northern nations is preserved in the Julbock. Cicero ascribes the name of Bel, to the fifth Hercules, who was worshipped in India,† and Gerard Noviomagus infers from a marble, which in 1514, was found at West Cappell, in Zealand, with the inscription, HERCVLI MAGASVNO, that the island was sacred to this divinity.‡ Though he probably attaches too much importance to this insulated fact, it derives some weight from the existence of relics of heliacal adoration. Hercules was also the tutelary god of the Se-

* Ovid. Jamieson.

† De Nat. Deor. Lib. III, cap. 16.

‡ Boxhornii Quæstiones Roman. Qu. I. apud Græv. Thesaur.

gontiaci of ancient Britain. A fragment of an inscription to this deity was exhumed in 1751, at Silchester in Hampshire, 'To Hercules God of the Segontiaci.'*

In Cornwall, the rites of the Druidical Bel are also yet observed, but it is on the eve of St. John the Baptist, when the idolatrous fires are universally lighted up:†—

> Quin et propago degener
> Ritum secuta inconditum
> Quæcunque dirum fervidis
> Baal caminis coxerat.‡

Belinus.

"Another God of the Britons," says Martin, "was Bel or Belinus, which seems to have been the Assyrian God Bel, or Belus; and probably from the Pagan deity comes the Scots term Beltin, having its first rise from the custom practised by the druids in the Isles, of extinguishing all the fires in the parish until the tithes were paid; and upon payment of them the fires were kindled in each family and never till then. On this day malefactors were burned between two fires; hence when they would express a man to be in a great strait, they say, He is between two fires of Bel, which in their language they express thus, Edir ela hin Veaul, *or* Bel."§

"In Ireland," says Mr. Crofton Croker, "May day is called *la na Beal tina*, and May eve *neen na Baal tina*, that is, the day and eve of Baal's fire, from its having been in ancient times, consecrated to the God Beal, or Belus; whence also the month of May is termed in Irish, *Mi na Beal tine*. The ceremony practised on May eve of making the cows leap over lighted straw or faggots, has been generally traced to the worship of that deity. It is now

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* "Deo Herculi Segontiacorum Titus Tammonius, Sænius, Vitalis Cornicularis, honoris causa dedicarunt."—*Phil. Trans. No.* 474, *art.* 15.

† Gent. Mag. Vol. LXI, p. i, p. 294.

‡ Prudent. Hymn, XII, *Epiphaniæ*, v. 193.

§ Descript. Western Isles, p. 105.

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vulgarly used to save the milk from being pilfered by the good people,"* i. e. the fairies.

May Day.

Bal.

Dr. Owen Pughe, who gives a different account of the term *Bal*,† observes respecting these bonfires and their attendant ceremonies, that "Ireland retains similar customs (to those in Wales), and the fire that is made at these seasons, is called *Beal teinidh* in the Irish language, and some antiquaries of that country in establishing the eras of the different colonies planted in the island, have been happy enough to advance as an argument for their Phœnician origin, this term of Beal teinidh.

Carns and Carn-fires.

Wilder Lads.

Great heaps of stones, called *Carns*, have been discovered on the tops of Mountains and other eminences in Ireland, Wales, Scotland, in the Scottish islands, and in the isle of Man. In Lancashire on Horwich Moor, are two such carns, like the Mercurial heaps of the Greeks, and called by the country people the *Wilder Lads*.‡ "On May Day Eve," says Mr. Toland, "the Druids made prodigious fires on those carns, which being every one as we said, in sight of some other, could not but afford a glorious show over a whole nation. These fires were in honor of *Beal*, or *Bealan*, latinized by the Roman authors into *Belenus*, by which name the Gauls and their colonies understood the sun: and, therefore, to this hour the first day of May is by the aboriginal Irish called *La Bealtine*, or the *day of Belen's fire*. I remember one of those Carns on Fawnhill, within some miles of Londonderry, known by no other name but that of *Bealtine*, facing another such Carn on the top of Inch-hill.§

"May day is likewise called *La Bealtine* by the Highlanders of Scotland, who are no contemptible part of the

* Fairy Legends in the South of Ireland, Vol. I, p. 308, 1825.

† *Bal*, in British, is a projecting, springing out, or expanding, and when applied to vegetation, it means a budding or shooting out of leaves and blossoms, the same as *balant*, of which it is the root.—*Transl. Llywarch Hên*, Lond. 1792.

‡ Baines, Hist. Lanc. Vol. III, p. 47, 48.

§ Toland's Hist. of the Druids.

Celtic offspring. So it is in the Isle of Man: and, in Armoric, a priest is still called *Belec*, or the servant of Bel, and priesthood is *Belegeith*. Two such fires were kindled by one another on May-eve in every village of the nation as well throughout all Gaul as in Britain, Ireland, and the adjoining lesser isles, between which fires, the men and the beasts to be sacrificed were to pass.—One of the fires was on the Carn, another on the ground. On the eve of the first day of November, *(Samhbhuin)* there were also such fires kindled, accompanied as they constantly were, with sacrifices and feasting. These November fires were in Ireland called *Tine tlach'd-gha*, from *tlach'd-gha* (fire-ground), a place hence so called in Meath, where the Arch Druid of the realm had his fire on the said eve. On the aforesaid eve all the people of the country, out of religious persuasion instilled into them by the Druids, extinguished their fires as entirely as the Jews are wont to sweep their houses the night before the feast of unleavened bread.* Then every master of a family was religiously obliged to take a portion of the consecrated fire home, and to kindle the fire anew in his house, which for the ensuing year was to be lucky and prosperous. He was to pay, however, for his future happiness, whether the event proved answerable or not; and, though his house should be afterwards burnt yet he must deem it the punishment of some new sin, or ascribe it to anything rather to want of virtue in the consecration of the fire, or of validity in the benediction of the Druid.—But if any man had not cleared with the Druids for the last year's dues, he was neither to have a spark of this holy fire from the Carns, nor durst any of his neighbours let him take the benefit of theirs under pain of excommunication; which, as managed by the Druids, was worse than death. If he would brew, therefore, or bake, or roast, or boil, or warm himself and family; in a word, if he would live the winter out, the Druids' dues must be paid by the last of October; wherefore I cannot but admire the

May Day.

Samhbhuin

* See Gloss. *Festum Azymorum.*

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address of the Druids in fixing this ceremony of rekindling family fires to the beginning of November rather than May or Midsummer, when there was an equal opportunity for it.

May Day.

"As to this fire-worship, which, by the way, prevailed over all the world, the Celtic nations kindled other fires on *Midsummer eve*, which are still continued by the Roman Catholics of Ireland; making them in all their grounds, and carrying flaming brands about their corn-fields. This they do likewise all over France and in some of the Scottish Isles. These Midsummer fires and sacrifices were to obtain a blessing on the fruits of the earth, now becoming ready for gathering; as those of the *first of May*, that they might prosperously grow: and those of the last of October were a thanksgiving for finishing their harvest. But in all of them regard was also to be had to the several degrees of increase and decrease in the heat of the sun.

"To return to our Carn Fires, it was customary for the lord of the place or his son, or some person of distinction to take the entrails of the sacrificed animal in his hands, and, walking bare-foot over the coals thrice, after the flames had ceased, to carry them strait to the Druid, who waited in a whole skin at the altar. If the noblemen escaped harmless, it was reckoned a good omen, and welcomed with loud acclamations; but if he received any hurt, it was deemed unlucky both to the community and himself. Thus I have seen the people running and leaping through St. John's fires in Ireland, and not only proud of passing unsinged, but, as if it were some kind of lustration, thinking themselves in a special manner blest by this ceremony, of whose original nevertheless they were totally ignorant in their imperfect imitation of it."

Toot Hills.

Hills in England, which have been the site of heliacao idolatry, are commonly called *Toot Hills*, from the Egyptian Thoth, Taut, Teut, Tet or Taautres, who is the same as Mercury, or Buddha, Osiris and Maha Deva. He was known to the Irish as Tuth,* and gave name to the English

* Gen. Vallancey, Anc. Hist. Ireland, p. 519.

letter *Te*, the Greek *Tau*, and the Hebrew *Thau* and *Teth*. In the West Riding of Yorkshire, they have the term *Baal Hills* to denominate hillocks on the Moors, where the worship of Thoth or Bel has been celebrated by fires, and several places in Craven have received their names from a similar source.* This observation may be applied to the *Tan Hills* of Somersetshire and Wiltshire; tân, in British, signifying *a fire:* and the fires of the two incarnations of the sun under the names of Thoth and Bel are kindled to the present day in Devonshire.†

May Day. Baal Hills

Tan Hills.

One of the Highland superstitions respecting the sun, is called *Deasil*, which Pennant derives from the Gaelic *Deas* or *Des*, the right hand, and *Syl*, the sun. The term Deasil denotes a motion from East to West, or according to the apparent course of the sun; and it is a custom of high antiquity in religious ceremonies. "That the Caledonians," says Dr. James Robertson, "paid a superstitious respect to the sun, as was the practice among many other nations, is evident not only by the practice at Beltein, but upon many other occasions. When a Highlander goes to bathe, or to drink water out of a consecrated fountain, he must always approach by going round the place, from East to West on the South side, in imitation of the apparent diurnal motion of the sun. When the dead are laid in the grave, it is approached by going round about in the same manner. The bride is conducted to her future spouse, in the presence of the minister, and the glass goes round the company in the cource of the sun. This is called in Gaelic going round the right, or the lucky, way. The opposite course is the wrong, or unlucky way."‡ If a person's meat or drink accidentally enters the windpipe, or goes the wrong way, they instantly cry out *Deas heal*, an ejaculation expressive of a wish that it may go right.

Deasil, or Deis-iuil.

Dr. Browne calls the custom *Deis-iuil*, which strongly

* Horæ Momenta Cravenæ, p. 56.

† Polewhele, Hist. Devonsh. 31, 32, notes.

‡ Sir John Sinclair's Stat. Acc. Scotl. Vol. XI, p. 620.

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reminds us of the Jul, or feast of the sun, which gave name to the Yule and Gule of Christmas. His account of it is still more curious, and is as follows:—"A singular practice called the Deis-iuil, existed in the Western Islands, so called from a man going round, and carrying fire in his right-hand, which in the Gaelic is called *Deas*. In the Island of Lewis, this fiery circuit was made about the house, corn, cattle, &c., of each particular family, to protect them from the power of evil spirits. The fire was carried round about women before they were churched after child-bearing, and about the children till they were baptized. This ceremony was performed in the morning and at night, and was practised by some of the old midwives in Martin's time. Some of them told him that the fire-round was an effectual means of preserving both the mother and the infant from the power of evil spirits who are ready at such times to do mischief, and sometimes carry away the infant; and when they get them once into their possession, returned them poor skeletons;* and these infants are said to have voracious appetites constantly craving for meat. In this case it was usual with those who believed that their children were thus taken away, to dig a grave in the fields upon *Quarter Day*, and there to lay the fairy skeleton till next morning; at the which time the parents went to the place, where they doubted not to find their own child instead of the skeleton. Some of the poorer sort of people in these Islands long retained a custom of performing rounds sun-wise, about the persons of their benefactors three times, when they blessed them and wished good success to all their enterprises. Some were very careful when they set out to sea, that the boat should be first rowed about sun-wise, and if this was neglected they were afraid their voyage would prove unfortunate." "These and many

Fairy Skeletons.

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* Vide suprà, p. 206. In a note to his pathetic poem of "The Changeling," Dr. Anster says—"I need not mention how prevalent the superstition is in Ireland, which attributes most instances of sudden death to the agency of these spirits" [the fairies.]—*Thoms, Lays and Legends of Ireland*, p. 60.

other customs," he adds, "which were peculiar to the inhabitants of the Western Islands, are we think of Scandinavian origin, and were probably introduced by the Danish Vikingr. The practice of turning the boat sun-wise is still observed by the fishermen of the Shetland Islands, where none of the Celtic usages were ever introduced."* They may certainly owe their introduction to those pirates, the descendants, like the Romans and other nations, of the first worshippers of the sun and fire. The same practice as the deasil is mentioned among the religious rites of the Romans, and allusions to it are frequently found in their writers :—

May Day.

> "*Ph.*—— Quò me vortam nescio.
> *Pa.*—— Si deos salutas, dextrovorsam censeo."

Whither to turn myself I know not.—To the right, if you salute the Gods.† It is also noticed by Lucretius, Propertius, Ovid,‡ and others,§ and it is contrasted by Pliny with the act of adoration among the Gauls, who turned to the left‖ as in the Highland *Widersinnis*, a

Widersinnis.

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* Hist. of the Highlands, Vol. I, p. i, p. 114, 115.

† Plauti Curculio. Act. I, sc. I, v. 70.

‡ De Rerum Natura, Lib. V, v. 1197.—Prop. Lib. I, El. 16, v. 43.—Ovid. Fast. Lib. III.

§ "Neque aliter adire ausus est, quam velato circumvertensque se deinde procumbens." *Sueton. in Vita Vitell. Lib.* VII, *cap.* 2.—Taubmann refers to Plutarch in Numa et Camilla, having apparently overlooked his life of Marcellus. *Comment. in Plaut. Curc.* I, 1. 70, p. 312, *Ed.* 4to, 1621.—See also *Joh. Schild. in Sueton. loc. cit.*

‖ "In adorando dexteram osculam referimus, totumque corpus circumagimus, quod in locum fecisse Galliæ religiosius credunt."—Lib. XXVIII. cap. 2. This passage is quoted by Dr. Borlase, Faber, Gough, Pennant, Jamieson, &c.

Virgil gives the term "sinistra cornix," the *left-hand* crow, to one of these birds which had given notice of impending danger from the hollow of a tree :—

> "Ante sinistra cava monuisset ab ilice cornix."—*Ecl.* IX, 15.

A commentator on this verse ingeniously observes that "in the opinion of the Greeks, good fortune was betokened by auspices on the right; in that

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motion which is opposed to the course of the sun,* and to which the Highlanders ascribe some preternatural virtue, as well as to what grows in that way. Particular attention is paid to this in magical ceremonies, and it is mentioned as the mode of salutation given by witches and warlocks to the devil. A ceremony strictly resembling the Widersinnis was also carefully observed by our Druids,† who evidently received it from the Gauls. It may also be remarked that the Lamites of Tartary perform the ceremony of walking round as a religious rite. This is particularly mentioned in the Tartar romances of the "Adventures of the Beggar-man's son," and the "History of Sunshine and his Brothers." No doubt, that, like most other popular rites, the Deasil proceeds from the East.

These customs unquestionably have their origin in the circular dance in honor of the heavenly bodies, which was in use among a variety of ancient nations, and which was contrived in all probability by the early Sabæans.‡ The very same mystic allusion was observed in the slower and more stately movements of the chorus in the Greek drama: "In the strophe, they danced from the right hand to the

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of the Romans by the sun the left. These opinions opposite in appearance, might be reconciled, if we knew with certainty to which point of the compass in each country the observer faced. We find in the noble speech of Hector, *Il.* xii, 237-40, that in taking an augury the observer fronted the North. A passage from Varro is quoted by Festus Pompeius; "a deorum sede cum in meridiem spectes, ad sinistram, sunt partes mundi exorientes; ad dexteram, occidentes: factum arbitror ut sinistra, meliora auspicia quam dextera esse existimentur." And Pliny, ii. 54, says; "Læva prospera existimantur, quoniam læva parte mundi ortus est." The Romans, therefore, appear to have faced the south; and thus each nation looked to the east for a favorable augury. The modern Italians in drinking in company, or in dealing cards, pass the glass or the card in the direction opposite to our custom.

* *Teut.* Wedersins, *contrario modo.* Kilian.

† Toland, Hist. of the Druids, p. 108. Borlase's Antiq. Cornwall, p. 127.

‡ Mar. Victor. Lib. I, p. 74, apud Maurice, Ind. Antiq. Vol. V, p. 920. et Faber, Vol. II, p. 113, 114.—West's Translation of Pindar, Init.—Journ. Britannique, Tom. I, *Fevr.* p. 6.

left, by which motion, Plutarch is of opinion, they meant to indicate the apparent motion of the heavens from East to West: in the antistrophe, they moved from the left to the right, in allusion to the motion of the planets from West to East; and by the slow, or stationary motion, before the altar, the permanent stability of the earth."* The same kind of astronomical dance was used by the Hindoos in their religious ceremonies, and called the *Raas Jattra*, or *Dance of the Circle*,† which they believed to have been performed by the god Vishnou, or the sun, with seven beautiful virgins, or the planets. This number is also that of the Cabirides, from whose idolatrous rites so many of our popular practices and superstitions are deducible. Venuti, in his description of Herculaneum, says that Theseus is supposed to have invented the strophe and antistrophe in memory of the intricate windings of the labyrinth, and also that these movements, with their accompaniments have been received by the Italians with the term "contradanze," *country dances*; as if they were the invention of English countrymen.‡ The *Romeka*, a dance among the modern Greeks which imitates the tortuous passages of a labyrinth, is also believed to be that which Theseus brought from Crete into Greece, when he returned with Ariadne. It is mentioned by Homer in the Shield, and by Plutarch in his life of Theseus. It begins very slow, the leader carrying a handkerchief in his hand to represent the signal which Theseus was to make if he returned victorious; it increases in quickness and then gradually sinks to a slow movement.‡ Though these dances unquestionably belong to the ancient mythologists, they do not

May Day.

Raas Jattra.

Romeka.

* Maurice, Lib. cit. p. 921. Faber, Lib. cit. p. 114.

† Maurice, Ib. p. 922.

‡ "I canti, i balli, e i suoni erano le decorazioni della scena, che a noi sono pervenuti con vocobola Inglese di contradanze, *Country Dances*, quasi invenzione degli Inglesi contadini." Delle Antichi d'Ercol. p. 114. *Dr. Aikin's Athenæum, Vol.* III, p. 306.

§ Sir W. Forbes, Life and Writings of Dr. James Beattie, Vol. III, p. 246.

BOOK II.

seem to be the same as the choral strophe and antistrophe, which were performed in imitation of astronomical motions.

May Day.

Ross, in his additions to the ancient song of "The Rock and the Wee Pickle Tow," makes the spinster attend not only to the wood of the rock, that it should be of the *rantry*, or mountain ash, itself, as we shall see, a powerful specific against the effects of witchcraft, but also to the direction of its growth:—

Rantry, or Rowan Tree.

> "I'll gar my ain Tammy gae down to the how,
> And cut me a rock of the *Widdershins* grow,
> Of good rantry tree, for to carry my tow,
> And a spindle of the same for the twining o't."*

Another superstition, in the north of Scotland, connected with this wood, and relating to May Day, is mentioned by Shaw; that upon Maundy Thursday, the herds cut pieces of service wood (the *Rowan Tree*) and put cross pieces into the clifts in one end of the staff. These staves they laid by till the first of May. On that day, having adorned the heads of their staves with wild herbs, they fixed them over the doors of their cots, and these they fancied would preserve their cattle from diseases till next May.† This, as will presently be shown, was a custom also practised among the Greeks.

Martin mentions another Superstition retained in the Isle of Lewis:—"The natives in the village of Barvas retain an ancient custom of sending a man very early to cross Barvas river, every first day of May, to prevent any females from crossing it first; for that, they say, would hinder the salmon from coming into the river all the year round.‡

May Dew.

The Scots have also on May day, another rite, which is pretty generally observed by the superstitious, or by the youthful as a frolic; it is the gathering of *May Dew*, (the *Ros Madialis* of the middle ages), to which some ascribe a

* Jamieson, Etymol. Dict. art. *Widersins*.

† Jamieson, Supplement, art. *Beltane*.

‡ Descript. Western Isl. Scotl. p. 7.

happy, and others a medical influence. Early in the morning they sally out in numbers to gather the May Dew. This custom, says Dr. Jamieson, is described by the unfortunate Fergusson:— *May Day.*

> "On May-Day, in a fairy ring,
> We've seen them round St. Anthon's spring,
> Frae grass the caller dew-draps wring,
> To weet their ein,
> And water clear as crystal spring,
> To synd them clean."*

May-dew was one of the pretended agents of those extraordinary charlatans, the *Palingenesists*, one of whose methods of resuscitating plants from their ashes, is given in Breithaupt's Hebrew cipher. After burning the plant, and subjecting its ashes to a multiplicity of manipulations, the operator is directed to dissolve them by pouring upon them the spirit of May-dew ("Geiss darauf Spiritum Roris Maialis es sich solvire") and from the solution, a ghostly body will arise, the exact resemblance of the plant, an admirable natural miracle.† It is very possible that the "Spiritus roris Maialis" may be the name of a chemical agent. *Palingenesia.*

To return to our customs:—"It seems," says Strutt, "to have been the constant custom at the celebration of the May Games, to elect a *Lord and Lady of the May*, who *May Lord and Lady.*

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* Poems, Vol. II, p. 41. Jamieson, Etymol. Dict. art. *Beltane.*

† Breithaupt, Ars Decifratoria, cap. IV. ex. 4. Helmst. 8vo. 1737. He quotes from George Caspar Kirchmaier's Dissertatio Curiosa de Arbore Philosophica, Ramoque Aurea Virgilii. An. 1700. Wittebergæ publicata, sect. X, where this experiment is adduced as an illustration of the Resurrection: "Adeste athei! adeste resurrectionis derisores! si per solam humanæ dispositionis artem tam egregia repræsentari possunt e cineribus, e salibus spectacula, idola, corpora, quid non omnipotentiæ divinæ tribuendum? vivent, sive reviviscent mortui tui, Domine, expergiscentur et resurgent, qui in pulvere habitabant. Nam ros tuus est virescentis campi." This writer certainly looks upon the May Dew to be simply what its name imports.

BOOK II.

probably presided over their sports."* It also seems strange that he should write with hesitation on a subject, to which allusions are perpetually occurring in the poets:—

May Day.

> "Now was the Lord and Lady of the May
> Meeting the May Pole at the break of day,
> And Cœlia, as the fairest on the greene,
> Not without some Maids' envy chosen queene."†

Phineas Fletcher mentions two May Lords, the arbiters of rural diversions, not only on this day, but during the ensuing year:—

> "The Shepherd boys, who with the Muses dwell,
> Met in the plain their May Lords new to choose,
> (For two they yearly choose) to order well
> Their rural sports, and year that next ensues."‡

The origin of this custom does not appear; but as the May Pole and its festivities were assentially rural, and as it is not improbable, that in very early times they were superintended by the principal villager and his wife, of the elective Lord and Lady of the May represented those persons. Now, the Saxons seem to have had an officer, called ceorla cyning,§ the King of the Churls or Rustics, who, although he was a man of the highest rank, may not have disdained the sports of his serfs, tenants, and subjects.

King of Churls.

Robin Hood and Maid Marian.

In the sixteenth century, or perhaps earlier, *Robin Hood* presided as Lord of the May, and *Maid Marian* was the Lady of the May. Their companions were distinguished as "Robin Hood's men," and all were attired in the garb ascribed to them in "Robin Hood's Garland, and other collections of ballads relating to the merry outlaw. In Garrick's collection of Old Plays *(K, vol.* x.*)* is one entitled "A new Playe of Robyn Hoode, for to be played in the

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* Sports and Past. b. IV. ch. 3, s. 16.

† Browne, Britannia's Pastorals, s. 5.

‡ Purple Island, cant. I. st. 2.

§ At Easter, in 1020, the great mote at Cirencester outlawed Æthelweard, the alderman, and Eadwig, king of the churls.—*Dissert. Sax. Chron. p.* 450.

May-games, very pleasaunte and full of Pastyme:" it consists of short dialogues between Robyn Hoode, Lytell John, Fryar Tucke, a potter's boy, and the potter. Robyn fights with the friar, who afterwards became his chaplain; he also breaks the boy's pots, and commits several other absurdities. The language of the piece is extremely low, and full of ribaldry. Bishop Latimer, in one of his sermons, says that, coming to preach in a certain town on a holiday, he found the church door locked, and was told that the parish could not hear him that day, for it was *Robin Hood's day*, and they were gone to gather for Robin Hood; "I was fayne, therefore, to give place to Robin Hood. I thought my rocket would have been regarded—but it would not serve; it was fayne to give place to Robin Hoode's men.* Hollinworth, the puritanical author of a manuscript history of Manchester, who lived in the civil wars, says that John Bradford, the martyr, "preaching in Manchester, in Kg Edw. dayes, tould the people, as it were by a propheticall spirit, that because they did not readily embrace the word of God, Masse should be sayd againe in that church, and the playe

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* Latimer's Sermons, fo. 746. Warton, Hist. Engl. Poetry, vol. II. (Emend. vol. I. p. 298). He says—"This expression (Robinhoode's men) is not without allusion to the bad sense of Roberdsmen," who were robbers so named, according to the odd fancy of Coke (3 Inst. 197), whose etymologies are seldom correct, from the followers of Robin Hood. From the Saxon hræġl, hræl, a garment, came hræfen, rapine, and hreafere, as also ryfere, a robber; and in like manner, from the low Latin, *roba* or *rauba*, a robe, we had *robaria*, robbery, and *robatores*, robbers, which, at first, was applied to those who despoiled travellers of their clothes. The Saxons did not use hreafere and ryfere synonimously, as may be seen at the end of the sermon of Lupus, on Antichrist. The Germans have räuber, apparently from *rauba*; and our Robertsmen, "Roberdesmen et Drawlacches" (stat. 5 Edw. III. c. 14, & 9 Ric. II. c. 5), is *Robatores* anglicized Robbersmen. Thieves and "Robatores" are mentioned by Roger de Hoveden, P. ii. Ric. I. an. 1198. Certainly Bishop Latimer has no covert meaning. I look upon Robin Hood and his men to be ideal personages, who, instead of lending their particular name to thieves, have received it

BOOK II.

May Day.

of Robin Hood acted there, w^ch^ accordingly came to passe in Qu. Marie's raigne."*

Plays of this kind had already, in the reign of Henry the Eighth, been turned against the Roman Catholic clergy—and perhaps the Reformers dreaded the effect of that upon themselves, which they did not hesitate to try upon others. The Rev. J. Brown cites an instance which shews, not what ridicule might be supposed capable of doing, but what it actually effected—and this not to stop *Reformation*, but to discredit *Popery*. Bishop Burnet (he says) tells us that, in the year 1542, "Plays and Interludes were a great abuse. In them, mock representations were made, both of the Clergy and of the pageantry of their worship. The Clergy complained much of these as an introduction to atheism, when things sacred were thus laughed at: And said, they that begun to laugh at abuses, would not cease till they had represented all the mysteries of religion as ridiculous: The graver sort of Reformers did not approve of it: But political men encouraged it; and thought nothing could more effectually pull down the abuses that yet remained, than the exposing them to the scorn of the nation."—(*History of the Reformation*, 1542.)†

The gathering for Robin Hood, mentioned by Bishop Latimer, took place at these times: a number of persons

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from the general term. By an usual transposition of the preposition and chief word, ue ꝑæꝛen, or ue ꝑyꝺeꝛe, out robber, becomes ꝑyꝺeꝛ ue, a robber out or abroad; and robber out, or robbing out, as easily becomes, in vulgar fiction, Robert or Robin Hood. I find no earlier mention of this imaginary hero than a proclamation, in 1439, against Piers Venables, of Aston in Derbyshire, gentleman, who, it is said, with a great number of men in arms, rescued a prisoner from custody in Tutbury Castle, and afterwards, in manner of insurrection, went into the woods of that county "like as it hadde been Robynhode and his meyne," and rode out as outlaws, waiting a time to murder, slay, and other great harmes to do.—*Rot. Parliamenti, tom.* I. *p.* 16. *Rot.* 18 *Hen.* VI. *n.* 30.

* Mancuniensis, fo. 18 MS.—In the College Library, Manchester.

† Essays on the Characteristics, Es. I. s. 8, p. 76-77.

went through the country, to collect money for defraying the expenses of the exhibition, and for purchasing the dresses in which the performers were to appear. Lysons, in his "Environs of London," preserves the following curious estimates :— *May Day.*

1 Hen. VIII, Rec^{d} for Robyn Hods gaderyng.....	iiij marks
5 Hen. VIII, Rec^{d} for Robin Hood's gaderyng at Croydon	ix^{s} iiij^{d}
11 Hen. VIII, Paid for three broad yards of rosett, for makyng the frers cote	iij^{s} vj^{d}
——— Shoes for the mores daunsars, the frere and Mayde Maryan, at vij^{d} a payre	v^{s} iiij^{d}
16 Hen. VIII, Rec^{d} at the Church Ale and Robynhode, all things deducted	iij^{l} x^{s} vj^{d} *

In a churchwarden's account, dated 1556, or 9 Elizabeth, is the following charge to his parish—"Payde for setting up Robin Hoode's bower, eighteenpence;" that is, a bower for the reception of the fictitious Robin Hood and his company, belonging to the May-day pageant.† This game was also common in Scotland— *Robin Hood's Bower.*

> "In May, quhen men yeid everichone
> With Robene Hoid and Littill Johne,
> To bring in bowis and birkinbobbynes;" ‡

but as meetings for disorderly mirth, in that country, were apt to occasion tumult, it was found necessary in 1555 to suppress Robin Hood by statute :—"It is statute and ordaint," says the Act of Q. Marie, "that in all tymes cumming, na maner of persoun be chosin Robert Hude, nor Lytill Johne, Abbot of Vnressoun, Quenis of Mai, nor otherwise."

It would seem, from a disbursement in the "Privy-purse Expenses of Henry the Seventh," in 1492, that occasional revels were sometimes called May-games :—

> "July 8,—Maydens of Lambeth for a May, 10^{s}." §

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* Ritson's Robin Hood, I. p. CIV. iv. Jamieson.

† Archæol. vol. 1, ch. 4, p. 11. Strutt.

‡ Scott, Evergreen, vol. II, p. 187. Birkin Bobbins are the seed-pods of the beech.—*Jamieson's Etymol. Dict. art.* Bobyn.

§ Excerpta Historica, p. 88.

BOOK II.

May Day. Folcmote.

Our Saxon ancestors observed the first of May by holding a folcmote, which Sir Henry Spelman regards as a sort of annual parliament of all the people:* such was also the opinion of Somner, who explains it to have been a general assembly of the people, to deliberate upon and order matters of the Commonwealth. Dr. Brady, however, considers the folcmote as an inferior court, held before the King's reeve.† A law of the Confessor seems favourable to the views entertained by Spelman and Somner:—"All the people shall assemble in folcmote once a year, on the *head of the Kalends of May*, and by fealty and oath confederate together, and consolidate themselves as *sworn brethren*, to defend the realm with the King, against foreigners and foes."‡ The Latin writers called the place of meeting

Sworn Brothers.

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* Spelm. Gloss. in voc.

† Ibidem, p. 48.

Fratres Conjurati.

‡ Ll. Edw. Conf. cap. 35 de Greve.—*Wilkins, Leges Angl.-Saxonicæ, p.* 204, *col.* 2. "Statutum est enim quod ibi debent populi omnes, et gentes universæ singulis annis, semel in anno, scilicet convenire, scilicet in capite Kal. Maii, et se fide et sacramento non fracto ibi in unam et simul confœderare, et consolidare *sicut conjurati fratres* ad defendendum regnum contra aliegenas, et contra inimicos, una cum domino suo rege." William the Conqueror, without naming time or place, requires the freemen to become *sworn brethren* for the defence of the monarchy:—"Statuimus etiam et firmiter præcipimus, ut omnes liberi homines totius regni prædicti sint fratres conjurati ad monarchiam nostram et ad regnum nostrum pro viribus suis et facultatibus contra inimicos pro posse suo defendendum."—*Decreta Gulielmi Bastardi, Wilkins, p.* 217-18. In the vernacular language, the *Fratres Conjurati* were denominated *Wed Brethren,* or Sworn Brothers. In 1016, Edmund and Canute, at a meeting of the nobility, made peace and became wed brethren—"and both the Kings," says the annalist, "came together at Olney, against Alderney, and became fellows and wed-brethren, and confirmed their friendship both with pledges and oaths: and þeʒen þa cyninʒaf comon to-ʒædere æt Olanize pið Deoplıỳfcre. and popðon feolaʒan and peð bıoðna. and heopa fpeondfcipe þæm ʒefæftnoðon æʒþen ʒe mið peðde. ʒe eac mið aþe.—*Chron. Saxon. ad an.* 1016; *Dissert. Sax. Chron. p.* 291. Kennett has a record, from which it appears that the Norman nobles formed confederacies of this kind previously to the invasion—"Robertus de Oileio et Rogerus de Iverio, fratres jurati, et per fidem et per sacramentum confœderati, venerunt ad conquestum Angliæ."—*Paroch. Antiq. p.* 57. These persons divided the estates allotted to them

*Campus Martii,** and the time of holding fixed by this law,

May Day.

by the conqueror.—*Dugd. Baron. vol.* I, *p.* 460. A similar division was made between Robert Marmion and Sir Walter de Somerville, who were also sworn brethren in the expedition.—*Ibid. p.* 375. From these confederacies for the division of plunder, it has been supposed that we derive the colloquial term, "sworn brothers in iniquity."—*Jacob, in v. Fratres Jurati.*

The bond of union among the Thanes of Cambridgeshire, preserved by Dr. Hickes, appears to be an instrument of contract among wed-brethren—the diploma and constitution of their society.—*Septent. Linguar. Thesaur. tom.* III; *Dissert. Epist. p.* 21. Persons devoted to a religious life also united in this manner *(vide Hickes, ib. p.* 19-20*)*, whence the terms *confratria, confrairie jurée*, &c. used by ecclesiastical writers; and because every member of these fellowships, whether consisting of clergy or laity, was obliged to pay a ȝilƀ, or contribution towards the promotion of the particular object of the society, they were here called *gilds*, corruptly *guilds*—from the verb ȝilƀan, *to pay*: the gilds, it is well known, were the origin of corporations. If the Freemasons have a higher antiquity than these gilds, wed-brethren, and fratrum conjurationes, they are their parents. In after times these associations, ceasing to be honorable, were, as just noticed, formed for the purposes of plunder. They were denounced by the Council of Montpellier, in 1214; Toulouse, in 1229; Arles, in 1231; Compeigne, in 1238; Valentin, 1248; Avignon, 1281; Treves, 1310.—*Du Cange, Gloss. tom.* II, *col.* 960. In a letter of the year 1317, they are mentioned as formed for sinister purposes:—"Sur ce qu'ils disoient que nous avions fait les alliances et confrairies jurées, au prejudice d'eux *(Charles de Valois, et Philippe son fils)*, de leur honneur et noblesse, jurisdiction; et pour ce eussent mis main en nos terres."—*Marten, Anecd. tom.* I, *col.* 1351; *Du Cange, Suppl. tom.* II, *col.* 1085. In fact, the Council of Arles in 1234, cap. 9, calls them "conjurationes, et conspirationes, quæ confratriæ vocantur;" and the Council of Avignon in 1326, cap. 37, speaks of them in terms to this effect—that many of the nobles in the provinces, and others, form unions and societies, interdicted both by the canons and human laws, and, assembling in some place once a year, they make articles and agreements, and under oath they pledge themselves ("vallata ineunt") to assist each other against all persons except their lords; and in every case, one is to give aid, counsel, and favour to another: sometimes they all dress themselves in similar clothes, with curious signs and characters, and choose themselves a chief ("majorem," a "grand"), whom they swear to obey in all things. This description seems to agree with Freemasons and other societies, who, however innocent they may have been, excited suspicion by the secrecy of their union: but the fourteenth century was fertile in singular and eccentric societies, some of which are noticed *infra.*

Gilds.

* "Denuo in *Campo Martii*, ubi illi qui sacramentis inter illos pacem confirmavere, Regem omnem culpam imposuere."—*Simeon Dunelmens. Chron. ad an.* 1094.

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as quoted in the margin, was the kalends of May, or the first of that month.*

May Day.

It can scarcely be doubted that some of the observances of May are due to the *Floralia*, of which the extension from April into this month is of very high antiquity. In Italy an old custom is still preserved, modified according to existing opinions. The first foundation of the *Præstites Lares*, in the houses of ancient Rome, was celebrated on the kalends of May,† and on this occasion the *Lararium*, with all the little images of household gods, was adorned with fresh leaves and garlands. The remains of this ceremony may still be perceived, as practised by the modern Romans: a chair is placed before the house-door, upon which is fixed as image of the Virgin, adorned with garlands, and children soliciting a donation from every passenger, address the men in some such terms as the following—

Præstites Lares.

> "Belli, belli Giovanotti,
> Che mangiate i pasticiotti;
> E bevete il buon vino,
> Un quatrin sull'altarino:"

To a woman they sing—

> "Bella, bella Donna,
> Un bajocco alla Madonna." ‡

Barley Brakes.

The game of *barleybrakes*, as it is called by Burton in his Anatomy of Melancholy,§ was formerly played in this month. It is mentioned by the old pastoral poet, Browne:

> "At doore expecting him his mother sate,
> Wondring her boy would stay from her so late;
> Framing for him unto herselfe excuses:
> And with such thoughts gladly herselfe abuses:
> As that her sonne, since daye grew olde and weake,
> Staide with the maides to play at barlibreak." ‖

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* See Gloss. art. *Caput Kalendarum, Kalendæ.*

† Ovid. Fast. lib. V, v. 129.

‡ Kaleidoscope, vol. III, p. 362. Liverpool, 4to, 1823.

§ Strutt, Glig. Gamena, Introd. s. xviii.

‖ Britannia's Pastorals, b. I, s. 3.

In Scotland, it is called barlabreikis; and Dr. Jamieson gives the following account of it:—

> "In May gois dammosellis and dammis
> In Gardyngs grene to play lyk lammis;—
> Sum rynnis at barlabreikis lyk rammis,
> Sum round abowt the standand pilleris."
> *Scott, on May; Bannatyne, MS. V. Evergreen*, II, 188.

"A stake is fixed on as the goal, and one person is appointed to catch the rest of the company, who run from the goal. He does not leave it till they are all out of his sight; then he sets off to catch them. Any one who is taken, cannot run again with his former associates, being accounted a prisoner, but is obliged to assist his captor in pursuing them; and he who was first taken, is bound to act as catcher in the next game. This innocent sport seems to be almost forgotten in the S. of Scotland. It is also falling into desuetude in the North.* He supposes the word to imply *breaking a parley*. Randle Holme, the Chester antiquary, and heraldic deputy of Sir William Dugdale, mentions Barley brake among the sports which prevailed in Lancashire, in his "Anntient Customs in Games used by Boys and Girles, merely sett out in verse:"

> "Any they dare challenge for to throw the sledge—
> * * * *
> To play at chesse, or pen and ink horne;
> To daunce the moris, play at barley brake,
> At al exploits a man can think and spake," &c.

Many of the games found in his rude verses are now forgotten, and thirty years ago, barley brake was then called *Prison Bars;* but it was not attended with any of that immorality, which Dr. Jamieson apprehends barley brakes produced in England.

Prison Bars.

Several of the superstitions connected with the first of May, seem to have been transferred to the third, the day of the *Invention of the Cross*, and one of the *Rode* or *Rood*

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* Etymol. Dict. art. *Barlabreikis.*

BOOK II.

Rood Day.

days,* according to the observation of an old writer, whose MSS. were published by Hearne:—"Now you must understand that in our Calendar there are two daies devoted unto this holy wood, the first called the Invention of the Crosse and celebrated the 5 Nones—or 3 daie of May: The 2, called the Exaltation of the Crosse, kept holly the 18 Calends October—14 daie of May. Now because I do not know which of these two daies is intended, I shall take a brief history of them both. For the Crosse is one and the same, though the attributes of Inventing and exalting be divers."† In the old Scottish Acts, *Rude Day* is applied to the 14th September, O.S. and at the present day the same signification holds in Lanark, Roxburgh, and other shires. Old English deeds sometimes specify the month, when the date is on "Holy Rode day;" ‡ and that of the Invention of the Cross is frequently styled *Rood Day in Summer*, while the Exaltation is written simply, and without addition.

Some old Scots women are careful, says Dr. Jamieson, on the eve of the Invocation, for the purpose of preserving their work from the power of witchcraft, to have their rocks and spindles made of the roan-tree, or "rantry" (the *Sorbus Sylvestris Alpina*, Lin.), which probably received its name

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* Skinner correctly derives *rood* from ꝓoꝺe, which he explains to be a cross; but it seems to require the word halıȝe, holy, or Cꝓıꝛꞇeꝼ, Christ's, to give it this precise signification. The Saxon Chronicle, recording the discovery of the cross in 199, calls it ꝼeo halıȝe ꝓoꝺ; and in the Judgment by hot iron and water, after the priest had sprinkled holy water upon the domeres or judges, he gave each of them the Gospel and the sign of Christ's rood to kiss, ⁊ Cꝓıꝛꞇeꝼ ꝓoꝺe ꞇacn.—*Ll. Inæ, Text. Roffens. c.* VIII, *p.* 13. See also Ælfric's Epistle to the Priests, in *Bib. Cot. MSS. Cod. Tib. A.* III, *fo.* 103, *b.* Without one or other of these qualifications, it was used for a gibbet or gallows; William I, in 1096, commands that William, steward of the Earl of Ou, or Eu, should be hanged on a rood—heꞇ ꝼe cyng on ꝓoꝺe ahon.—*Dissert. Sax. Chron. p.* 377. Rood, as absolutely a cross, does not seem to have been in use until after the Saxon period.

† Antiq. Oxford, in Text. Roffens, Append. p. 365.

‡ In a deed of the year 11 Hen. VII: "This bill, endented on holy rode day in May."—*Dr. Whittaker, Hist. Richmondsh. vol.* II, *p.* 245.

from *runa*, incantation, because of the use made of it in magical arts. Among the Greeks, the *rhamnus*, probably a species of buckthorn, was the great ἀλεξικακος, or repeller of evil spirits, against whom it was reputed a sovereign amulet. When any person was seized with a dangerous disorder, it was usual to fix over his door a branch of the rhamnus and laurel; which custom is quoted by Potter as mentioned by Laertius, in his life of Bion the Boristhenite:—

Ῥαμνον τε, καὶ κλαδον δαφνης
Ὑπερ θυρην εθηκεν
Απαντα μαλλον, η θανειν,
Ετοιμος ὠν ὑπουργειν.

"The door of Bion's house is seen
With rhamnus and with laurel green;
That should death come to break his rest,
These may deter the intruding guest."

That the former was the great preservative against evil spirits, is shewn in a fragment of Euphorion:

——— Ἀλεξικακον φυε ῥαμνον.

"Produced the rhamn', against mischievous ills
An antidote."*

A vulgar name of the Rhamnus in this country is *Christ's Horn*,† and in Germany *der heilige Bawn*, or the sacred tree, which names it has, in all probability received, from its supposed efficacy in counteracting supernatural powers. If the superstition had not been existing in India, we might have supposed its antidotal qualities to have been assigned to it in consequence of its appellations.

Captain Browne says that a twig of the Rowan tree was commonly carried in the pocket, as a preservative against the effects of witchcraft; but, that it might have complete efficacy, it was necessary that it should be accompanied by the following couplet written on paper, wrapped round the wood, and secured by a *red* thread—

"Rowan tree and red thread
Keeps the witches at their speed."

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* Jamieson.

† Somn. Dict. Angl. Sax. *voc.* Calcþæppe.

BOOK II.

Rood Day. Lammas Bead.

An amber bead was supposed to have precisely the same effect, if the red silk was attached to it with the above couplet—only the words *Lammas Bead* were substituted for Rowan tree. Among the higher classes of Scotland, amber beads were worn, and always strung with red silk thread.* I suspect that we owe the word *aroynt* to the Rowan tree, and not to the French *ronger*, of which none of the significations agree with its use by Shakspeare:

> "A saylor's wife had chesnuts in her lappe,
> And mouncht, and mouncht, and mouncht:
> Give me, quoth I;
> *Aroynt thee, witch,* the rump-fed Ronyon cries."

Ronyon, indeed, may be derived from *ronger, to eat;* "Aroynt thee, witch," is, on this supposition, *quasi* "A roant thee," or "A roan to thee, witch." Dr. Johnson finds the word "*arongt*, which is probably the same.†

Imperial Tree of India.

The Hindoos have a similar superstition, as remarked by Bishop Heber, near Boitpoor, in Upper Nilia:—"I passed a fine tree of the mimosa, with leaves, at a little distance, so much resembling those of the mountain ash, that I was for a moment deceived, and asked if it did not bring fruit? They answered no; but that it was a very noble tree, being called the *Imperial Tree* for its excellent properties—that it slept all night, and wakened and was alive all day, withdrawing its leaves if any one attempted to touch them. Above all, however, it was useful as a preservative against magic; a sprig worn in the turban, or suspended over the bed, was a perfect security against all spells, evil eye, &c. insomuch that the most formidable wizard would not, if he could help it, approach its shade. One, indeed, they said, who was very renowned for his power (like Loornite, in the Kehama), of killing plants and drying up their sap with a look, had come to this very tree, and gazed on it intently —'but,' said the old man, who told me this with an air of

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* White's Nat. Hist. Selborne, Lett. LXX, note p. 192.

† Note on Act V, sc. 3.

triumph, 'look as he might he could do the tree no harm;' a fact of which I make no question. I was amazed and surprised to find the superstition, which in England and Scotland attaches to the Rowan tree, was applied to a tree of nearly similar form. Which nation has been in this case the imitator, or from what common centre are all these common notions derived?"

Rood Day.

Without attempting to explain the allusion, we add that, in Grecian mythology, the Rhamnus was sacred to Proserpine, or Hecate, the queen of hell:—

The Rowan Tree sacred to Proserpine.

Η και αλεξιαρης πτοθους απαμεργεο Ραμνου
Μουνη γαρ νηξειρα Βροτων απο κηρας ερυκει.*

And this is precisely the character of the Eddaic *Ygdrasils Asketree*, under which the northern Gods—the "Aser," or Asiatics, as they are called, in memory of their origin, were wont to dispense justice. The branches of this sacred Ash extend over the world, and under its root is the fountain *Huergeliur*.† It is the chief of all trees—

Ygdrasils Asketree.

"Asketree Ygdrasils
Er ypperst (iblant) Trœrne;"‡

and in the beautiful city near it were born the three virgins, Wrd, or Urdur, Werande, and Skul– the Norner, Parcæ, or Fates:§

Norner.

Sundur bornar Miog
Siege eg ad Norner sic
Eigu thær eit Ott saman
Sumar Eru Askungar,
Sumar Alfungar,
Sumar Dualens Dætur.‖

[Divers maids—the Norner—of no common race, are born there; some are the daughters of the Ash, some are daughters of Alf (parent of the white and black elves), and some daughters of the Duerg, or dwarf Dualen.]¶

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* Nicander in Theriac.

† Edda Island Dæmesaga 14 *(Resenii)*.

‡ Ibid. Dæmes. 35.

§ Ibid. Dæmes. 14.

‖ Ibid. Dæmes. 15.

¶ "The ancient Scaldic writers (says Dr. Jamieson), celebrate a favourite

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The origin of this superstition is, therefore, Asiatic, and has been transmitted to us, not through the Greeks, but directly by our Saxon ancestors.

Rood Day.

On rood day, says Dr. Jamieson, many persons in Scotland hang up branches of the roan tree above the doors of their cow-houses, and tie them round the tails of their cattle with scarlet threads. Indeed, great attention to their cows is supposed to be necessary, as both witches and fairies are supposed to be at work in *milking the tether*—an expression which implies a power possessed by witches, of carrying off the milk of any person's cows, by pretending to perform the operation upon a hair tether.* This silly notion is found in the Hebrides:—"A prevailing superstition (says Dr. Browne) existed in the Western Islands, and among the inhabitants of the neighbouring coasts, that women, by a certain charm, or by some secret influence, could withdraw and appropriate to their own use the increase of their neighbours' cows' milk. It was believed, however, that the milk

Fairy, or Witch Milking.

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tree of the ash genus, under the name of Ygdrasill. In the Edda Saemundi, it is said—

Aser Ygdrasils
Hann er oegtr vitha.
Grimnis-Mal, str. 43.

[The ash of the Ygdrasil, that is, the most excellent of trees.—*Vide also str.* 32.] This tree was considered as sacred. In that very ancient poem, the *Voluspa*, it is poetically described as the parent of the showers which descend into the valleys.

"In Resenius's edition of the Edda, a long description is given of it in *Fable* 14. Under this tree, it is said the Gods daily sit in judgment; that its branches extend throughout the world, &c.

"Gudm Andr, in one place, explains Ygdrasills, *arbor scientiæ*—in another, Askin Ygdrasills, *arbor mythologica Eddæ.—p.* 135. He renders the term, *quasi Othini jumentum, vel vehiculum*—Yggr being the chief and proper name of Odin, as denoting that he is the object of fear.

"A curious reason has been given for its receiving the designation of Odin's horse or chariot; as if he had learned the Runic mysteries when suspended from it: *quod forte Odinus ex ea suspensus fuerit, cum runas disceret.*—Gl. Edd. Saemund. vo. Droesvll. It has been said that the Ygdrasill of the Edda is the mountain ash."—*Suppl. art. Roun Tree.*

* Jamieson, Etymol. Dict. art. *Rantry.*

so charmed did not produce the ordinary quantity of butter usually churned from other milk, and that the curds of such milk were so tough, that they could not be made so firm as other churns, and that it was also much lighter in weight. It was also believed, that the butter produced from the churned milk could be discovered from that yielded by the churner's own milk, by difference in the colour, the former being a paler hue than the latter. The woman, in whose possession butter so distinguished was found, was considered to be guilty. To bring back the increase of milk, it was usual to take a little of the rennet from all the suspected persons, and put it into an egg-shell full of milk, and when the rennet taken from the charmer was mingled with it, it was said presently to curdle, but not before. Some women put the root of groundsel among their milk, as an amulet against such charms."* This superstition is not confined to Scotland and its islands, but obtains at the present day among the vulgar in Sweden, and was not wholly unknown in the north of England.†

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* History of the Highlands, vol. I, p. i, p. 115.

† Mr. Baines has given some curious examinations of the unfortunate women called the Lancashire Witches, in the middle of the 17th century, in which this operation is described as performed in a different manner. An examinant deposes on oath, that at a feast of witches on All Saints' Day, at which he was compelled to be present, he saw six of the company kneeling and pulling several ropes, which were fastened to the top of the house or barn, on which pulling there came down the ropes flesh smoking hot, butter in lumps, and milk, which fell into six basons under the ropes.—*Hist. Lanc. vol.* I, *p.* 509. So that the same process served to plunder the larders, as well as the dairies of their neighbours. Though it does not appear that the other part of the superstition named by Dr. Jamieson had travelled into Lancashire, it is evident that milking the tether was not wholly unknown. The means by which the milk and other victuals came to the roof of the house and down the ropes, may be learned from the "*Malleus Maleficarum*," *Lugd.* 4*to*, 1669, or about 30 years after Dr. Webster had fully exposed, in his "*Displaye of Witchcraft*," the imposture of the Lancashire witch-finders. "The *Maleficæ*, or witches, placing themselves in some corner of the house, fasten a knife or other instrument in the wall, and then, having a pitcher between their knees, apply their hands in the manner of

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Rood Day.

To make their cows *luck*, or prosper, it is believed to be only necessary to milk a little out of each teat on the ground, but that the reverse will be the case if the ceremony be neglected. This is evidently a Pagan rite, being a libation to the old Gothic or German deity, *Hertha*, the Earth—or to the fairies. A similar superstition prevails in the north of

Pankail.

Scotland with respect to the *Pankail*, a broth made of coleworts. Of old, in preparing this, the meal which rose as the scum of the pot was not put into any dish, but thrown among the ashes, from the notion that it went to the use of the fairies, who were supposed to feed upon it.* This ce-

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milking, at the same time invoking the devil, who is ever ready to assist them, and naming whose cow they are pretending to milk. The devil immediately empties the cow's udders, and brings the milk to the witch's residence, where it flows down the instrument in the wall into the pitcher: "tunc subito diabolus ex mammillis illius vaccæ lac recepit, et ad locum ubi Malefica residet, et quasi de illo instrumento fluat, reponit"—*p.* 354.

* Jamieson, Etym. Dict. art. *Rude Day.* English fairies seem to have been of a more ethereal nature—thus Shakspeare:

> "*Bel.*—But that it eats our victuals, I should think
> Here was a fairy." *Cymbel. Act* III, *sc.* 6.

Yet may this refer to the coarse quality of the food; Guiderius had just before said—

> "There's cold meat i'the cave; we'll browze on that,
> Whilst what we have killed be cook'd."

Still we may contend that they had a more dainty appetite than the Scottish fairies, who, it seems, did not reject the scum of "Scotch broth." Ours are known to have had an Epicurean fancy for cream; and Milton tells us—

> "——— How the drudging Goblin swet
> To earn his cream-bowl duly set."

Randolph, in his Amyntas, makes the fairies the progeny of Pan—"Nos beati Fauni proles."—See *Keightley's Fairy Mythol. vol.* II, *p.* 148. And his principal luxury was delicious fruit; thus Fletcher's Satyr:

> "These are of that luscious meat,
> The great god Pan himself doth eat:
> All these and what the woods can yield,
> The hanging mountain or the field,
> I freely offer."

remony resembles one among the ancient Romans, who, in order to consecrate any kind of food, generally threw a part of it into the fire as an offering to the *Lares*, or household gods, who, from the patella, or sacrificing dish sometimes used on these occasions, were called *Dii Patellarii*.* A good citizen, say both Livy and Varro, ought to obey, revere the Gods, and "in patellam dare μικρον κρεας," [offer them a piece of his meat upon the patella.] It is not a little singular to find a similar custom prevalent among the savage nations of Hudson's Bay. Mr. Robson says that those savages have an imperfect tradition, that all the inhabitants of the country were formerly drowned in an inundation, with the exception of *eight* persons (the number of the Cabiric deities), who preserved themselves in a canoe. They hold in dread a malevolent being, whom they endeavour to propitiate, by casting into the fire a piece of meat before they commence their meals.† The rite of the ancient Egyptians, who poured pure water upon the ground,‡ in one respect more nearly resembled the Scottish libation noticed here, and that practised in the Beltein.

Rood Day.

Dii Patellarii.

In "Extracts from the Register at Abbington," taken in the year 1638, and lent to Hearne, the learned antiquary, is an account of an annual festival kept by the Fraternity of

Holy Cross Festival.

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* Jamieson, ibid. The Roman *Lares* have no doubt given rise to the household goblins of both North and South Europe. Mr. Roby applies the term *Bar gaist* to a spirit of this kind in his *Lancashire Legends*, of whom he relates a story *(vol.* II, *p*, 289*)* which is also told of a *Niss* in Denmark. —*See Keightley's Fairy Mythol.* A spirit, habited in a cloak and a high-peaked red cap, formerly occupied the cellars and vaults of old manor-houses in that county. Of its particular freaks, the steam-engine and its concomitants have expelled the remembrance. It was evidently the *Hüdekin* of Germany, and had perhaps existed from the time of the Saxons. The Devil Puck of the monastery of Schweren, before noticed *(suprà, p.* 128, *note ult.)*, belongs to the same species.

† An Account of Six Years' Residence in Hudson's Bay, from 1733 to 1736, and from 1744 to 1747, by Joseph Robson, &c.; ap. *Journal Britan. an.* 1752, *tom.* IX, *p.* 165.

‡ Bulenger de Conviviis, lib. III, cap. 34.

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the Holy Cross at Abbington, which is too curious to be mutilated by abridgment:—

Rood Day.

"The Fraternity of the Holy Crosse in Abbingdon, in Henry 6. tyme being there where now the Hospitall is, did every yeare keepe a Feast, and then they used to have twelve Preistes to sing a *Dirige*, for which they had fourpence a peece. They had also twelve minstrells, some from Coventre, and some from Maidenhith, who had two shillings and threepence apeece, besides their dyet and horsemeat. This was in the raigne of Hen. 6. Observe that in those dayes they payd theyre minstrells better than theyre preistes.

"Theyre Feast they kept yearely on the Invention of the Holy Crosse, viz. the thirde of Maye. They had at theyre feast six calves, jj^{s} ii^{d} a peace. sixteene lambes xii^{d} apeece. 80 capons iii^{d} apeece. 80 gees 2^{d} ob. apeece. 800 egges, which costs fivepence the hundred, and many marrowe-bones, much fruit, spice, a great quantity of mylk, creame and floure. wheate was then xii^{d} the quarter in the 23 Hen. 6. besides what theyre servantes and others brought in, and Pageantes, and Playes and May Games to captivat the sences of the zealous beholders, and to allure the people to the greater liberalitye. For they did not make theyre feastes without profit. For those that sat at dyner payd one rate, and those that stood payd an other." *

Wages of Minstrels.

Notwithstanding the satyrical observation respecting the payment of the minstrels and priests, the former, apart from the latter, were not extravagantly rewarded, according to the instances of remuneration to the professors of the *gai science*, collected by Strutt and Warton.† The following list of wages and occasional gifts to minstrels, poets, and glee-women, is selected from the "Privy Purse Expenses of Henry the Seventh," in the *Excerpta Historica*, where are many others, proving that this monarch had so much

* Lib. Nigr. Scaccarii, Append. N. XII, p. 599.

† Glig Gamena, b. III, ch. 3, sect. 21-22. Warton, Hist. Engl. Poetry, vol. I, p. 90, note 92; vol. II, passim.

literary and musical taste, as to overcome the fondness for money with which he is charged:

Rood Day.

"Sept. 5 (1493), To the young damoyselle that daunceth, £30."
"Mar. 2 (1494), To the king's piper for a rewarde, 6s 8d"
"May 3 (1495), To nine trumpettes, for their wages, £18.
To four shakbusshes for their wages, £7."
To three string mynstrels for their wags, £5."
"Nov. 3 (1495), To a woman that singeth with a fidell, 2s"
"Sep. 20 (1496), To the blynde poet* in rewarde, £20."
"Jan. 7 (1497), To two new grete gestes,† £1. 13 4."
To a litelle mayden that daunceth, £12."
"Feb. 4 (1498), To my lorde prince poete, £3 6 8."
"Feb. 28 (1499), To master Bernerde the blynde poete, £6 13 4." ‡

Precautions against Witches.

A superstitious regard to this season has prevailed in Germany. There, witches are supposed to have peculiar power in the beginning of May. Among the Bructeri, as well as in Ireland, according to Camden, a woman who first applied on May Day to a neighbour, for a lighted coal to kindle her fire, was believed to be a witch; and the superstitious in Scotland on the two Rood days, as well as on Christmas, New Year's Day, and Hansel Monday, will not allow a bit of kindled coal to be carried out of his own house to a neighbour's lest it should be employed for the purposes of witchcraft.§ It may also be noticed that a popular opinion, confined to no particular region, prevails, that evil spirits are to be scared away by sign of the cross; but this rule is not infallible, for in the "True and Faithful Relation of what passed between Dr. Dee and some Spirits," we learn that the Devil appeared to the Doctor "as an angel, in a white robe, holding a bloody crosse in his right hand, the same hand being also bloody," and in this guise

* Bernard Andreas, poet laureat in this, and in the reigne of Henry the Eighth.

† Probably composed for the Christmas entertainments.

‡ Excerpta Historica, p. 94, 97, 102, 105, 109, 111, 116, 124.

§ Keysler, Antiq. Septent. p. 90-91. Jamieson.

BOOK II.

he prayed, and "anabaptistically bewailed the wickednesse of the world."* The Swedish imp, spell-bound to a stone cross, has been mentioned.

Whitsuntide.

The earliest day on which the moveable feast of *Pentecost* can occur is May 10; by us it is popularly called *Whitsuntide*,† the *Dominica Alba* of the middle ages, because the catechumens, newly baptized, appeared from Easter to Whitsuntide in white garments; hence *White Sunday*, Anglo-Sax. Þyrta Sonnan-dæg—Teuton. *Weissentag*. The author of a manuscript, "Tractatus de Virtutibus et Vitiis," gives a less probable reason for this appellation:—It is called in English *Wytesonday* (he says), because our ancestors were accustomed to give all the milk of their sheep and cows to the poor for the love of God, that they might become more pure and fit to receive the Holy Ghost.‡ The author of the "Festival of Englisshe Sermones" supplies a more spiritual etymology than either of the preceding. He says—"this day is called *Wytsonday*, by cause the holy ghoost brought wytte and wysdom in to Cristis discyples, and so by her prechying after in to all cristendom."§

Ancient Horse Races.

The Whitsuntide holidays were celebrated by the different pastimes which exhilarated other festivals. In the ancient romance of Syr Bevys of Hampton, we find that the gentry amused themselves with horse-races:—

> "In somer at Whitsontide,
> Whan knightes most on horsebacke ride;
> A cours, let they make on a daye,
> Steedes and palfraye, for to assaye;

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* Casaubon, edit. from Dee's MSS. P. I, p. 22. Fol. 1659.

† *Hebdomadas in Albis; Pascha Rosaceum, Rosada, Rosarum; Rosalia; Rozatum Pascha; Simaigne de Pentecoste; Wissonday, Wytesoneday; Dominica Matthœi.*

‡ "Dicitur Anglice *Wytesoneday* quia prædecessores nostri, omne lac ovium et vaccarum suarum solebant illo die dare pauperibus pro Dei amore, ut puriores fierent ad Spiritum Sanctum recipiendum."—*Bibl. Bodl. MSS. Codex* 1963.

§ Fo. liii. Hearne's Gloss. to Robert of Gloucester, p. 738.

Whiche horse that best may ren,
Three myles the cours was then,
Who that might ryde him shoulde
Have forty pounds of redy golde." *

Whitsun Ales.

The *Whitsun Ales*, and other customs formerly observed at this season, are almost wholly obsolete. At these ales the Whitsun Plays were performed; and Shakspeare, speaking of the plot of his own "Pericles, Prince of Tyre," says in the prologue—

"It hath been sung at festivals,
On ember eves and holy ales."

From the prologue to Robert of Brunne's translation (written in 1303) of Grosthead's "Manuel Peche," it appears that the poem was intended to be recited at ales:—

"For many beyn of such manere
That talys and rymys wyle blethely here,
In gamys and festys at the ale
Love men to lestene trotonale." †

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* Strutt, Glig Gamena, b. I, ch. 3, sect. 3.

† Warton's Hist. Engl. Poetry, vol. I, p. 59-60. In the note, he quotes other passages in which *ale* occurs in this sense; and he conjectures that Chaucer's *Alestake* (Prol. V, 669) is a May-pole; and in *vol.* III, *p.* 128-9, note on *Bridal*, the Saxon for a nuptial feast, Chaucer's words are quoted—

"A gerlonde hadde he sette upon his hede,
As gret as it were an alestake."

What the alestake precisely was, does not appear from this passage; but stakes driven in the ground before houses of entertainment, to shew that ale was sold there were called by this name:—"For the *alepole* doth but signifye that there is good ale in the house where the alepole standeth, and wyll tell him that he must goo nere the house, and there he shall finde the drink, and not stand sucking the alepole in vayne."—*A Boke made by Johan Fryth, b.* IV.

Bridal is not exactly the Saxon for a nuptial feast, but an English word, from the Saxon bṗýð-ealа, bṗýð-ealoð, or bṗýð-ealo, according to a proverbial distich, made on a marriage formed by the command of William the Conqueror, in 1075:—

Ðæꝑ pæꝛ ꝑ bṗýð-ealo
Ðæt pæꝛ manezꝑa manna bealo.

There was that bride-ale,
That wes of many men the bale.

Chron. Saxon. ad an. 1075—*Dissect. Sax. Chron. p.* 340

BOOK II.

Whitsuntide.

Chaucer and Pierce Plowman employ the word *nale*, to designate a parish feast: the first says—

"And maden him grete festis at the *Nale*;"

Nale.

and the latter—

"And than satten some, and song at the *Nale*,
And holpen crie his halfe acre, with hey, trolly, lolly."*

Church, or Holy Ales.

The holy ales, or church ales, called also *Easter ales* and *Whitsun ales*, from their being sometimes held on Easter Sunday and Whit-Sunday, or on some of the holidays that follow them, certainly originated, says Strutt, from the wakes.† Others, however, trace them to the αγαπαι, or love feasts of the early Christians; and, as to the word *ale*, Mr. Douce observes that much pains have been taken, for one cannot call it learning. The best opinion, however, seems to be that, from its use in composition, it means nothing more than a feast or merry-making, as in the words *Leet-ale, Lamb-ale, Whitsun-ale, Clerk-ale, Bread-ale, Church-ale, Scot-ale, Midsummer-ale*, &c. At all these feasts ale appears to have been the predominant liquor, and it is exceedingly probable that, from this circumstance, the metonymy arose. Dr. Hickes informs us that the Anglo-Saxon *Geol*, the Dano-Saxon *Iol*, and the Icelandic *Ol*, respectively, have the same meaning; and perhaps Christmas was called by our northern ancestors *Yule*, or the feast, by way of pre-eminence. The churchwardens and parish-officers of olden times, unversed in etymologies, took ale to be a liquor, and were wont to lay in a large quantity of malt, which they brewed into strong ale, and sold it to the populace in holiday times, applying the money received on these occasions to the repair of the church, or to the relief of the

* Dr. Jamieson notices this passage, as bearing a striking resemblance to the Northern Yule cry of "Hogmaney, trollolay" *(suprà, p. 122)*, and suggests that it has affinity to the Sueo-Gothic *trolla*, incantare—and *tralla*, to sing.

† Glig Gamena, b. IV, ch. 3, sect. 30.

poor. Aubrey's description of a Whitsun-ale is, that "in every parish was a church-house, to which belonged spits, crooks, and other utensils for dressing provisions. Here the housekeepers met. The young people were there too, and had dancing, bowling, shooting at butts, &c. the ancients sitting gravely by and looking on." An arbour, called Robin Hood's Bower, was erected in the church-yard, and here maidens stood gathering contributions. *Whitsuntide.*

In Lancashire, we find the term *Gyst-ale*, which seems to be one of the corruptions of disguising, as applied to mumming, and in this sense the entire name, Gyst-ale, is confirmatory of Mr. Douce's observations. Gyst-ale, or guising, says Mr. Baines, was celebrated in Eccles with much rustic splendour at the termination of the marling season, when the villagers, with a king at their head, walked in procession with garlands, to which silver plate was attached, which was contributed by the principal gentry in the neighbourhood. The object of ambition was to excel in the splendour of their procession; and in the year 1777, it is said by the author of an obscurely-written book, under the title of "the History of Eccles and Barton's contentious War," that the guisers in the latter township collected and expended £644, 17*s.* in this idle parade, while the Eccles guisers expended no less a sum than £1,881. 5*s.* 6*d.* in the same contest, raised by collections from the gentry and the neighbouring farmers. To stimulate liberality, the sum given by each individual was publicly announced, and the treasurer of the feast, on hearing it, exclaimed "A largesse," on which the people demanded from whom, when the name of the donor was proclaimed, with the affix "My Lord" attached to it.* *Gyst Ale.*

In the northern parts of England, a feast or entertainment is made at funerals, called *Arvil*, or, more correctly, *Arval Supper*. On these occasions, arval bread is distri- *Arval Supper.*

* Hist. Lanc. vol. III, p. 124-125.

BOOK II.

buted to the guests; and the terms arvil, arval, and arfal, are applied to the funeral solemnities:—

Whitsuntide.

> "Come bring my jerkin, Tibb, I'll to the arvil,
> Yon man's dea seay seoun, it makes me marvel."*

In Lancashire, the funeral was formerly celebrated with great profusion in meat and drinks, to which was added, in those of the richer sort, what was called a penny dole, or promiscuous distribution of that sum, anciently delivered in silver, to the poor—the effect of which, says Lucas (quoted by Dr. Whitaker), was such, that he had seen many "who would rather go seven or eight miles to a penny dole, than earn sixpence in the same time by laudable industry." After the interment, the relations first, and next their attendants, threw sprigs of bay, rosemary, or other odoriferous evergreens, which had been previously distributed among them; the company then adjourned to a neighbouring public house, where they were severally presented with a cake and ale, which was called an arval. As to the origin of the word, Dr. Whitaker has the following strained conjecture:—

Arval Cake

"For this word, which is unquestionably of considerable antiquity, I have vainly sought in every etymologicon to which I have access. In Kirchmann, de Funeribus Romanorum (p. 554), however, I find the word *arferial*, in the sense of aqua, quæ inferis libabatur. Take out the middle syllables eri, and there remains arfal. But this ceremony was certainly very different from the distribution now in question, and I offer the conjecture with very little confidence."† Equally erroneous are the editors of the "Encyclopædia Perthensis," who refer the term arvil to the *arthel* of the statute, 26 Henry VIII, cap. 6, s. 5; for the latter is a British word, signifying a voucher, and applied in the case of a man taken with stolen goods in his possession.‡

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* Yorkshire Dialect, p. 98. Jacob.

† Hist. Richmondshire, vol. II, p. 298.

‡ Ruffhead, Stat. at Large, vol. II, p. 210; note.

Whitsuntide.

It is singular that Dr. Whitaker, who frequently affects to derive proper names from the ancient languages of the North, should have overlooked the Sueo-Gothic *arföl*, which is a compound of *arf*, inheritance, and *öl*, ale, expressive of a feast given by the heir at the funeral, on succeeding to the estate.* The feast and its name were imported to us by the Danes, whose *arfwöl* is described by Olaus Wormius as a solemn banquet, celebrated by kings and nobles in honour of deceased relations, whom they are succeeding;† and, having added that none could succeed to an inheritance without first entertaining his friends and the nobles, Wormius, the Danish antiquary, cites a remarkable example from the Life of the Norwegian earl, Haquin, where Sueno Tuiskeg, or Suenotto, king of Denmark, when about to assume the government on the death of Harald, invited not only the nobility, but the Julinensian pirates, to a solemn arfwöl, at which, after draining vast bowls of ale to his father's memory, he bound himself by an oath to invade England within three years, and to kill or expel Adelward (Ethelred) from the throne. The pirates, in like manner, engaged themselves to accompany him in the expedition.‡

Funeral Races of the Esti, or Estonians.

In the account of a voyage up the Baltic, given by Wulfstan to our King Alfred, he describes a curious custom at the funerals of Esti or Osti, who, he says, could artificially freeze ale in summer or winter, and preserve by artificial cold dead bodies from putrefaction so long as six months. This custom, although attended by revelling, differs in its object from the arval supper, which was a celebration of the heir's taking possession of the estate. The following is a translation from the Saxon:—

There is a custom among the Estonians, that when a

* "Arföl, silicernium, convivium funebre, atque ubi cernebatur hereditas, celebratum."—*Ihre, Gloss. Sueo-Goth. tom.* I, *p.* 106.

† "Convivium nempe solemne, quod reges et magnates in parentis defuncti celebrabant honorem, cum in regno et bonis dabatur successio."—*Monumenta Danica, cap.* 6: *see also Jamieson, Suppl. v.* Arval.

‡ Mon. Danic. c. 6.

BOOK II.

Whitsuntide.

man dies, the corpse continues unburnt with the relations and friends a month or two, and the bodies of the kings and great men (according to their respective wealth), lie for half a year, before the corpse is burned; and the corpse continues above ground in the house; during this time drinking and sports last till the day on which the body is consumed. Then, when it is carried to the funeral pile, the substance of the deceased (which remains after these drinking festivities and sports) is divided into five or six heaps (and sometimes more), according to his wealth. These heaps are disposed on a space of one mile—the largest heap at the greatest distance from the town, then the next, and so, gradually, the smaller at the least intervals, till all the wealth is divided on the one mile, so that the least heap shall be nearest the town where the corpse lies.

Then all those are to be summoned who have the fleetest horses in the country, within the distance of five or six miles* from these heaps, and they all race toward the prizes; then comes the man that hath the swiftest horse to the most distant and largest heap, and so each after the other, till the whole is seized upon. He obtains, however, the least heap, who takes that which is nearest the town; and then every one rides away with his share: on account of this custom, fleet horses are excessively dear. When the wealth of the

* These are the words of Daines Barrington, whose translation *(Orosius, p.* 16-20*)* is followed whenever it is correct, which is not always the case; for it varies throughout from the original MS. *(Bibl. Cott. Tiber. B.* I.*)* Dr. Ingram, instead of the words "distance of," has "for a wager of skill," and omits the number of miles limiting the circuit; but the original is ꝑon hpæga, *for at least*, or, as the vulgar phrase has it, *for a matter of*, so that Barrington is right. Besides, they did not contend for a wager of skill, but for positive prizes. The Doctor, however, had taken it into his head that these contests were analogous to our horse-races—that the Estonians introduced them into Britain, and that Stonehenge (which, he says, should be called Stone-ridge—though the name clearly refers to the stones supported by two others) was nothing more than a huge hippodrome, or race-course, to be used previous to the cremation of a corpse.—See his *Inaugural Lecture, Oxford*, 1807. A collector of the hypotheses of antiquaries might produce a whimsical book.

deceased has been thus exhausted, then they carry the corpse from the house and burn it, together with his weapons and clothes—and generally they spend all his wealth, by the protracted continuance of the corpse in the house, and by the property laid in the road, which is run for and taken away by the strangers. *Whitsuntide.*

The custom of burning the dead was introduced by Odin, the Asiatic, and it therefore does not occasion surprise to learn, from Dr. Jamieson's researches, that among the northern nations the *Suttee* was occasionally solemnized.* From these customs originated our bon, or rather bone-fires; when (after the introduction of Christianity) the funeral pile was abolished, bones and filth were collected for occasional fires.†

The statute of 26 Henry VIII, cap. 6, so erroneously cited by the Scottish encyclopedists, prohibits persons, without licence, from collecting any *Commorth, Bydale,* or *Tenant's Ale,* under colour of marrying, &c. on pain of a year's imprisonment. "Commorth" was a contribution formerly collected on marriages, or when young priests first sung masses.‡ The "bydale," from the Saxon biddan, to pray, beg, entreat, is an invitation to drink ale, after the manner of house-warming in some places, where persons are invited and visited on their first commencement of housekeeping. In the statute, it is used synonimously with bridal, while tenant's ale seems to be a feast provided by contributions from the tenants of a manor—as *Fyldale, Fildale,* or Field-ale, was a kind of drinking anciently used in the field by bailiffs of hundreds, for which, until prohibited, they collected money from the inhabitants,§ and which seems to be the custom so often mentioned in Latin deeds, and exemplifications of manerial customs, under the name *putura,* or potura.‖ Judging from the obvious etymology of this last word, the custom, although it subsequently ex- *Commorth.* *Bydale.* *Fyldale.* *Putura.*

* Etymol. Dict. art. *Bayle Fyre.*

† Vide infra, p. 259.

‡ Stat. 4 Hen. IV, c. 27.

§ Coke, 4 Inst. 307.

‖ Spelman, Gloss. in voc. "Land subject to this custom was called *terra putura.*"—*Coke, ut suprà.*

BOOK II.

Whitsuntide.

Drinc Lean.

Cervisarii.

Scotale.

tended to the taking of provision in general from tenants, would appear to be no other than the *Drinc Lean*, or wages in drink, paid to the bailiffs by the Saxon tenants, who are thence, and from *cervisia*, or the ale furnished, denominated *cervisarii* in Domesday Book.

In our old forest laws, *Scotale* was the keeping of an ale-house in the forest by the forester, with the power to compel people to spend their money there for fear of his displeasure, or in order that he might wink at their offences in the forest.* But there appears to have been another kind, which was classed with the quintin, wrestling, and other rustic sports. Thus, in the inquisition of the Archdeacon of Lincoln is a query, (with a view to a prohibitory decree or ordinance), whether the people of the diocese raise quintains, make scotales, or wrestle when they go with the banner of mother church.† What is it in this scotale which offended the clergy? I take it to have been the clubbing of money for liquor, *quasi* shot-ale, from the Saxon ꝼceoꝛ, money, and ealo, ale.

Bidden Wedding.

In Cumberland they have a bydale, or bridal-feast, called the *Bidden Wedding*, which, says Houseman, "was very common a few years ago, and is not yet quite obsolete. In that case, the bridegroom and a few of his friends rode about the village for several miles round, bidding or inviting their neighbours to come to the wedding on the day appointed. The wedding is likewise advertised in the country newspapers, with a general invitation, and enumerating the various rural sports to be exhibited on the occasion. This generally brings together a large concourse of people, who, after enjoying the sports of the day, make contributions to the new-married couple, which sometimes amounts to a considerable sum."‡

In Westmoreland, and probably the whole north of Eng-

* Manwood, 216. Jacob, in voc.

† "An alicubi leventur arietes, vel fiant Scotallæ, vel decertetur in præeundo cum vexillo matris ecclesiæ?"—*Inquis. Linc. an.* 1233, *cap.* 30.

‡ Descript. Cumberland, &c. p. 75-76.

land, it was usual to invite all the country, far and near, to these *Bridewains*, or bidden weddings; and, at the appointed time, preparations were made for a general feast. Each of the company gave something to the bride, who sat with a plate upon her knee to receive the company. Stagg, the blind poet of Wigton, has described one of these scenes:—

Whitsuntide.

Bridewains.

" The breydé now on a coppy stual,
Sits down i'th' fauld a' with'rin',
With pewter dibbler on her lap,
On which her towgher's gath'rin';
The fwoak leyke pez in a keale pot,
Are yen thro' tother minglin',
An' crowns an' hauf-crowns, thick as hail,
Are i'the dibbler jinglin',
Reight fast that day."

This subscription not only served to clear the expences of the day, but produced a trifle as an outfit for the new-married pair. After the marriage ceremony, they all mounted their horses, and had a race for a ribbon and a pair of gloves. There was another and more ancient custom at marriages in Lancashire, and some parts of Cumberland:—The lord of the manor, in whose jurisdiction the marriage took place, allowed the parties a piece of ground for a house and garden. All their friends, therefore, assembled on the wedding day, and the bridegroom having provided a dinner and drink, they set to work, and constructed a dwelling for the young couple of clay and wood; many of these *clay biggins* still remain in the Fylde, in Lancashire. The relatives of the pair supplied the most necessary part of the furniture, and thus they were enabled to " start fair" in the world.

Font Hallowing, on the eves of Easter and Whitsunday, was one of the numerous ceremonies of ancient times, to which much importance was attached; and, connected as it was with baptism, it could not fail to be as interesting to the people as to the priest. The instructions of Ælfric to the Saxon clergy on this subject are very minute and par

Font Hallowing.

BOOK II.

Whitsuntide.

ticular. Three kinds of oil were used—holy oil, the oil of the chrism, which was probably combined with some balsam, and the oil of the sick: with the first, he directs them in baptism to mark heathen children with the sign of the cross, on the breast and between the shoulders, with the chrism. Before they baptised, they were to make the same sign on the holy font with the chrism, after which they were forbidden to sprinkle men with the font-water.* The chrism, which, with the font, was consecrated for the service of the ensuing year, was purchased by the parochial clergy from the diocesan or his suffragan, and the money so paid was called *Crismatis Denarii*, or *Chrisom Pence*. This customary payment being made, according to Cowel, in Lent, near Easter, was in some places called *Quadragesimals*, and in others *Paschals*, or *Easter-pence*. The custom, he says, was released by some of our bishops, after it had been condemned by the Pope. In the early ages of the Church, the font, of which the hole at the bottom was previously closed with a plug, was filled with consecrated water. The baptism was performed by immersing the children in the water, which was set apart for sacred purposes. At the end of the week the stopper was withdrawn, when the water descended through the pedestal into the earth. Fonts were adorned with the images of saints and holy men, and many other appropriate designs, which usually referred to the subject of human redemption, by the establishment of Christianity.† The consecration was performed with great

Crismatis Denarii.

Quadragesimals.

Paschals or Easter-pence.

* Man ne mot berpprenzan men mid þam ſanct pætepe riðþan ꝑe cpirma bið þæꝑon zeðon.—*Bibl. Cott. MSS. Tiber. A.* III, *fo.* 103, *b.* The font seems to have been consecrated on the Saturday before Easter (see *Gloss.* art. *Les Fons Benis)*, and the chrism and oil on Easter Day—at least in the tenth century, according to the Benedictional of Robert, Archbishop of Paris.—*Vide Archæol. vol.* XXIV, *p.* 29.

† "A very remarkable instance of this occurs on the font of Moulton, in Lincolnshire. It is a spherical basin, supported in the tree of life; the trunk of which, with the serpent coiled round it, forms the pedestal: on one side stands Eve, bearing in her hand the fatal apple, and on the other our general father, Adam. The bowl is ornamented with three coloured designs

Whitsuntide.

solemnity. A manuscript homily contains the following remarks on this usage:—"In the begynning of holy chirch, all the children weren kept to be chrystened on thys even at the font hallowyng; but now for enchesone that in so long abydynge they might dye without chrystendome, therefore holi chirch ordeyneth to chrysten at all tymes of the yeare; save eyght dayes before these evenys, the chylde shalle abyde till the font hallowing, if it may safely for perill of death and ells not." *

Lamb-ale.

At Kidlington, in Oxfordshire, the *Lamb-ale* was observed on the Monday after Whitsuntide. On this occasion a fat lamb was provided, when the maidens of the town, having their thumbs tied, were permitted to run after it, and she who caught the lamb with her mouth was declared the *Lady of the Lamb*. The lamb, being killed and cleaned, was carried on a long pole before the lady and her companions to the green, attended with music, and morisco-dances of men and women. The next day it was served up for the lady's feast, which, "being finished, the solemnity ended."†

Dancing of the Sun.

A superstition prevails in Ireland, that the sun dances on Easter morning in honor of the Resurrection: in England, it is supposed to dance also on Whitsunday morning, but less vigorously than at Easter. Dr. Forster quotes a singular passage from "Arise Evans's Echo to the Voice of Heaven, or a Narrative of his Life; 8vo, London, 1652:"—"He went up a hill to see the sun arise betimes on Whit-

on its outer surface—that on the east side, represents St. John baptizing our Saviour in the river Jordan; on the north-west, Philip, the deacon, performs the same ceremony for the steward of Candace, Queen of Ethiopia; and on the south-west side is the ark of Noah, and the dove with a branch of olive in her mouth, to signify that the waters, by which the world had been baptized and purified from its pollutions, were dried up from the face of the earth. Over all, a conical cover is suspended, on which is placed an angel, in the act of proclaiming the glad tidings of salvation."—*Lit. Gaz.* 1837.

* Harl. MS. 2371.

† Blount, Ancient Tenures, p. 49. Strutt, Glig Gamena, b. IV, ch. 3, s. 21.

sunday morning;" and "saw it at its rise skip, play, dance, and turn about like a *whale.*"* In Dunter's Athenian Oracle, the Doctor says: it is enquired—"Why does the sun at his rising play more on Easter Day than Whitsunday?" The answer is—"The matter of fact is an old, weak, superstitious error, and the sun neither plays nor works on Easter-day more than any other. It is true, it may sometimes happen to shine brighter that morning than any other; but, if it does, it is purely accidental. In some parts of England they call it the *Lamb-playing*, which they look for as soon as the sun rises in some clear or spring water, and is nothing but the pretty reflection it makes from the water, which they may find at any time, if the sun rises clear, and they themselves early, and unprejudiced with fancy."

Whitsuntide.

Lamb-playing.

Latter Lammas.

"At latter Lammas" is a proverbial saying among us, to express a time which will never come; the Romans had an equivalent, in their "ad Græcas Kalendas;" and the Germans borrow another from Whitsuntide, which always occurs in Summer: they promise what is not to be performed "auf Pfingsten, wenn die Gans aufm Eiss geht," (at Whitsuntide, when the goose slides on the ice.

St. Dunstan's Day.

St. Dunstan's Day falls on the 19th of May; but it is not attended by any particular ceremony or superstition. In the legend of this saint, he is said to have been a goldsmith, who, having been assailed by the devil while at work, seized the tempter by the nose with his red-hot tongues. Among the jewels enumerated in the wardrobe inventory of Edward the First was a gold ring, with a sapphire, which was believed to be of St. Dunstan's manufacture.†

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* Peren. Calend. p. 238.

† Ex Compoto Magnæ Garderobæ, an. 28 Edw. I.—"Unus Annulus Auri, cum Saphiro, qui fuit de fabrico Sancti Dunstani (ut credebatur)."—*Lib. Nig. Scaccarii, p.* *463.

Section IV.

SUMMER.

" Æstuat Urbanus ———"

St. Urban's Day.

On *St. Urban's Day*, May 25, in many parts of Germany, we are told by J. Aubanus, "all the vintners and masters of vineyards set a table, either in the market-stead, or in some other open and public place, and covering it with fine napery, and strawing upon it greene leaves and sweete flowers, and place upon the table the image of that holy bishop, and then; if the day be cleare and faire, they crowne the image with great store of wine: but if the weather prove rugged and rainie, they cast filth, mire, and puddle-water upon it; persuading themselves that, if that day be faire and calme, their grapes, which then begin to flourish, will prove good that year; but if it be stormie and tempestuous, they shall have a bad vintage."*

Trinity Sunday.

The moveable feast of *Trinity Sunday*† was formerly celebrated with processions and services, in honour of the three persons of the trinity; for, "as the other festivals commemorated the unity in trinity, so this commemorated the trinity in unity."‡ The laity had a method of honoring the trinity by a singular secular custom, which is described in Curll's Miscellanies, 8vo, 1714, in an account of Newnton, Wiltshire, where, "to perpetuate the memory of the donation of a common to that place by King Athelstan, and

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* Dr. Forster, Peren. Calend. p. 250.

† *Dies Sanctæ Trinitatis; Dominica Benedicta; Dominica Duplex; Dominica S. Trinitatis; Dominicorum Dierum Rex; Roi des Dimanches, &c.*

‡ Shepherd on the Book of Common Prayer.

BOOK II.

Trinity Sunday.

of a house for the hayward, *i. e.* the person who looked after the beasts that fed upon this common—' upon every Trinity Sunday, the parishioners being come to the door of the hayward's house, the door was struck thrice in honour of the Holy Trinity; they then entered. The bell was rung; after which, silence being ordered, they read their prayers aforesaid. Then was a ghirland of flowers [about the year 1660, one was killed striving to take away the ghirland], made upon an hoop, brought forth by a maid of the town upon her neck, and a young man (a bachelor), of another parish, first saluted her three times in honour of the Trinity, in respect of God the Father. Then she puts the ghirland upon his neck, and kisses him three times, in honour of the Trinity, particularly God the Son. Then he puts the ghirland on her neck again, and kisses her three times in honour of the Trinity, and particularly the Holy Ghost. Then he takes the ghirland from her neck, and, by the custom, must give her a penny at least, which, as fancy leads, is now exceeded, as 2*s.* 6*d.* &c. The method of giving this ghirland is from house to house annually, till it comes round. In the evening, every commoner sends his supper to this house, which is called the *Eale-house;* and having before laid in there equally a stock of malt, which was brewed in the house, they supped together, and what was left was given to the poor."

In the Lambeth accounts, are the churchwardens' expenses for garlands and drink for the children, for garnishing ribbons and for singing men, in the procession on Trinity Sunday even. An old homily for Trinity Sunday, quoted by Strutt, declares that the triune form was found in man: that Adam, our forefather of the earth, was the first person; that Eve, of Adam, was the second person; and that of them both was the third person; further, that at the death of a man three bells were to be rung as his knell, and two bells for a woman, as the second person of the Trinity.

A very ancient custom on this day is still preserved in Caernarvonshire; the offerings of calves and lambs which

happen to be born with the *Nod Beuno*, or mark of St. Beuno—a certain natural mark in the ear, have not entirely ceased: they are brought to the church (but formerly to the monastery) of Clynnok Vaur on Trinity Sunday, and delivered to the churchwardens, who sell and account for them, depositing the money in a great chest, called *Cyff St. Beuno*, made of one oak, and secured with three locks. From this, the Welsh have a proverb for attempting any very difficult thing—"you may as well try to break open St. Beuno's chest." The little money resulting from the sacred beasts, or casual offerings, is applied either to the relief of the poor, or in aid of repairs.*

Trinity Sunday.

Nod Beuno

Cuff St. Beuno.

Corpus Christi Day was a grand festival held on Thursday after Trinity Sunday, in celebration of the doctrine of transubstantiation,† and it is now observed in all Roman Catholic countries with music, lights, flowers strewed in the street, rich tapestries hung upon the walls, and with other demonstrations of rejoicing. Nor is this day entirely neglected in England, for on Thursday, June 18, 1835, between 12 and 1 o'clock at noon, "the worshipful company of skinners" (with whom it is "Election Day"), attended by a number of boys, whom they have in the school of Christ's Hospital, and girls strewing flowers before them, walked in

Corpus Christi Day.

* Pennant's Tour through North Wales, vol. II, p. 210. Dugd. Monast. Anglic. tom. V, p. 631.

† A very remarkable passage appears in Cicero's treatise, *de Natura Deorum*:—Cum fruges Cererem, vinum Liberum dicimus; genere nos quidem sermonis utimur usitato: sed ecquem tam amentem, esse putas, qui illud, quo vescatur, Deum credat esse?"—*Lib.* III, *cap.* 16. In exactly the same manner Ælfric, so often quoted, combats the doctrine of transubstantiation, which, with many other novelties, was rejected by the Anglo-Saxon church. His argument is too long for quotation, but the following is the conclusion:—The sacramental bread is transient, not eternal; corruptible, and divisible into parts; to be chewed between the teeth, and committed to digestion: after spiritual power, however, it is all in every part. Đæt hyſel iſ hpilendlic. na ece. bnoſiendlic. ⁊ biđ ſtiec mælum to đælednum. beȝpux toþum to copen ⁊ into þam bnuce afendnum.—*Homily on Easter Day.* In another place he says—it is less perilous to eat, than to consecrate the sacramental bread.

BOOK II.

Corpus Christi Day.

procession from their hall on Dowgate-hill to the church of St. Antholine, in Watling-street, to service, according to a custom which has been observed time out of mind. Popish ceremony, however, has no connexion with the custom; the election has taken place from an immemorial date, and the sermon, for which the chaplain (who is usually a member of the Company, educated at Christ's Hospital or Tunbridge) receives two guineas, has probably arisen out of a pious bequest for the purpose. The strewing of flowers is commuted to a nosegay; but it was observed on the day mentioned.

Barnaby Googe, from Naogeorgus, notices the religious plays, or, as they were more commonly termed, *Mysteries*, which were generally performed this day, in honour, and not in derision, as he absurdly says, of Christ's passion:—

> "Christ's Passion here derided is with sundrie maskes and playes."
> * * * * * * * * *
> "The devil's house is drawne aboute ———"
> "And sundrie other pageants playde."

Ludus Scæ. Katherinæ

The first of these scriptural plays performed in England was *St. Catherine* (Ludus Sanctæ Katerinæ), which was written by Geoffry, master of the school in the Abbey of Dunstable, and acted by the novices in the eleventh century.* The amusement quickly became popular: W. Stephanides, or Fitzstephens, who wrote in 1174, says that London, for its theatrical exhibitions, has religious plays—either the representations of miracles wrought by holy confessors, or the sufferings of martyrs. Dugdale, in his history of Warwickshire, mentions a MS. entitled "Ludi Corporis Christi," containing, in old English "rithme," the story of the Old and New Testament. Ample information respecting this curious branch of antiquity may be obtained from Warton's History of English Poetry,† Hone on Mys-

* Warton, Hist. Engl. Poetry, vol. II, p. 374.

† Vol. I, Diss. ii, p. 236 et seq.

teries, Historical Account of the English Stage,* and the Retrospective Review.†

St. Barnabas Day.

On the feast of *St. Barnabas*, June 11, it seems to have been usual in some churches for the priests and clerks to wear garlands of flowers. Brand, who was minister of St. Mary at Hill, London, quotes the following disbursements from the accounts of the churchwardens of that parish, in the reigns of Edward IV and Henry VII:—

"For Rose garlondis and Woodrove garlondis on St Barnabas Day, xj^{d}
Item for two doss' [qu. backs?] di Bosce garlands, for prestes and clerks on St. Barnabe Daye, j^{s} x^{d}."

According to Gerard's Herbal, "Woodroffe, *asperula*" "is reported to be put into wine to make a man merry, and to be good for the heart and liver."

Midsummer Day.

In the middle ages, brute animals formed as prominent a part in the devotional ceremonies of the time, as they had in the old religion of Egypt. The cat, Ælurus, was embalmed after death, and buried in the city of Bubastis, because, according to Herodotus, Diana Bubastis, the chief deity of the place, was said to have transformed herself into a cat, when the Gods fled into Egypt.‡ The cat, says Mr. Mill, in his History of the Crusades, was a very important personage in the religious festivals of the times which he describes. At Aix in Provence, on the festival of Corpus Christi, the finest tom cat in the canton, wrapped like a child in swaddling-clothes, was exhibited in a magnificent shrine to public admiration. Every knee was bent—every hand strewed flowers, or poured incense; and grimalkin was treated in all respects as the god of the day. But on the festival of St. John (June 24), poor tom's fate was reversed:—A number of cats were put into a wicker basket, and thrown alive into the midst of a large fire, kindled in the public square, by the bishop and his clergy. Hymns

Animal Sacrifices.

* Prefixed to the Plays of Shakspeare, vol. III, p. 29.

† Vol. I, P. ii, p. 332, et seq.

‡ Lib. II, cap. 137.

BOOK II.

Midsummer Day.

and anthems were sung, and processions were made by the priests and people, in honour of the sacrifice.

Rudbeck supposes that the northern nations regarded the cat, from the short period of its gestation, as a symbol of fertility, and under this notion sacrificed it to *Hertha*, the earth;* and Bishop Horseley observes that Artemis, or Diana, who was conceived to preside over generation, was worshipped under a disgraceful symbol. She was termed by the Egyptians Bubastis, which is only a corruption of Pi-Boseth, *foramen turpitudinis;* and the obscene worship paid to her perfectly corresponded with her title.† This readily accounts for the previous honours paid to the cat at Aix. But the sacrifice to the sun, in the celebration of its entrance into the summer solstice, was common to almost all nations, on the vigil and on the day of St. John the Baptist—

> "Æstus solstitium sol cancro provebit altum,
> Sollennemque diem festum Johannis agunt."‡

The solstices were originally celebrated by the northern nations during a period of forty days. Our Saxon predecessors, long after their conversion to Christianity, preserved so many traces of the primary intention of the festival of the 24th of June, devoted by Papal care to the Baptist, that they celebrated his feast ten days, beginning five before it, and so continuing to June 29, when the Apostles Peter and Paul demanded their own peculiar services. The author

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* Atlant. t. II, p. 542. Dr. Jamieson (Suppl. art. *Cat)*, noticing the vulgar error that cats, when left alone with sleeping infants, "will suck their breath," says—"Whether the assertion be a mere fable, alluding to some ancient superstition, or has any physical foundation, I cannot pretend to determine." As to the fact, it is an evident absurdity; but a cat, which always selects the softest and warmest place in a room, might, by resting upon an infant's breast, prevent respiration, and thus be said, by those to whom the cause of death in this case is not obvious, to have sucked the child's breath.

† See his Translation of Hosea, p. 118.

‡ Joh. Garlandius, de Triumphis Eccles. lib. IV, in fine.

of the "Menologium Poeticum," or Anglo-Saxon Poetical Kalendar, having mentioned the nativity of St John the Baptist, says—

Midsummer Day.

Tŷn nŷhtum eac: þíðe ir ȝepeonðoð.
Þe þa tírð healðað Ðra þ þel ȝe þirt.
On miðne ſumoꝛ. Þalıȝa tíð.
Mycleꝛ on æþelum Ꝉeonð hæleða beaꝛn: *

[Ten nights also. We the festival hold. Of midsummer. Far among nations. And wide is it honoured. As it rightly becometh. The feasts of the Saints. Among the children of man.]

On reference to the Exeter Menology, it will be seen that the Saxons regarded the day itself as that of the summer solstice.†

Bone-fires.

In place of the living creatures consumed in the Pagan festival, it was generally (but, as Mr. Mills has shewn, not universally) the practice, to collect bones to be put into the fire on these occasions—whence the term *bone-fire*. Pious writers on this subject have supposed, that the huge fires made on the eve of this Saint had reference to his character in holy writ, which pronounces him to be a "shining light;" others add to this, that the fires were made to repel the dragons and evil spirits hovering in the air—and one of them, quoted by Strutt, says that in some countries they burned bones, which was called a bone-fire, for "the dragons hattyd nothyng more than the styncke of brenyng bonys."‡

The fires, and ceremonies connected with them, were not, as already remarked, restricted to the eve-day, but were continued to the nativity of the Baptist. A monk of Winchelscumbe, in the reign of Henry the Sixth, has left a manuscript, in which he describes some of the customs observed in his time. He says that the monks celebrate the nativity of St. John the Baptist with rejoicing, but not with

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* Bibl. Cott. MSS. Tiberius, B. I, fo. 111, b.

† Under *June* 24. See. Iohanneꝛ acenneꝛ þæꝛ þulpeꝛeꝛ. Solꝛtitia ðæꝛ ýꝛ on upe ȝeðeoðe þun ȝihte.—*Ib. Julius, A.* X, *fo.* 119, *b.*; and *Dr. Hickes, Thesaur. tom.* II, *p.* 106.

‡ Glig Gamena, b. IV, ch. 3, s. 23.

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such rejoicing as is shewn by the foolish, vain, and profane lovers of this world, who kindle in the streets large fires, which they call bone-fires, and indulge themselves in obscene and unlawful sports, gluttony, drunkenness, and indecencies. On the eve of St. John, he says, there are three kinds of sports; the boys, in some places, collect bones and all sorts of impurities and make a fire, the dense smoke of which darkens the sky. They also run about the fields with lighted firebrands and torches. The third sport is the rolling of a flaming wheel; and, in conclusion, he rightly deduces the custom of burning bones from the heathens.* According to Durandus, a large wheel, bound with straw and set on fire, was rolled down a hill on this day—evidently intended to signify, that the sun was beginning to roll down again from its greatest altitude. Thomas Naogeorgus, author of the "Regnum Papisticum," referring to it, adds, that the people used to imagine that they could roll down, and get rid of their ill luck with this wheel. His description of the various ceremonies practised on this occasion is contained in the following verses, from the translation by Barnaby Googe, in 1570:—

Fire Wheels.

"Then doth the joyfull feast of John the Baptist take his turne,
When bonfiers great, with loftie flame, in every towne doe burne;
And yong men round about with maides doe daunce in every streete,
With garlands wrought of mother-wort, or else with vervaine sweete
And many other flowres faire, with violets in their handes,
Whereas they all do fondly thinke, that whosoever stands,
And throw the flowres beholds the flame, his eye shall feele no paine.
When thus till nighte they daunced have, they through the fire amaine

* Dico ejus Nativitatem cum gaudio, non illo tamen gaudio quo stulti, vani, et profani amatores mundi hujus, accensis ignibus per plateas (Anglicè *bone-fires)* turpibus et illicitis ludis, commessationibus et ebrietatibus, cubilibus et impudicitiis intendentes, eam celebrare solent. Dicamus de tripudiis in vigilia Sancti Johannis fieri solent; quorum tria genera. In vigilia enim beati Johannis colligunt pueri in quibusdam regionibus, ossa et quædam alia immunda et simul cremant, ex inde producitur fumus in aëre. Cremant etiam brandas (seu fasces), et circumeunt arva cum brandis. Tertium de rota quam faciunt volvi. Quod cum immunda cremant hoc habent ex gentilibus."—*Harl. MS.* 2345, *fo.* 49, *b.*

With striving mindes doe run, and all theire hearbes they cast therin,
And then with wordes devout and prayer, they solemnly begin,
Desiring God that all their illes may there confounded bee,
Whereby they thinke through all that yeare from Agues to be free.
Some others get a rotten wheele, all worne and cast aside,
Which covered round about with strawe and tow, they closely hide;
And caryed to some mountaine's top, being all with fire alight,
They hurle it downe with violence, when darke appeares the night:
Resembling much the sunne, that from the heavens down should fal,
A strange and monstrous sight it seemes, and fearfull to them all.
But they suppose their mischiefes all are likewise throwne to hell,
And that from harmes and daungers now in safetie here they dwell." *

The heathen rites of this festival at the summer solstice, may be considered as a counterpart of those of the winter solstice at Yuletide. In the old Runic fasti, a wheel was used to denote the festival of Christmas; and Gebelin, in his "Origines Orientales," derives Yule from a primitive word, carrying with it the general idea of revolution and a wheel; and it was so called, says Beda, because of the sun's annual course after the winter solstice.† This wheel is common to both festivities. The Saxon idol of the sun was represented like a man half naked, with his face like the sun, holding a burning wheel with both hands on his breast, signifying his course round the world; and, by its fiery gleams, the light and heat with which he warms and nourishes all things.‡ The ancient Germans distinctly called the fires of St. John the solstice-fires:—"And it happened," says the Chronicle of the Counts of Cilly, "on a St. John's eve at the solstice, and they made a huge fire, or solstice-fire, in the city:"§ the people also were accustomed to leap through these fires, "weil auch die Sonne sprung thut," in imitation of the sun's leap.

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* The Popish Kingdome, b. IV.

† Vide suprà, p. 92, note ult.

‡ Gent. Mag. Nov. 1748.

§ "Und das beschah ann einem S. Johannis Abendt zu Sunwenden, und machten-da in der Stadt ein gross Fever, oder Svnwent Fever."—*Hahnii Monum. tom.* II, *p.* 693. Du Cange and Dr. Jamieson consider these fires of St. John and the *Nodfyr* of the ancient Germans to be the same; but Haltaus says that they are very different.—*Cal. Medii Ævi, p.* 108-9, *n.*

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Bael Fire.

Dr. Jamieson is of opinion that the Bael-fire, by the conversion of *l* into *n*, is the origin of the term bon-fire, the Bael-fire being one in which dead bodies were burned; and such was the Bæl-ƿiꝛ of our Saxon predecessors.* Nor is this opinion remote from probability, though Skinner, and after him Dr. Johnson, very injudiciously derive bon-fire from the French—*bon*, good, because these fires were usually made upon the receipt of some good news, or upon occasion of public rejoicing; in which derivation Strutt, although he had quoted an original manuscript of great antiquity, in which bones are particularly named among the combustibles, "perfectly agrees with Dr. Johnson."† The French call such fires *feux de joie*, and, if we had borrowed from them, we should most likely have taken this term; the Bael Fires they name *Feux de St. Jean* (St. John's Fires.) We have already seen from the monk of Winchelscumbe, that the boys of the fifteenth century collected bones and other refuse for the composition of these fires; and the writer of a homily on the Eve of St. John, describing the several sorts of bonfires, with the supposed object of lighting each, bears the following decisive testimony:—

Feux de St. Jean.

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* Bælƿýn.—*Cædmon*, 61, 13. Dr. Hickes, in his Dictionary of the Icelandic, derives *bæl-fire* from *Baal*, and observes that, by a mutation of letters of the same organ, *bæl-fyr* becomes *bæn-fyr*, whence our *bone-fire*:—"Bæl-ƿýn, per mutationem literarum ejusdem organi, bæn-ƿýn, unde est nostrum *bone-fire*."—*Thesaur, tom.* III, *p.* 74. The ceremony preceding the cremation of a corpse, among the Æsti, has already been mentioned, from Wulfstan's Voyage up the Baltic, from which we learn that the latter ceremony was performed with such scrupulous exactness, that if a single bone were left unconsumed, they (perhaps the kinsmen) were severely fined—an'ᵹ ᵹiꝛ ðaꝑ man an ban ꝑinᵹeð unꝑoꝑbæꝛneᵹ. hi ꝛceolan micelum ᵹebeꞇan.—*Bibl. Cott. Tib. B.* I, *fol.* 13. Barrington, mistaking ᵹebeꞇan, and printing ᵹebæꞇan, translates—"it was a cause of anger." It is not improbable that the burning of dead bodies prevailed among the earlier Saxons in this country.

† Glig Gamena, b. IV, ch. iii, sect. 32. It may be noticed, among unsupported etymologies, resting solely on affinities of sound, that Dr. Owen Pughe translates the British *Bâl dân*, or *Tân bâl* (the name given by the Welsh to the fire of St. John), "the fire of rejoicing."

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"In worshipp of Saint Johann, the people wake at home, and make three maner of fyres: oone is *clene bones* and *noo woode*, and that is called a *bone-fyre;* another is *clene woode*, and no bones, and that is called a *woode fyre*, for people to sit and wake thereby; the thirde is made of *wode and bones*, and it is called *Saynt Johannys fyre*. The first fyre, as a great clerke Johan Belleth telleth he was in a certayne country, so in the countrey there was soo great hete, the which causid the dragons to go togyther in tokennynge, that Johan dyed in brennynge love and charyte to God and Man, and they that dye in charyte shall have part of all good prayers, and they that do not shall never be saved. Then as these dragons flewe in the ayre, they shed down to the water froth of ther kynde, and so envennymed the waters, and caused moche people for to take theyr dethe therby, and many dyverse sykenesse. Wyse clerkes knoweth well that dragons hate nothyng more than the stench of brennynge bones, and therefore they gaderyd as many as they mighte fynde, and brent them; and so with the stenche thereof they drove away the dragons, and so they were brought out of greete dysease.

St. John's Fire.

"The second fyre was made of woode, for that wyll brenne lyght, and wyll be seen farre. For it is the chefe of fyre to be seene farre, and betokennynge that Saynt Johan was a lanterne of lyght to the people. Also the people made blases of fyre for that they shulde be seene farre, and specyally in the nyght, in token of St. Johan's having been seen from far in the spirit by Jeremiah.

"The third fyre of bones betokenneth Johan's martyrdome, for his bones were brent."

Royal Bonfires.

In the reign of Henry the Seventh, these fires were patronized by the court, and numerous entries appear in the "Privy-purse Expenses" of that monarch, by which he either defrayed the charges, or rewarded the firemen. A few are subjoined, as examples of the whole:

"June 23 (1493), To making of the bonefuyr on Midsomer Eve, 10^{s}."

"June 28 (1495), For making the *king's bonefuyr*, 10^{s}."

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" June 24 (1497), Midsomer day, For making of the bone-fuyr, 10s."
" June 30 (1498), The making of the bone-fuyr, £2." *

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The last fire may have been larger than usual, in consequence of the termination of Perkin Warbeck's insurrection. By a disbursement at p. 132, it appears that the pages of the hall made the bonfire on one, if not on all occasions. This monarch, in the twenty-third year of his reign, directed a letter to the lord mayor and aldermen of London, to make rejoycings by " fyres in the city, on the conclusion of a marriage between his daughter, Lady Mary, and the Prince of Castile.† It is observable that he does not call them bon-fires, that name being, in fact, applied to fires for good news, after the real meaning of bone-fire had been lost or neglected. Thus Spencer:

" Ring ye the bells to make it wear away,
And bonfires make all day."

It has already been mentioned, that this form of worshipping the Druidical deity Belus, the sun, is retained in Cornwall on St. John's day, which in Scotland, under the name of Beltein, is observed on the first of May. In Ireland, fires were lighted in honour of the sun, and the people danced round them, on June 21, 1782.‡ A gentleman, who describes the Cornish custom, is mistaken in supposing it to be peculiar to that part of the kingdom; but his remarks on the subject are valuable and interesting :—" An immemorial and peculiar custom (he says) prevails on the seacoast of the western extremity of Cornwall, of kindling large bonfires on the evening of June 24; and on the next day the country people, assembling in great crowds, amuse themselves with excursions on the water. I cannot help thinking it the remains of an ancient Druidical festival, celebrated on Midsummer Day, to implore the friendly influence of Heaven on their fields, compounded with that of

Fires of Bel, or Belus.

* Excerpta Historica, p. 94, 103, 112, 118.
† Lib. Nig. Scaccarii, p. 821.
‡ Gent. Mag. vol. LXI, p. 124.

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the first of May, when the Druids kindled large fires on all their sacred places, and on the tops of all their cairns, in honour of Bel, or Belinus, the name by which they distinguished the sun, whose revolving course had again clothed the earth with beauty, and diffused joy and gladness through the creation. Their water-parties on the 24th, prove that they consider the summer season as now so fully established, that they are not afraid to commit themselves to the mercy of the waves.

"If we reflect on the rooted animosity which subsisted between the Romans and the Druids, and that the latter, on being expelled from their former residences, found, together with the miserable remnant of the Britons, an asylum in the naturally-fortified parts of this island, we shall not be surprised at their customs having been faintly handed down through such a long succession of ages. That Cornwall was one of their retreats, is sufficiently proved by the numerous remains of their circular temples, cromlechs, cairns, &c. Even in the eleventh century, when Christianity was become the national religion, the people were so attached to their ancient superstitions, that we find a law of Canute the Great, strictly prohibiting all his subjects from paying adoration to the sun, moon, sacred groves and woods, hallowed hills and fountains. If, then, this propensity to idolatry could not be rooted out of those parts of the kingdom exposed to the continual influx of foreigners, and the horrors of frequent war, how much more must it have flourished in Cornwall, and those parts where the Druids long preserved their authority and influence. It may, therefore, be clearly inferred that, from their remote situation, and comparative insignificance with the rest of England, they preserved those religious solemnities unmolested; and, corrupted as they must naturally be by long usage and tradition, yet they are handed down to us to this day with evident marks of a Druidical origin."*

* Gent. Mag. vol. LXI, p. 294.

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The erections and assemblages of huge stones mentioned in these remarks, which we agree to call Druidical for want of a better name, and of which Stonehenge is the most remarkable, were all sacred to the sun. They are found in all parts of the world: in the Heliacal Table, the clubs of Hercules supporting the garland of Bacchus, under the radiated bust of Apollo, are based upon the cairns, or heaps of stone sacred to Hermes; and the columns of Hercules, on each side of the Straits of Gibraltar, seem to have been sacred stones of a similar nature. A Druidical monument, yet existing in Ireland, is denominated *Carig Croith*, or the solar rock.†

Carig Croith.

"I question," says the learned Bryant, "whether there be in the world a monument which is much prior to the celebrated Stonehenge. There is reason to think that it was erected by a foreign colony—one of the first which came into the island. The ancients distinguished stones erected with a religious view by the name of *Amber*, by which was signified any thing solar or divine. The Greeks called them *Petræ Ambrosiæ*, and there are representations of such upon coins. Horapollo speaks of a sacred book in Egypt styled *Ambres*,† which was so called from its sanctity; being a medicinal book of Hermes, and entrusted solely to the care of the sacred scribes. Stonehenge is composed of these amber stones; hence the next town is denominated *Ambrosbury*—not from a Roman Ambrosius, for no such person existed, but from the *Ambrosiæ Petræ*, in whose vicinity it stands. Some of these, as I have taken notice, were rocking stones; and there is a wonderful monument of this sort near Penzance, in Cornwall, though I believe it is now in a great measure ruined. It still retains the name of *Main Amber*, by which is signified the sacred stone."

Petræ Ambrosiæ.

* Borlase, Antiq. Cornwall, p. 224.

† Faber derives *Amber* from *Am-p'ur*, the burning sun, and observes that it is the very same title as Pyramid, which is equally a stone sacred to the sun; they differ only in the component radicals being inverted; *P'ur-am.*—*Dissert. vol.* II, *p.* 171.

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Such a one is mentioned by Appollonius Rhodius, which was supposed to have been raised in the time of the Argonautæ. It stood in the Island Tenos, and was the monument of Calaïs and Zetes, the two winged sons of Boreas. They are said to have been slain by Hercules; and though the story be a fable, yet such a monument I make no doubt existed in that island, as the poet describes:

——— Ετυγερη τισις επλετ' οπισσω
Χερσιν ὑφ' Ηρακληος.

These hapless heroes as they bent their way
From the sad rites of Pelias lately dead
Alcides slew in Tenos. He then rais'd
An ample mound in memory of the slain,
And on it plac'd two stones. One still remains
Firm on its base: the other, lightly pois'd,
Is view'd by many a wondering eye, and moves
At the slight impulse of the northern blast." *

Sacrifices of Animals.

The tower of Babel – the pagodas of Hindostan—the round towers of Ireland—the Mithratic grottoes, are all, equally with our Druidical remains, monuments of the first and universally-spread form of idolatry—the worship of the sun, in whose honour human victims were sometimes immolated.† A remarkable vestige of animal sacrifice in the rites of Bel, or Baal, and Pales (for that they are identical can be little doubted), was witnessed so lately as the commencement of the present century. It is related in Hitchin's History of Cornwall, and, with the exception of the description of the animal's tortures, is as follows:—" An ignorant old farmer in Cornwall, having met with some severe losses in his cattle about the year 1800, was much afflicted with his mis-

* Anal. Mythol. vol. III, p. 533.

† With respect to Druidical remains in Ireland, Robert of Brunne notices a tradition that they were imported by giants, by whom are meant a race of men existing soon after the deluge, and whose obscurity has magnified their stature:

" In Afrik were they compast and wrought,
Geantz tille Irelond from thither tham brought."

Chron. p. 191.

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fortunes. To stop the growing evil, he applied to the farriers in his neighbourhood, but unfortunately applied in vain. The malady still continuing, he thought it necessary to have recourse to some extraordinary measure. Accordingly, on consulting with some of his neighbours, equally ignorant with himself, and evidently not less barbarous, they recalled to their recollection a tale, which tradition had handed down from remote antiquity, that the calamity would not cease until he had actually burned alive the finest calf which he had upon his farm; but that, when this sacrifice was made, the murrain would afflict his cattle no more. He accordingly called several of his friends together on an appointed day, and, having lighted a large fire, brought forth his best calf, and without ceremony or remorse pushed it into the flames." * * * * "It is scarcely possible," continues Mr. Hitchin, "to reflect on this instance of superstition, without tracing a kind of resemblance between it and the ancient sacrifices of the Druids. This calf was sacrificed to Fortune, or good luck, to avert impending calamity, and to ensure future prosperity, and was selected by the farmer as the finest among his herd."

Fordicidia

In the *Fordicidia* of the Romans, a cow was sacrificed to the earth; but in the *Palilia*, the chief vestal burned a calf taken from the womb of a pregnant cow, and, mixing it with the blood of a horse, and the ashes of beanstalks, made a sort of perfume, with which the courts and people were purified, to obtain the favour of the rural deity.*

Nod Feuer.

The peasants in many places of Germany, at the feast of St. John, bind a rope round a stick drawn from a hedge, and drive it hither and thither till it catches fire. This they carefully feed with stubble and dry wood, heaped together, and they spread the collected ashes over their potherbs,

* "Etenim vestalis maxima vitulum, fordæ bovis immolatæ utero exemptum, comburabat, et ex illius cinere, equi sanguine et adustis fabarum stipulis suffimen faciebant, quo populum et curias purgabant."—*Sibrand. Siccama in Fast. Kal. Rom. c.* x. *(Grævii Thes. Antiq. tom.* VIII, *p.* 67.)

confident that by this means, they can drive away canker-worms. They call this *Ned Feur (Noth Feuer.)* In a council held in the time of Charlemagne, 742, it was ordered that every bishop should take care that the people of God did not observe Pagan rites, or make those sacrilegious fires which are called *Nedfri.** It is to be remarked, that the Druidical fire on Hallowe'en was obtained in a similar manner, and was called *Tin Egin*, or forced fire, which is precisely the meaning of the German term.

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Tin Egin.

The author of "Horæ Monumenta Cravenæ" has observed relics of the Beltein in the names of Yorkshire hills; and a faint existence of the midsummer fires was to be observed in the processions of guilds in that county, in honour of the Baptist's nativity. They were composed of persons of both sexes, who were not bound by statutes of celibacy. They formed chantries, &c. and used to make solemn processions through the town on St. John's day, with the portable shrine of St. John, and torches lighted, bearing the host in a tabernacle, with banners and colours flying.†

In the Scottish Beltein on the first of May, the devoted person leaps through the fire three times, as mentioned by Dr. Robertson; and, according to Naogeorgus, the dance of St. John was concluded by passing through the flames. A similar ceremony is ascribed to the Hirpini, or priests of Apollo, who, in their worship of the sun, lighted huge piles of pine upon Mount Soracte, and were accustomed to walk through with naked feet:—

> "Summe Deûm, sancti custos Soractis Apollo,
> Quem primi colimus, cui pineus ardor acervo
> Pascitur, et medium freti pietate per ignem
> Cultores multa premimus vestigia pruna."‡

Mr. Ashton Lees, who has collected a great number of important facts relating to the Toot Hills, or hills dedicated

* Capit. lib. V, cap. 2. Vide plura apud Du Cange, Gloss. tom. IV, c. 1168.

† Clarkson's Hist. Richmond, p. 225.

‡ Æn. lib. XI, v. 785.

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Toot Hills.

to the Celtic deity Toot, Tot, Thoth, or Teat, the Teutates of Lucan, and found in every county in England that has an irregular surface, quotes Dryden's translation of these lines, apparently to shew the existence of a carn on Mount Soracte :—

> " O, Patron of Soracte's high abodes,
> Phœbus, the ruling pow'r among the Gods!
> Whom first we serve, whole woods of unctuous pine
> *Burn on thy heap*, and to thy glory shine:
> By thee protected, with our naked soles,
> Through flames unsing'd we pass, and tread the kindled coals."

The selection of hills for the worship of Pagan deities seems to have been common to all countries. Libanius says that, on the apostacy of Julian, " the sound of prayer and of music was heard on the tops of the highest mountains; and the same ox afforded a sacrifice for the gods, and a supper for their joyous votaries."*

Connected with, and in all probability resulting from, the fires on St. John's eve, is a remarkable and extraordinary phenomenon, which was twice witnessed on the mountain called Soutra Fell, or Southerfell, in Westmoreland. Many of the prodigies related by our ancient historians, whose credulity led them to look upon all strange effects, of which they could not perceive the cause, as miraculous portents, may, like the apparitions on Soutra Fell, admit of natural explanations. Mr. Clarke relates the following attested story, in the words of Mr. Lancaster, of Blakehills :—

" On the 23d of June, 1744, his father's servant (Daniel Strickett, who now lives under Skiddaw, and is an auctioneer), about half-past seven in the evening, was walking a little above the house. Looking round him, he saw a troop of men on horseback riding on Southerfell-side (a place so steep, that a horse can scarcely travel on it at all) in pretty close ranks and at a brisk walk. Stricket looked earnestly at them some time, before he durst venture to ac-

* Gibbon, vol. IV, ch. 23, p. 87 (n. 36.) Vide Deut. XII, 2, 3.

quaint any one with what he saw, as he had the year before made himself ridiculous by a visionary story, which I beg leave here to relate.

"He was at that time servant to John Wren, of Walton-hill, the next house to Blakehills, and sitting one evening after supper at the door, along with his master, they saw a man with a dog pursuing some horses along Southerfell side; and they seemed to run at an amazing pace, till they got out of sight at the lower end of the Fell. This made them resolve to go next morning to the place, to pick up the shoes which they thought these horses must have lost in galloping at such a furious rate; they expected likewise to see prodigious grazes from the feet of these horses on the steep side of the mountain, and to find the man lying dead, as they thought he ran so fast that he must kill himself. Accordingly they went, but to their great surprise found not a shoe, nor even a single vestige of any horse having been there, much less did they find the man lying dead, as they expected. This story they some time concealed—at length, however, they ventured to tell it, and were (as might be expected) heartily laughed at.

"Stricket, conscious of his former ridiculous error, observed these aërial troops some time, before he ventured to mention what he saw; at length, fully satisfied that what he saw was real, he went into the house, and told Mr. Lancaster he had something curious to shew him. Mr. Lancaster asked what it was—adding, 'I suppose some bonefire' (for it was then, and still is the custom for the shepherds, on the evening before St. John's day, to light bonefires, and vie with each other in having the largest.) Stricket told him, if he would walk with him to the end of the house he would shew him what it was. They then went together, and before Stricket spoke, or pointed to the place, Mr. Lancaster himself discovered the phenomenon, and said to Stricket,—'Is that what thou hast to shew me?' 'Yes, master,' replied Stricket; 'do you think you see as I do?'

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They found they did see alike, so they went and alarmed the family, who all came, and all saw this strange phenomenon.

"These visionary horsemen seemed to come from the lowest part of Southerfell, and became visible first at a place called Knot; they then moved in regular troops along the side of the Fell, till they came opposite Blakehills, when they went over the mountain: thus they described a kind of curvilinear path upon the side of the Fell, and both their first and last appearance were bounded by the top of the mountain.

"Frequently the last or last but one in a troop (always either one or the other) would leave his place, gallop to the front, and then take the same pace with the rest, a *regular swift walk*; these changes happened to every troop (for many troops appeared), and oftener than once or twice, yet not at all times alike. The spectators saw, *all alike*, the same changes, and at the same time, as they discovered by asking each other questions as any change took place. Nor was this wonderful phenomenon seen at Blakehills only—it was seen by *every* person, at *every cottage*, within the distance of a mile; neither was it confined to a momentary view, for, from the time that Stricket first observed it, the appearance must have lasted at least two hours and a half, viz. from half-past seven, till the night coming on prevented the farther view; nor yet was the distance such as could impose rude resemblance on the eyes of credulity—Blakehills lay not half a mile from the place where this astonishing appearance *seemed* to be, and many other places where it was likewise seen are still nearer.

"Desirous of giving my readers every possible satisfaction, I procured the following attestation, signed by Mr. Lancaster and Stricket:

"We whose names are hereunto subscribed, declare the above account to be true, and that we saw

the phenomena as here related. As witness our hands, this 21st day of July, 1785,

WILLIAM LANCASTER,
DANIEL STRICKET.*

Much, no doubt, must be allowed to the imagination, in this description of the shadows of smoke against the hill-side, or of volumes of smoke itself; but its general accuracy may be admitted:—

> "Look how the world's poor people are amazed
> At apparitions, signs and prodigies,
> Whereon with fearful eyes they long have gazed,
> Infusing them with dreadful prophecies."†

Mr. Clarke, in other respects an intelligent observer, asks with much simplicity—"Can something of this nature have given rise to Ossian's grand and awful mythology? or, finally, is there any impiety in supposing, as this happened immediately before that rebellion which was intended to subvert the liberty, the law, and the religion of England, that though immediate prophecies have ceased, these visionary beings might be directed to warn mankind of approaching tumults? In short, it is difficult to say what it was, or what it is not."

The rebellion of the Percies, in the reign of Henry the Fourth, was supposed to be presaged by an aërial conflict, which, according to Walsingham, was observed in the summer-time between Bedford and Bickleswade.—"Sundry monsters of divers colours, in the shapes of armed men, were often seene to issue out of the woods at morning and at noone; which, to such as stood farre off, seemed to encounter one another in most terrible manner, but when they drew neere, nothing was to bee found."‡

Mr. Clarke's story admits of a natural explanation, connected with a Gothic superstition; but Walsingham's nar-

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* Survey of the Lakes.

† Shakspeare, Venus and Adonis.

‡ Ypodigm. Neustriæ, apud Speed, Hist. p. 754, n. 31.

BOOK II.

Midsummer Day.

Saxon Traditions of the Wild Huntsman.

rative is entirely founded on the traditions prevalent among Gothic nations, of the terrific spirit, who, with his swarthy train, sometimes of warriors, sometimes of huntsmen, rides in the troubled air, scattering all imaginable evils among the sons of men. "The peasants of Scandinavia," observes a writer learned in these unholy subjects, "still tremble when the murky air resounds with the baying of the hounds, and when the steeds, holding their course between earth and heaven, are heard to rush among the clouds, announcing the approach of the *Wild Huntsman*."* This terrific personage was seen in England in 1126, when the abbey of Medeshamstede, afterwards St. Peterborough, was wickedly transferred to the rapacious Henry of Angeli, or d'Anjou, of whom the Saxon chronicler saith, that "all that he might take within and without, of learned and lewd, that he sent over the sea; and no good did there—no good left there." At this proceeding the Wild Huntsman evinced his displeasure; and it is singular that the critic, before cited, should not have noticed the authentic account of his proceedings. "Think no man unworthily," says the historian, "that we say not the truth; for it was fully known all over the land, that as soon as Angeli came thither, which was on the Sunday when we sing *Exurge, O Domine* (O Lord arise), several persons saw and heard many huntsmen hunting. The huntsmen were swart, and huge, and ugly; and their hounds were all swarthy, and broad-eyed ("saucer eyed"), and ugly. And they rode on swarthy horses, and swarthy bucks. This was seen in the very deer-fold in the town of Peterborough, and in all the woods from that same town to Stamford. And the monks heard the horn blow that they

* Quarterly Review, vol. XXII, p. 369. The Jupiter Tonans had a compeer in the British *Tanar*, the Thunderer; and, says Dr. Robertson, "the people of Brazil were so much affrighted by thunder, which is frequent and awful in their country, as well as in other parts of the Torrid Zone; and it was not only the object of religious reverence, but the most expressive name in their language for the Deity was Toupan, and the same by which they distinguished thunder.—*Hist. Amer. vol.* II, *n.* [35], *p.* 63.

blew in the night. Credible men, who watched them in the night, said they thought there might be twenty or thirty horn-blowers. This was seen and heard from the time that he came thither, all the Lent-tide onward to Easter. This was his coming in; of his going out we can as yet say nought—God provide."*

We have, however, much earlier mention of the Wild Huntsman among our predecessors. The Archbishop Ælfric, in his homily "In Caput Ieiunii," or Ash-Wednesday, relates a story of him and the hell-hound, which I translate almost literally, as follows:—

An unadvised man was at the court of Ælfstan, bishop of Wiltshire. The man would not go to the ashes† on Wednesday as other men did, who sought the mass there. Then his companions begged that he would go to the mass-priest, and receive the mysteries which they received. He said—I will not. They still begged him; but he said that he would not, and scolded with words, and said that he would enjoy the company of his wife at the prohibited times. They left him in this humour; and it happened that the Devil was riding that week on some errand—then the hounds very fiercely attacked him, and pursued him until his spear stood before him, and his horse bore him forth, so that the spear was run through him, and he fell dying. He was then buried, and they laid upon him many burthens, within a week that he forsook those few ashes.‡

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* Chron. Saxon. ad an. 1126.

† See Gloss. Dates, art. *Ash Wednesday, Cineres, Dies Cinerum.*

‡ In the catalogue of Cotton MSS. the codex is styled *Liber Festivalis.* Its place is Julius, E, VII. As the homily has never been published, this portion of it is inserted as a specimen of Ælfric's manner of telling a story: —Sum unʒeþaþ mann þæʃ miþ ælfþtane biſceope on pilton ſcipe on hiſeþe. ſe man nolde ʒan to ðam axum on þone poðneſ dæʒ. ſþa ſþa oðre men ðyðon þe þa mæſſan ʒeſohton. Ða bæðon hiſ ʒeþeþan þ he eode to þam mæſſe pheoſte. ʒ unðeþþenegde þa ʒeþynu þe hi unðeþþenʒon. He cpæð ic nelle. Hi bæðon þa ʒit. he cpæð þ he nolde. ʒ þealode miþ poþðum. ʒ ſæde þ he polde hiſ piſeſ bnucan on þam unalyfedum timan. Hi leton þa ſþa. ʒ hit ʒelamp þ ſe ʒeðpola.

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Wild Army.

The Wild Huntsman is Woden or Odin, whose name is found in a root in the Anglo-Saxon ꝑoꝺ, the wild or furious. The etymology alone is sufficient to indicate the connexion between the *Wütend Heer* or wild army, as the Wild Huntsman and his train are popularly called in Germany. His residence in this country seems not to have been previously observed. Woden is known in Brunswick, says the Quarterly Reviewer, as the Hunter of Hackelberg, a sinful knight, who renounced Heaven to be allowed to hunt until the day of doom. His sepulchre, in a forest near Usslar, is a vast unhewn stone, an ancient monument of the class which we call Druidical, for want of a better name. This circumstance is of importance, in confirming the connexion between the popular mythology and the antient religion of the country. All is now quiet about the grave of Hackelberg; but the restless spirit retains his power at this very moment in the neighbourhood of the Oden Wald, or forest of Odin, and, amidst the ruins of Rodenstein Castle, his appearance still prognosticates impending war. At midnight he issues from the tower, surrounded by his host; the trumpets sound, the war-wains rumble, and even the words of command are heard, which are given to the ghostly soldiers by their leader. When peace is about to be proclaimed, Roden-

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ꝑaꝺ on ðæꝛe ꝑucan ẏmbe ꝑum æꝛenꝺe. ꝥa ȝeꝛtoꝺon hine hunꝺaꝛ hetelice ꝑẏðe. ⁊ he hine ꝑeꝛoꝺe oꝼ ꝥ hiꝛ ꝑceaꝛt ætꝛtoꝺ ætꝛoꝛan him, ⁊ hiꝛ hoꝛꝛ hine bæꝛ ꝑoꝛð. ꝑꝛa ꝥ ꝥ ꝑꝛeꝛe him eoꝺe ꝥuhuꝺ. ⁊ he ꝑeoll cꝛelenꝺe. He ꝑeaꝛð ða beẏꝛȝeꝺ. ⁊ him læȝon uppan ꝑela ẏꝛꝺena eoꝛðan binnon ꝑeoꝛon nihꝺon. þæꝛ ðe he ꝑoꝛꝛoc ꝥa ꝑeapa axan.—*Fo.* 62, *b.*

The Devil, it will be seen, is called ꝑe ȝeꝺꝛola, a sense in which that word is not explained by Somner or Lye. The *Liber Festivalis* contains many others which are not to be found in the Lexicons. I have extracted from the different MSS in this collection several hundred words, which Mr. L. does not notice, and which it is not improbable I shall submit to the public, with a Latin and English translation. The Spanish "great black mastives" (*see* the "Hell Hounds" in Thom's *Lays and Legends of Spain*, *p.* 63-4), the Manks *Mauthe Doog*, the Irish *Ducra*, the *Cwn-wybir* (sky-dogs), and *Cwn annwn* (dogs of hell)—*Blackwood's Mag. vol.* III, *p.* 192); and the Saxon *Swarth-hounds*, are clearly all of the same breed.

stein* and his soldiery return to the ruins, but with quiet and gentle steps, and borne along with harmony. Rodenstein will come when he is called:—About four or five years ago a Jäger, in the employ of a neighbouring forester (who, when in England, stated the fact to us), passed by the tower at midnight. Being somewhat the better for his potations, he called to the spirit—"Rodenstein, ziehe heraus!" and instantly the army rushed forth with such violence, that the presumptuous horseman was nearly frightened out of his senses."

> "Das ist des wilden Heeres Jagd
> Die bis zum jüngsten Tage währt,
> Und oft dem Wüstling noch bey Nacht
> Zu Schreck und Graus vorüberfährt.
> Das Könnte, müsst' er sonst nicht schweigen,
> Wohl *manches Jägers Mund bezeugen.*"†

In Walsingham's time the Wild Huntsman had become obscure, but it seems that he now and then haunts the peasants of Southra Fells, while, farther north, the fires of Odin still gleam on the rocks of the Orkneys.‡

Attached to Midsummer Day and Eve are many absurd superstitions, of which only a few of the most remarkable need be noticed. For instance, according to Grose, it is imagined that any unmarried woman fasting, and at midnight laying a clean cloth, with bread, cheese, and ale, and sitting as if about to eat, the door being left open, will see the person whom she is afterwards to marry come into

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* The infernal army is also named *Grodens Heer*, a corruption of Odens Heer, as Rodenstein is apparently of *Odens stein*, the stone of Odin. The Reviewer probably thought this too obvious to require notice.

† Bürger, der wilde Jäger, Gedichte, th. II, s. 157. Carlsruhe, 1789.

‡ "In Evie parish, near the sea, are some rocks, which frequently in the night appear on fire; and the church of St. Michael there is often seen full of lights, called fires sent by Odin to guard the tombs."—*North. Antiq.* I, 345, *apud Gough, Edit. Camden Britan. vol.* IV, *p.* 540. Gough properly supposes these lights to be meteors, or some inflammable matter on the cliffs, as at Charmouth, in Dorsetshire, where, during the hot weather in August 1767, the cliffs appeared on fire.—*Vol.* I, *p.* 65.

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the room, and drink to her by bowing; and afterwards filling the glass, he will leave it on the table, and, making another bow, will retire.

Amatory Divinations.

Aubrey in the reign of Charles the Second, relates that, "the last summer, on the day of St. John the Baptist (1684), I was accidentally walking in the pasture behind Montague House; it was 12 o'clock. I saw there about two or three and twenty young women; most of them were habited on their knees very busy, as if they had been weeding; I could not presently learn what the matter was. At last, a young man told me they were looking for a coal under the root of a plantain, to put under their heads that night, and they should dream who would be their husbands; it was to be found that day and hour."

We have already seen that the mother-wort was used in the garlands of St. John's Day in England: according to a custom common over Germany, every young girl plucks a sprig of the same plant (the hypericum, there called *Johannis Kraut**—St. John's wort), and places it in the wall of her chamber. Should it, owing to the dampness of the wall, retain its freshness and verdure, she may reckon upon gaining a suitor in the course of the year; but should it droop, the popular belief is, that she is also destined to pine and wither away. In Scotland, the superstitious carry this plant about them, as a charm against the dire effects of witchcraft and enchantment. They also fancy they cure their ropy milk, which they suppose to be under malignant influence, by putting St. John's wort into it, and milking afresh upon it.†

For centuries, the maidens on the banks of the Guadalquiver, in Spain, have gone forth on the morning of the Baptist's day to gather flowers, which they bind in a gar-

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* Dr. Forster names it "Johannis Würmgen," or "Würmlein," either of which is the glow-worm—perhaps receiving its appellation from the scriptural character of St. John, "a shining light."

† Lightfoot, Flora Scotl. p. 417. Jamieson.

land on a "snow-white wether." The object of this custom is an amatory divination, expressed as follows in the literal version of a ballad, which is said to be sung on this interesting occasion:

"Come forth, come forth, my maidens, we'll gather myrtle boughs,
And we all shall learn from the dews of the fern, if our lads will keep their vows:
If the wether be still, as we dance on the hill, and the dew hangs sweet on the flowers,
Then we'll kiss off the dew, for our lovers are true, and the Baptist's blessing is ours." *

On this night, young women, sighing for husbands, run three times round the church, sowing hemp-seeds as they run, and singing—

"Hemp-seed I sow,—let hemp-seed grow;
He that will my sweetheart be, come after me and mow:"

when it was pretended, says Strutt, that the shadow or appearance of the man for them destined would, of a certainty, follow with a scythe, as if he were mowing.† Hence Gay, who has noticed many rustic customs, says—

"At eve last Midsummer no sleep I sought,
But to the field a bag of hemp-seed brought;
I scattered round the seed on every side,
And three times in a trembling accent cried—
'This hemp-seed with my virgin hand I sow,
Who shall my true love be, the crop shall mow.'
I straight look'd back, and, if my eyes speak truth,
With his keen scythe, behind me came the youth." ‡

Strutt mentions, among other methods adopted for this purpose, "also writing their names in a paper at 12 o'clock, burning the same, then carefully gathering up the ashes, and then laying them close wrapped in a paper upon a looking-glass, marked with a cross, under their pillows—and they would dream of their lovers." The following seems to be a Scottish charm of the same kind:—About

* Time's Telescope.

† Horda Angel Cynn, vol. III, p. 180.

‡ Thursday, or the Spell, v. 27.

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the year 1800, "a young woman in the Mearns went out upon St. Valentine's, or some other saint's night, to get a sight of her future husband. This she was to procure upon going to a certain hill at some distance, pronouncing a spell, and making a motion of weighing, while she had nothing to weigh. This she did accordingly. Her imagination being strongly impressed with the expectation of seeing something, she saw, or thought she saw, a coffin ascending in the smoke of the hill. She went home in a panic—told what she had seen—fevered, and died the fourth day after."*

Superstition formerly taught, that any person fasting on Midsummer Eve, and sitting in the church-porch, will at midnight see the spirits of the persons of that parish, who will die that year, come and knock at the church-door, in the order and succession in which they will die. Something like this is mentioned in the account of the observance of St. Mark's Eve, and the *Connoisseur* refers to it:—"My own sister Hetty, who died just before Christmas, stood in the porch last Midsummer Eve, to see all that were to die that year in the parish, and she saw her own apparition."

The forty days' rain, now ascribed to St. Swithin, or Swithun, formerly belonged to St. John; and to an old assertion—"pluvias S. Johannis xl. dies pluvii sequuntur," it is added, "certa nucum pernicies."

An old Scots proverb on *St. Swithin's Day* (July 15), prognosticates in nearly the same manner:

> "Saint Swithin's day, gif ye do rain,
> For 40 days it will remain
> Saint Swithin's day, an ye be fair,
> For 40 days 'twill rain na mair."

Ben Jonson speaks of it as an ancient rule in his time: Sordido, who reposes confidence in the predictions of his almanac, exclaims—"O here, *St. Swithin's, the 15th day, variable weather, for the most part rain.* Good! *for the most part rain:* why it should rain forty days after, now,

* Encyclop. Perthens. art. *Spell* (2.)

more or less; it was a rule afore I was able to hold a plough —and yet here are two days no rain: ha! it makes me muse."* Dr. Forster relates the traditionary circumstance which gave rise to this rule, and which, says Mr. Howard, (on the Climate of London), "is so far valuable, as it proves that the summers, in this southern part of our island, were subject a thousand years ago to occasional heavy rains, in the same way as at present." According to the tradition, Swithin, bishop of Worcester, who died in 868, desired that he might be buried in the open church-yard—not in the chancel of the minster, as was usual with bishops, and his request was complied with; but the monks, on his being canonized, considering it to be disgraceful for the saint to lie in the public cemetery, resolved to remove his body into the choir, which was to be done with solemn procession on the 15th of July; it rained, however, so violently for forty days together, that the design was abandoned. The vulgar tradition adds, that the monks, finding it vain to contend with a saint, who had the elements so completely under his control, like discreet and prudent men gave him his own way: so soon as their intention was abandoned he became appeased, though not perfectly so—and hence still reminds the successors of these obstinate people of the permanency of his power.† The Saxon legend is silent on this subject.

In the 12th century, as in the present day, the French applied this observation to the day of St. Processus and Martinian (July 2), which a learned critic mistakes for Martinmas:‡

> Si pluit in festo Processi et Martiniani,
> Quadraginta dies continuare solet.

The Normans made the same observation on St. Medard's day, June 8:

> S'il pleut le jour Saint Médard,
> Il pluvra quarante jours plus tard:

* Every Man out of his Humour, Act I, sc. 1.

† Dr. Forster, Peren. Calend. p. 344.

‡ Cochrane's Foreign Quart. Review, No. II, June, 1835, p. 396.

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and also on that of Sts. Gervase and Protasius, June 19:—

Quand il pleut à la Saint Gervais,
Il pleut quarante jours après.*

In the northern parts of Scotland, this opinion is held with respect to the 4th of July, which they call *St. Martin of Bullion's Day.*† This festival, by the following ancient prognostication, appears to be the same as the feast of the Ordination and Translation of St. Martin the Great, whose nativity, otherwise called Martinmas, is celebrated in winter, Nov. 11:—

"Martini Magni translatio si pluvia det
Quadraginta dies continuare solet."‡

The Danes also prognosticate—not from St. Martin's Day, says Dr. Jamieson, but from the visitation of the Virgin, which falls on the 1st. The visitation, however, having been substituted for the festival of Sts. Processus and Martinian, occupies the second of July; and thus the two extremities of Europe, north and south, had precisely the same weather-gauge for the same period, except that the Danes believed that rain would follow for twenty days. Olaus Wormius gives the rule—

Si pluit, haud poteris cœlum sperare serenum
Transivere aliquot ni prius ante dies.

Our peasants, he adds, expressly assert that, if there be rain on this day, it will continue to the day of Mary Magdalen§—that is, from the 2nd to the 22d of July.

This general superstition has evidently been founded on popular observation; and certainly, in the major part of our northern summers, there is a showery period at this season. Camden, in his Britannia, having mentioned St. Swithin, Holland, his translator, adds in a note—"he still

* M. Pluquet, Contes Populaires, &c. 1834, 8vo, ed. 2.
† *Festum S. Martini Bullionis; Fête S. Martin Bouillant.*
‡ Bibl. Bodl. MSS. Codex 2067, art. 15.
§ Fasti Danici, p. 115.

continues of greatest fame, not so much for his sanctity, as for the rain which usually falls about the feast of his translation in July, by reason the sun is then cosmically with *Præsepe* and *Aselli*, noted by ancient writers to be rainy constellations, and not for his weeping, or other weeping saints, Margaret the Virgin, Mary the Virgin, whose feasts are shortly after, as some, superstitiously credulous, have believed.*

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The predilection for the period of forty days is as remarkable in these ancient prognostications of weather, as in many customs derived from remote ages, which have given us the term *quarantine*. This, or rather *quarantena*, among military and monastic writers, denotes a space of 40 days. In a truce between Henry the First and Robert Earl of Flanders, one of the articles is to this effect:—If Earl Robert should depart from the treaty, and the parties could not be reconciled to the King within three quarantines, each of the hostages should pay one hundred marks.† By the laws of Æthelbirht, who died in 616, the limitation for the payment of the fine for slaying a man at an open grave, was fixed in the Saxon manner to forty nights,‡ by which they computed instead of days.§ The privilege of sanctuary was also confined within the same number of days.‖ By the ancient *custumale* of Preston, about the reign of Henry the Second, a condition was imposed upon every newly-made burgess, that if he neglected to build a house within forty days, he should forfeit forty pence.¶ There seems to be no reason to question, that this precise term is deduced from the period of Lent, which is itself an imitation of the fast of Christ,

Quarantine.

* Britan. vol. I, p. 115.

† Lib. Nig. Scaccarii, p. 14.

‡ Gif man mannan of flæð æt openum gnæfe. xx. scillinga forgelde. and on xl. nihta ealne leod forgelde.—*Text. Roffens. p.* 2.

§ Gloss. art. *Night.*

‖ Matt. Westm. ad an. 187. Hawkins, Pleas of the Crown, vol. II. p. 335. Blackstone, Comm. b. IV, p. 332.

¶ Dr. Whitaker, Hist. Richmondsh. vol. II, p. 422, n. 5.

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who may have chosen forty days in imitation of the fast of Elijah, who copied the fast of Moses, who stated that the diluvial rain was upon the earth forty days and nights.* The Pagans themselves observed this number in the mysteries of Ceres and Proserpine, in which the wooden image of a virgin was lamented over during forty days, or rather nights, if the computation be not here the same as among the northern nations.† Tertullian relates, as a fact well known to the Heathens, that for forty days an entire city remained suspended in the air over Jerusalem—a certain presage of the millennium.‡

The following are instances of this predilection shewn by the founders of our legal polity, when they had occasion to limit a short interval of time for any particular purpose :—

"Anciently, no man was suffered to abide in England above forty days, unless he were enrolled in some tithing or decennary."§

"A widow shall remain in her husband's capital messuage forty days after his death, within which time her dower shall be assigned."‖

"The tenant of a knight's fee, by military service, is bound to attend the King forty days, properly equipped for warfare."¶

"By privilege of Parliament, members of the House of Commons are protected from arrest for forty days after every prorogation, and 40 days before the next appointed meeting."**

"The acts for preventing the introduction of the plague, direct that persons coming from infected places must re-

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* Genes. VII, 12.

† "Quadraginta noctibus plangitur."—*Jul. Firm. de Error. Prof. Rel. p.* 53.

‡ Contra Marc. lib. III, cap. 24.

§ Blackstone, Comm. b. I, p. 114.

‖ Magn. Chart. cap. 8.

¶ Litt. s. 95.

** Blackst. b. I, p. 165.

main on ship-board 40 days before they be permitted to land."*

The 4th of July is also *St. Ulrick's Day*, of which the celebration was formerly attended by a remarkable custom within the body of the church; thus Barnabe Googe— *St. Ulrick's Day.*

> "Wheresoever Huldryche hath his place, the people there bring in
> Bothe carpes and pykes and mullets fat, his favour here to win.
> Amid the church there sitteth one and to the aultar nie,
> That selleth fish and so good cheep that every man may bie."

On *St. James's Day* (July 25) oysters come in, being prohibited by act of parliament until the arrival of this day. It is a vulgar superstition, that whoever eats oysters on St. James's Day will never want money. The saint and the oyster-shell have been long in close connexion. The escallop, which bears his name, is of frequent recurrence as a bearing in coat-armour, where it is generally understood to be a memorial of former pilgrimage, performed by one who had worn the shell as a badge of his profession, or in token of the accomplishment of his vows. "The escallop," says a writer in the Encyclopædia Britannica, "was formerly worn by pilgrims on their hat, or the cap of their coat, as a mark that they had crossed the sea on their way to the Holy Land, or some distant object of devotion." In the old ballad of "the Friar of Orders Gray," the lady describes her lover as clad, like herself, in "a pilgrim's weedes:" *St. James's Day.* *Pilgrims' Shells.*

> "And how should I know your true love
> From many another one?
> O by his cockle hat and staff,
> And by his sandal shoone."†

In the old play of the "Four Prentices of London," by Thomas Heywood, the shells worn in the hat are mentioned among the usual articles of a pilgrim's wearing apparel:

"*Godfrey.*—We come not with grey gowns, and pilgrims' staves, Beads at our sides, and sandals on our feet, *Their Attire.*

* Gent. Mag. Sept. 1800.

† Percy's Reliques of Ancient Poetry, vol. I, p. 243.

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Fear in our hearts, entreaty on our tongues,
To beg a passage to our prophet's grave;
But our soft beaver fells we have turn'd to iron,
Our gowns to armour, and our shells to plumes,
Our walking staves we have changed to scymetars,
And so with pilgrims' hearts, not pilgrims' habits,
We come."*

A different, and not very satisfactory, explanation of the custom of wearing the escallop on a pilgrim's dress has been offered by Brydson:—Like the pontifical usage of sealing with a fisherman's ring, it was probably in allusion to the former occupation of the apostles, that such as went in pilgrimage to the shrine of St. Peter at Rome, or that of St. James of Compostella, were distinguished by escallop shells."† But the shells receive their denomination from St. James, and had this been the reason, we might expect to find St. Peter's as well as St. James's shells. The escallop was sacred to the latter, as the leek was to St. David and the shamrock to St. Patrick, and for a less mysterious reason than either, if we may credit Erasmus. One of his interlocutors (Menedemus) inquires of Ogygius, a pilgrim —"What country has sent you safely back to us? Here you are, covered with shells, laden with tin and leaden images, and adorned with straw necklaces, while your arm displays a row of serpent's eggs." "I have been to St. James's of Compostella," replies Ogygius. This grotesque attire was no doubt common to St. James's pilgrims. Again, Menedemus inquires—"What reply did St. James make to your professions?"—"None; but he was seen to smile and nod his head when I offered my presents; and he held out to me this imbricated shell." "Why that shell, rather than any others?"—"Because the adjacent sea abounds in these."‡

The shell, indicated as St. James's shell, is the *Ostrea*

* Dodsley's Old Plays, vol. VI, p. 508-9.
† View of Heraldry, p. 82.
‡ Peregr. Religionis ergo—in init.

Opercularis Linnæi; and the custom of the pilgrims to Compostella may have spread to others. It certainly appears to have been general. Voltaire, in an argument against the Mosaic account of the deluge, affirms that the shells found upon Mount Cenis are muscles, either from the adjoining lake, or left by pilgrims in their way from Spain to the Holy Land.* This reason may, indeed, account for the shells found on a single mountain; but the phenomenon occurs much too frequently to admit of so easy a solution:† however, the attempt to explain the appearance of the shells in these places shews that, in the opinion of the sceptical Frenchman, the pilgrims of St. James, with their cockle hats, were prodigiously numerous. Warton, speaking of the pilgrims who returned from Jerusalem, St. James of Compostella, St. Bauno of Provence, St. Reine, Mount St. Michael, Notre Dame de Puy, and other places esteemed holy, says—"these pious itinerants travelled in companies, and, taking their station in the most public streets and singing, with their staves in their hands, and mantles fantastically adorned with shells, and emblems

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* Dict. Phil. Port. art. *Coquilles.*

† An English philosopher has the following appropriate observations on this and other attempts to account for this curious geological fact:—"The phenomena of shells found in rocks, at a great height above the sea, has been attributed to several causes. By some, it has been ascribed to a plastic virtue in the soil; by some, to fermentation; by some, to the influence of the celestial bodies; by some, to the casual passage of pilgrims with their scallops; by some, to birds feeding on shell-fish; and by all modern geologists, with one consent, to the life and death of real mollusca at the bottom of the sea, and a subsequent alteration of the relative level of the land and sea. Of these, the plastic virtue and celestial influence belong to the class of figments of fancy. Casual transport by pilgrims is a real cause (he alludes to Newton's *veræ causæ*), and might account for a few shells here and there, dropped on frequented passes, but is not extensive enough for the purpose of explanation. Fermentation, generally, is a real cause, so far as that there *is such a thing*—but it is not a real cause of the production of a shell in a rock, since no such thing was ever witnessed as one of its effects, and rocks and stones do not ferment. On the other hand, for a shell-fish dying at the bottom of the sea to leave his shell in the mud, where it be-

BOOK II.

painted in various colours, formed a sort of spectacle;"* and Boileau ascribes the introduction of sacred dramas to the representations of the pilgrims.

St. James's Day.

Legend of St. James.

The transformation of the apostle into a knight-errant, in the middle ages, was probably the reason that the shrine at Compostella was the favourite resort of pious travellers. Warton has briefly noticed the circumstance, and ascribes it to the chivalrous and fabling spirit of the Spaniards;† but Gibbon has investigated it with his usual learning:—"It would be absurd (says the latter) to quote, or even refute, the recent forgeries of Flavius Dexter, Marcus Maximus, Julian Pater, or Liutpraud, by which the Spaniards have endeavoured to support their favorite tradition, that they received the gospel from the Apostle St. James, in the fifteen years which elapsed between the death of Christ and his own martyrdom. If we except the ambiguous passage of St. Jerome (*Comment. ad Isaiam, c.* 38-42), the earliest testimonies which can be produced are those of two Spanish bishops, Isidore of Seville, and Julian of Toledo, who both flourished in the seventh century. In the ancient liturgy, which, after the conquest of the Arabs, acquired the title of the Mozarabic, St. James is celebrated as the Apostle of Spain. His pretensions were peaceably admitted into the offices of most of the Latin churches, and when, with the other arts, the art of criticism was restored, he could already boast an uninterrupted possession of 900 years. When the Roman breviary was corrected, under Clement VIII, a serious attention was paid to the doubts of Cardinal Baronius, and the positive assertion of the mission of St. James into Spain, was exchanged for the qualified expression of 'mox

comes silted over and imbedded, happens daily; and the elevation of the bottom of the sea to become dry land has really been witnessed so often, and and on such a scale, as to qualify it for a *vera causa*, available in sound philosophy."—*Herschel, Disc. on the Study of Nat. Philosophy, ch.* VI, *s.* 138, *p.* 144-5.

* Hist. Engl. Poetry, vol. II, p. 373.

† Ibid. vol. III, Diss. p. lxxii.

Hispaniam adiisse et aliquos discipulos ad fidem convertisse ecclesiarum illius provinciæ traditio est.' This national disgrace was obliterated in the year 1635, after forty years' negotiation; but, by the anxious care of the church of Rome, the new form was composed in such a manner, as to guard the pre-eminence of St. Peter from the interference of any other Apostle in the West. From that time the Spaniards have triumphed; the French critics, Noel and Alexandre de Tillemont, have been obliged to offer their difficulties with diffidence and respect; and it is pleasant to see them stigmatized as freethinkers by the Bollandists (*Acta Sanctorum mens. Julii, t.* VI, *p.* 69-114.) About the year 814, one hundred years after the conquest of Spain by the Arabs, Theodorier, bishop of Iria Flavia, in Gallicia, guided by some nocturnal and preternatural lights, had the good fortune to discover, in the adjacent forest of Compostella, an ancient tomb overgrown with brambles, which contained the body of the patron and apostle of Spain. A rude and hasty chapel, suitable to the poverty of the Christians, was immediately built by Alphonso the Chaste, King of Leon, and in the year 876 his successor, Alphonso III, erected on that spot a temple more worthy of the majesty of the saint. By the verses of Walefridus Strabo (*Cœnis. Antiq. Lecteon. tom.* VI, *p.* 661), who died in 849, and by the martyrologies of Ado and Usward, it is evident that, before the end of the ninth century, St. James was celebrated throughout Europe; nor was it difficult to frame a legend, which accounted for the conveyance of his body from the country where he had suffered martyrdom, to the country where he had preached the gospel. The solitude of Compostella was insensibly changed into a flourishing city, which acquired the episcopal, and even the metropolitan, honours of Iria Flavia and Merida. During the tenth and the succeeding centuries, the Spaniards, the French, the Germans, and the Flemings, resorted in pilgrimage to the shrine of St. James of Compostella; and such was the ardour of their zeal, that quarrels and even murders very frequently happened, while

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St. James's Day.

the several nations contended for the privilege of watching before the altar, (*Innoc.* III, *Ep. Ed. Baluz.* lx, *p.* 43.) In this new theatre the Apostle of Spain soon displayed his miraculous powers, for the relief of his friends and the punishment of his enemies. The former experienced his aid in the most imminent dangers and the most desperate diseases; and the Arabian General, Almanazar, who had dared to violate the sanctuary of Compostella, lost the greatest part of his army by the effects of the dysentery, (*Sampirus Austuricensis, in Edit. Sandvoul, p.* 70; *Roderic. Toletan. l.* v, c. 16.) In the wars between the Christians and the Moors, it was impossible that St. James could remain an indifferent spectator; and the Spanish soldiers, particularly the military order, which, under his patronage, was founded in the 12th century, devoutly invoked his aid as that of a good and valiant knight; strange as that title might appear for a saint, who had probably never been on horseback in his life* (*see Monachus Siliensis apud Francisc. de Berganza Antiq. Hisp. p.* 543), it was soon justified by nocturnal visions, which prepared the minds of the Spaniards for the belief of a more public and visible apparition. At first, it seems probable that they contented

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Titles of Saints.

* St. James was actually created a baron at Paris; thus Froissart, t. iii, c. 30—"Or eurent-ils affection et devotion d'aller en pelerinage au Baron St. Jacques;" and Carpentier quotes a Fabliceau, in which there is another saint dignified with the same feudal title:—

> "Dame, dist-il, et je me veu
> A Dieu, et au Baron St. Leu,
> Et s'irai au Baron St. Jacques."

See Warton, *Hist. Engl. Poetry, vol.* II, *p.* 345. But earlier than these was the addition of the title baron to St. Nicholas, as appears in the Norman life of this saint in Hickes (*Thesaur. tom.* I, *p.* 146, quoted *suprà, p* 68.) It is, however, to be observed, that *baron* is the same as the old Francic *bar*, *baro*, a man; and, in a restricted sense, *dominus*, a lord. In the Francic gospel, St. Peter is styled a baron. As to the chivalric title of *Sir*, *Sire*, given to many saints in legends and romances, it comes from *Seigneur*, and answers to lord, being applied to them in the same sense as *Domnus*, *Domna*, applied to martyrs and confessors. According to Mabillon, these titles were

themselves with celebrating the miraculous aid which he had given to their ancestors; and we may observe that his exploits in the battle of Clavigium, so pompously described by Mariana, l. VII, c. 13, and Roderic of Toledo, l. IV, c. 13, are unnoticed by the more ancient writers. But, as the habits of faith were insensibly confirmed by time, and by repeated acts of credibility, the warriors of the 12th and 13th centuries could persuade themselves and their contemporaries that, with their own eyes, they had seen their heroic apostle mounted on a white horse, leading them to battle and to victory (*see Lucas Tudensis, ad ann.* 1230, *t.* IV; *Hisp. Illustrat. p.* 114.) In succeeding ages, St. James displayed his prowess in Italy, Flanders, India, and America (see a curious circumstance in *Robertson's History of America, v.* II, *p.* 448), and his influence was felt even when his presence was invisible. The day of his festival was auspicious to the arms of Spain, according to the admirable observation of Grotius—'diem quam Hispani felicem sibi credunt, et credendo sæpe faciunt.' Charles V chose for the invasion of Provence that holy day, which, in the preceding year, had been crowned by the conquest of Tunis; but, on this occasion, St. James and the Emperor were obliged to retire with disgrace (see a fine passage in

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particularly affected by saints in France, under the Merovingian and Carlovingian princes. The Italians sometimes called their saints *Messer Santo*, and *Madonna Santa*, where *donna*, a lady, is merely *domna*, from *domina*, which is also the origin of the French and English *dame*. The Arabians give them the name of *Mar*, which signifies *dominus;* and thus the Gospel begins—"Evangelium Jesu Christi sicut scripsit Mar Mathæus." The Syrians and Chaldeans place this word before the names of the Apostles and Evangelists—*Mar Marcos, Mar Phœtrus*, i. e. *Dominus Marcus, Dominus Petrus*. It may be a question whether *man*, connected with our Saviour in the Greek Gospel, is not to be taken in the same sense, and if the phrase, the Son of Man, might not be rendered in Norman French *Fitz de Baron*, or *Filius Domini*, the Son of the Lord. Two basso-relievos, in the Museum of Monuments at Paris, prove that, in the 13th century, saints were called *Monsieur* and *Madame*. The name *Domna* is commonly given to the Virgin. —*Lettera di Franc. Cancellieri, sopra l'Origine della Parole Dominus e Domnus, &c. Rome*, 8*vo*, 1808.

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the Mem. de Du Bellay, quoted by the Abbé d'Artigny, *Mélanges d'Histoire, &c. t.* II, *p.* 290.) The Bollandists, by whom I have been guided, have laboured the article of *St. James* with indefatigable diligence.—*Acta SS. Mensis Jul. t.* VI, *p.* 1-124." *

St. Christopher's Day.

The 25th of July was also dedicated to *St. Christopher*,† whose picture, according to Erasmus, was vulgarly believed to have the power of preserving its owner from a violent death; and represents his soldier as appropriately drawing with charcoal a portrait of the saint on the side of his tent. He adds that the following distich, which seems ingeniously contrived for the advantage of the printseller, was commonly written under the saint's portraits:—

> " Christophori sancti faciem quicunque tuetur,
> Illo nempe die non morte mala morietur." ‡

Lammas Day, &c.

The first of August has three principal designations—*Lammas Day*, the *Gule of August*, and the *Feast of St. Peter ad Vincula*, or St. Peter in chains,§ in allusion to which last, the day is marked in the Runic or Clog Almanac with a figure, evidently intended to represent a fetter, but left unexplained by Dr. Plott, who, thinking of Lammas Day only, could probably find no analogy between the name and the hieroglyphic.

With respect to *Lammas Day*, it is, etymologically considered, a corruption of *hlaf-mæsse*, or loaf-mass, which is a term of frequent recurrence in the Saxon Chronicle, where also the orthography, *hlammasse dæg*, is found in the account of the death of William Rufus,‖ and where, by way of confirming this derivation, it is said that Henry the First sailed for Normandy, in 1135, at *Læmmasse*;¶ Hlaf-mæsse

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* Miscell. Works, vol. V, p. 492.

† Gloss., *Sanctorum Christophori et Cacufati Festum.*

‡ Confessio Militis.

§ Gloss., *Aduincula Sancti Petri*; or *Advincla S. Petri Festum.*

‖ Chron. Saxon. ad ann. 1100. Dissect. Sax. Chron. p. 381.

¶ Dissect. Sax. Chron. p. 400.

Lammas Day.

and Lammass are, therefore, the same. King Alfred, in his translation of Orosius, renders the kalends of August by hlaf-mæsse; and Somner, who quotes the passage, adds a sentence from the Saxon Chronicle, year 921, with a Latin translation, in which *hlaf-mæsse* is explained by the words "Festum Primitiarum," which he thinks fully express the meaning.* Hence Dr. Forster, perhaps not understanding Saxon, has been so far misled as to suppose that Orosius employed this date: "in Orosius we have *hlaf-mæsse*, for *panis festum vel frumenti primitiarum festum, Calendarum Augusti;* and in the Anglo-Saxon Chronicle, the word is spelled *hlam-mæsse.*"† Jacob puts forth the following untenable explanation—that the first of August was the day on which, "formerly, the tenants who held lands in the cathedral church of York, which is dedicated to St. Peter ad Vincula, were by their tenure obliged to bring a *lamb*, alive, into the church at highmass."‡ Barlow, Langbaine, or Hyde, who wrote the Catalogue of the Bodleian MSS. offers an opinion of the origin of the name, which is perfectly consonant with its Saxon etymon. Having noticed the gift of milk to the poor at Whitsuntide, he says that he believes the name of Lammas arose from a similar custom, of bestowing loaves on the poor on this day.§ Its primary origin may have some affinity to that ascribed to it by Gen. Vallancey, and quoted by Brandt—that the first of August was dedicated, in Ireland, to the sacrifice of the fruits of the

* Speaking of the victory of Octavian over Antony, Alfred says—Dæt pæf on þæne tiðe kal. auguftus. ⁊ on þam ðæge þe pe hatað hlafmæffam (*Lib.* VI, *cap.* 19), *i. e.* this occurred on the kalends of August, the day which we name Lammas, (*Chron. Sax. an.* 921): ðý ylcan fumeþa betpeox hlafmæffan. ⁊ middum fumeþa, &c.; eadem æstate inter festum primitiarum et Solstitium, &c. "Festum primitiarum, vox, opinor, bene vertitur: presse tamen, panis vel frumentationis festum sonat."—*Somner in voc.* hlaf-mæffam.

† Peren. Kalend. p. 381.

‡ Law Dict. v. *Lammas.* Edit. 1743, 8vo.

§ "Non de dissimili causa et Lammas nomen inditum crediderim, a panibus eo die pauperibus erogari solitis."—*Bibl. MSS. Codex* 1963.

BOOK II.

soil; that "*La-ith-mas*, the day of the obligation of grain, is pronounced *La-ee-mas*, a word readily corrupted to Lammas; that *ith* signifies all kinds of grain, particularly wheat, and that *mas* signifies all kinds of fruit, especially the acorn, whence the word *mast*." The Germans name the acorn *Eichel Mast*, or oak fruit.

Lammas Day.

Gule of August.

The *Gule of August*,* in our law books and ancient chronicles, is a name of which the etymology is not to be so clearly established as the preceding. "Gebelin," says Dr. Forster, "in his *Allegoires Orientales*, tells us that the month of August was the first in the Egyptian year; the first day of it was called *Gule*, which, being Latinized, makes *Gula*. Our legendaries, surprised at seeing this word at the head of the month of August, did not overlook, but converted it to their own purpose. They made out the feast of the daughter of the Tribune Quirinus, cured of some disorder in *Gula* (the throat), by kissing the chains of St. Peter, whose feast is solemnized on this day. So Sir Henry Spelman—'Gula Augusti sæpe obvenit in membranis antiquis præsertim forensibus, pro festo S. Petri ad Vincula; quod in ipsis calendis Augusti celebratur. Occasionem inter alias Durandus suggerit, lib. VII. cap. 19. Quirinum Tribunum unam filiam habuisse gutturosam; quæ osculata, iussu Alexandri Papæ (a B. Petro Sexti) vincula quibus Petrus sub Nerone coercitus fuerat, a morbo liberata.'"†

Lammas Tower.

The Lammas Tower in Scotland was a hut, or kind of tower, erected by the herds of a district against the time of Lammas, and defended by them against assailants. "The name of Lammas Tower will remain (some of them having been built of stone), after the celebration of the festival has ceased."‡

On this day it was anciently a custom, in contravention

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* Gloss. *La Goule d'August; La Goule Haut; La Goule d'Aôut; Gula Augusti.*

† Peren. Cal. p. 381.

‡ Trans. Ant. Soc. Scotland, I, p. 194-8. Jamieson, art. *Lammas Tower.*

of the proverb that a cat in mittens catches no mice, to give servants money to buy gloves, as an encouragement of their labour; hence the term *Glove Silver*. It is mentioned among the ancient customs of the Abbey of St. Edmunds, in which the clerk of the cellarer had 2*d.*, the cellarer's squire, 11*d.*, the granger, 11*d.*, and the cow-herd a penny.* Anciently, too, it was customary for every family to give annually to the Pope on this day one penny, which was thence called *Denarius Sancti Petri*, or Peter's Penny.†

Gule of August.

Glove Silver.

Peter pence.

The day of *St. Lawrence* (August 10) is not particularly distinguished, but one of the Randle Holmes has found the following curious record, acknowledging the receipt of his head in 1442:—

St. Lawrence's Day

Receipt for a Relic.

> "Be it knowne to all men, that I Thomas Talbot, vickar of the church of Croston, berith witnesse and certifie that Mr. James Standish, of Duxbury, hath deliuered a relique of St. Lawrence head into the church of Chorley, the which Sir Rouland Standish k^t^ brother of the said James and Dame Jane his wife brought out of Normandy, to the worship of God and St. Lawrence, for the pfite and auaile of the sayd church, to the intent that the forsayd S^r^ Rou. Standish k^t^ and Dame Jane his wife, the sayd James and his wife, w^th^ their pdecessors and successors, may be in the sayd church ppetually prayed for, and in witnesse of the w^ch^ to this my psent writing, I have sett my seale. Written at Crosten afforsayd, the 2 of March, in y^e^ yeare of our lord god 1442."‡

The 15th of August is the festival of the Virgin's *Assumption*, and is not otherwise distinguished, than by the magnificence with which it is celebrated in the Romish church, and by the absurdity of Mr. Brady, whose remark

The Virgin's Assumption.

* Chartul. S. Edm. fo. 32. Cowel.

† Stat. 25, Hen. VIII, cap 25.

‡ Harl. MSS. Cod. 2042, fo. 239 *a*.

BOOK II.

(" that the Assumption commemorated actually took place, is what none within the power of the late Inquisition would dare to disbelieve")* proves that he was sufficiently bigoted, to ascribe to the modern Roman Catholics the almost forgotten errors of former generations. A learned writer of this faith observes on this very subject—" il n'est point, cependant, de foi, que la Sainte Vierge ait été enlevée au Ciel en corps et en âme." In former times, enthusiasm extended its belief to the assumption of both body and soul; and a preacher who had advanced propositions contrary to this superstitious doctrine was obliged to retract;† but it does not appear that even then the Inquisition interfered.

The Virgin's Assumption.

St. Roche's Day.

St. Roche's Day (August 16) was anciently kept like a wake, or general harvest-home, with dances in the church yard in the evening.‡ To this saint was committed the care of those who were infected with the plague, and who would sooner call upon him than pray to Christ.§

St. Helen's Day.

St. Helen's Day (Aug. 18) seems to have been observed by our old husbandmen in reference to their economy. Tusser, in his " May's short Remembrances," has these directions for the farmer:

" From bull, cow fast
Till Crouchmas be past— } *St. Helen's Day.*
From heifer, bull, hid thee
Till Lammas bid thee." ‖ } *August.*

This saint gives name to numerous wells in the north of England. Dr. Kuerden, in the middle of the seventeenth century, describes one in the parish of Brindle: he says—" Over against Swansey House, a little toward the hill, standeth an ancient fabric, once the manor-house of Brindle, where hath been a chappel belonging to the same, and a little above it a spring of very clear water, rushing straight

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* Clavis Calendaria.

† Dict. de Trevoux, art. *Assomption.*

‡ Fosbrooke, Dict. Antiq. art. *St. Roche's Day.*

§ Erasmi, Ιχθυοφαγια.

‖ Southey's Poets, p. 171.

St. Helen's Day.

upwards into the midst of a fayr fountain, walled square about in stone, and flagged in the bottom, very transparent to be seene, and a strong streame issuing out of the same. This fountain is called St. Ellen's Well, to which place the vulgar neighbouring people of the Red Letter do much resort, with pretended devotion, on each year upon St. Ellin's Day, where and when, out of a foolish ceremony, they offer or throw into the well pins, which there being left, may be seen a long time after by any visitor of that fountain."* A similar custom was observed, a very few years ago, by the visitors of St. Helen's Well, in Sefton—but more in accordance with an ancient practice than from any devotion to the saint.

* Baines, Hist. Lanc. vol. III, p. 497-8.

Section V.

AUTUMN.

"——— Autumnat Bartholomæus."

BOOK II.

St. Bartholomew's Day.

The author of the ancient distich, which has supplied an epigraph for each season, having probably observed that, by St. Bartholomew's Day, the showery period has generally elapsed, and the weather become more settled, was tempted to make the 24th of August the commencement of Autumn—about sixteen days before the Autumnal Equinox, and before the termination of the dog-days, even by ancient computation.

In allusion to the forty days of rain, which were supposed to depend upon the state of St. Swithin's Day, there is a proverb—

> "All the tears that St. Swithin can cry,
> St. Bartholomew's dusty mantle wipes dry."

The saint seems to have been formerly in great repute, if we may judge from the classification of his relics in a charter of Cnud, or Canute, King of England, by which he gives to the church of Christ the arm of St. Bartholomew the Apostle, with his great pall, the golden crown of his head, and the port of Sandwich.* A custom, which was not abolished till the middle of the fifteenth century, existed in the Abbey of Croyland, of giving knives to all who visited the monastery, in memory of the knife with which St. Bartholomew was flayed.†

At Donnington, in Lincolnshire, the ancient custom of strewing church-floors with rushes was some time ago annually observed on this day. In the morning a number of

* Text. Roffens. c. 33, p. 37.

† Dugd. Monast. Anglic. tom. II, p. 104.

maidens, clad in their best attire, went in procession to a small chapel then standing in the parish, and strewed the floor with rushes. It is probable, from this circumstance, that the dedication-day of the chapel was not remote. In the old register of the parish of Kirkham, in Lancashire, there is an observation under the year 1604, that "rushes to strew the church cost this year 9*s.* 6*d.*;"* and under the year 1631—"paid for carrying the rushes out of the church in the sicknesse time, 5*s.*," in reference to an epidemic which had swept away the "more part of the toune."

St. Bartholomew's Day.

Du Cange notices the custom, and cites a monastic manuscript, in which it is stated that the almoner was bound to find rushes for the choir and cloister on the greater festivals.† A great number of passages from different authors are cited by Mr. Brand, in relation to rush-strewing: one of them, from Thomas Newton's Herball to the Bible, 1587, assigns the following reason for the custom:—"Sedge and rushes, with the which many in the country do use in Sommer time to strawe their parlours and churches, as well for cooleness as for pleasant smell;" Brand adds—"as our ancestors rarely washed their floors, disguises of uncleanliness became very necessary." A remarkable proof, were such wanting, of the custom of laying rushes in the parlours of gentlemen, is contained in a manuscript "History of a moste horrible Murder comyttyd at Fevershame in Kente," in the reign of Edward the Sixth. The assassins having strangled and stabbed Master Arden, "toke a clowt and wyped where it was blowdy, and strewyd agayne y^e^ rushes that were shuffled w^th^ strugglinge." The rushes were among the means which led to the detection and conviction of the murderers: the mayor of Feversham and some of the townsmen discovered the body in a field, and "than they lokynge about hym, found some rushes of y^e^ parlour stick-

Rush-strewing,

* "Same year, the churchwardens went through the parish to warn the people to come to church."

† Gloss. in voc. *Juncus.*

BOOK II.

St. Bartholomew's Day.

ynge in his slippars," whence they concluded that he had been slain in a house, and not where the body was discovered.*

Julhalm.

A simple observation of the Suio-Gothic etymologist, Ihre, on the Scandinavian *Julhalm*, or straw of Yule, dissipates the learned conjectures of antiquaries as to the origin of the custom of strewing floors with straw and rushes. Allusions, it appears, are frequently found in Gothic writers: the author of the Life of Olaus Tryggv, speaking of Thorleifer, one of the Yule guests of Haquin, Earl of Norway, says, "selst han nidr ictarliga i halminn" (he sat down on the last straw)—an expression which, however, might seem to imply the use of bundles of straw, as the primitive predecessors of a more artificial convenience for repose, were it not otherwise proved to be the practice, to employ straw as a covering for the floors. Rudbeck, according to Ihre, derives the *Julhalm* from the rites of Ceres; while others suppose it to be a commemoration of the Virgin and Child in the stable; but Ihre more reasonably ascribes it to a natural desire to keep the feet warm, although, as he says, the custom was not peculiar to the northern climates, since it was also observed at festivals in France.† Some of our churches, being unflagged, certainly required a protection of this kind, and it is not unlikely that even gentlemen's parlours might be in the same state.‡ Disbursements for rushes in the parish book of Kirkham, before mentioned, never appear

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* Harl. MSS. Cod. 542, fo. 31, 37 *b*.

† Glossar. Suio-Gothic. tom. II, p. 1009.

‡ At the christening of the Lady Elizabeth at Greenwich (25 Hen. VIII), "all the walles betwene the King's Place and the Fryars were hanged with Arras, and all the way strewed with rushes."—*Harl. MSS.* 1107. "LVI. The proper officers are, betweene six and seven o'clock in the morning, to make the fire in and *straw* the King's privy chamber."—*Household Orders of King Henry* VIII; *Forsyth's Dict. Antiq. vol.* I, *p.* 193. Erasmus, in a letter to Dr. Francis, physician to Cardinal Wolsey, describing the interior of common dwellings in the reign of Henry the Eighth, says—"as to the floors, they are usually made of clay, covered with rushes that grow in fens, which are so slightly removed now and then, that the lower part remains sometimes for twenty years together, and in it a collec-

after the year 1634, when the church was flagged for the first time; but the custom is still observed in Penwortham church.

St. Bartholomew's Day.

Rush-bearing.

The festival of *Rush-bearing* does not always coincide with the feast of the dedication; at Altcar, in Lancashire, the church is dedicated to St. Michael, and the rush-bearing is celebrated in July. Dr. Whitaker quotes a manuscript description of a rush-bearing at Warton in that county, which, as he remarks, is not unpleasing; it was observed on the dedication-day, Aug. 5, the patron of the church being St. Oswald, or on the Sunday nearest St. Oswald's:—"The vain custom of dancing, excessive drinking, &c." says Lucas, the writer, "having been many years laid aside, the inhabitants and strangers spend that day in duly attending the service of the church, and making good cheer, within the rules of sobriety, in private houses; and the next in several kinds of diversions, the chiefest of which is usually a rush-bearing, which is on this manner. They cut hard rushes from the marsh, which they make up into long bundles, and then dress them in fine linen, silk ribands, flowers, &c.; afterwards the young women of the village, which perform the ceremony that year, take up the burdens erect, and begin the procession (precedence being always given to the churchwarden's burden), which is attended not only with multitudes of people, but with music, drums, ringing of bells, and all other demonstrations of joy they are able to express. When they arrive at the church, they go in at the west end (the only public use that I ever saw that door

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tion of filthiness not to be named. Hence, upon a change of weather, a vapour is exhaled very pernicious, in my opinion, to the human body. I am persuaded it would be far more healthful if the use of these rushes were quite laid aside, and the chambers so built as to let in the air on two or three sides, with such glass windows as might either be thrown quite open, or kept quite shut, without small crannies to let in the wind; for as it is useful sometimes to admit a free air, so it is sometimes to exclude it. It would also be of great benefit, if the lower people could be persuaded to eat less of their salt fish, and if public officers were appointed, to see that the streets were kept free from mud and human ordure—and that not only in the city, but suburbs" (of London.)

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St. Bartholomew's Day.

put to), and setting down their burdens in the church, strip them of their ornaments, leaving the heads or crowns of them decked with flowers, cut paper, &c. in some part of the church, generally over the cancelli. Then the company return to the town, and cheerfully partake of a plentiful collation provided for that purpose, and spend the remaining part of the day, and frequently a great part of the night also, in dancing, if the weather permits, about a may-pole adorned with greens and flowers, or else in some other convenient place."* Mr. Roby mentions it as an unmeaning pageant, still practised in the northern and eastern parts of Lancashire for the purpose of levying contributions. An immense banner of silk, adorned with tinsel and gay devices, precedes the rush-cart, wherein the rushes, neatly woven and smoothly cut, are piled up, and decorated with flowers and ribands in rustic taste. The cart, thus laden, is drawn round to the dwellings of the principal inhabitants by morrice-dancers, who perform an uncouth dance, attended by a man in motley attire, a sort of nondescript made up of the ancient fool and Maid Marian. This personage gingles a horse-collar with bells, which forms not an unsuitable accompaniment to the ceremony."† The rush-bearing is still kept up with much ceremony at Ambleside.

Dr. Johnston has preserved an account of a pageant exhibited at Dent, in Yorkshire, on the rush-bearing (St. Bartholomew's Day) after the Restoration, in which, among other characters, "Oliver and Bradshaw, Rebellion and War were represented, all decked by times with vizardes on, and strange deformities; and Bradshaw had his tongue run through with a red-hot iron, and Rebellion was hanged on a gibbet in the market-place. Then came Peace and Plenty, and Diana with her nymphs, all with coronets on their heads, each of which made a several speech in verses of their loyalty to their King.‡

* Hist. Richm. vol. II, p. 293.

† Traditions of Lanc. vol. II, p. 108, n.

‡ Ibid. p. 363.

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Rush-bearings have been absurdly attributed, in their origin, to an anonymous festival, in which the Pagans expressed their unity and concord by rushes. "I was let to this," says Ebenezer Hunt, "by examining the Latin, Juncus, a Rush, which both Rider and Littleton derive 'a Jungendo, quoniam ejus usus ad juncturas utilis; vel quod junctis radicibus hæreat.' From joining, because it was used for binding things, or because it joins together in the roots. It being the custom formerly to make ropes of them, and which, in some measure, obtains among country people in our day. And the roots adhering together in their growth, will bear the latter sense; either of which is farther confirmed by its German name, *Binz*, from *binden*, to bind.—Vide *Parkhurst's Greek Lexicon, under* Schoinion."* This writer, as well as many others, confounds Rush-bearings with Wakes, which in South Lancashire, and no where else, bear the former name. On the feast of the dedication of the church, nothing seems more likely than that the people should supply the building with new rushes, and the ceremony of carrying them in procession on that day merely made a part of the ordinary festivities.

Harvest Home.

The *Harvest Home*, which though varying in every country, is a period of joyful festivity in all; hence Dryden's song:—

> "Your hay it is mow'd, and your corn is reap'd;
> Your barns will be full and your hovels heap'd;
> Come, my boys, come,
> Come, my boys, come,
> And merrily roar out harvest-home."

In different counties, harvest home has given rise to various denominations of the period in which it is celebrated: "we hear," says the learned Eugene Aram, whose conduct so little accorded with his attainments, "in different counties, and often in the same county, of Mel-supper, Churn-supper, Harvest-supper, Harvest Home, Feast of Ingather-

* The Rush-bearing, a Poem, p. 5-6. Huddersfield, 1784.

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ing, &c. The antiquity of the custom appears from Exod. xxiii, 16—'The feast of harvest, the first fruits of thy labours, which thou hast sown in the field.' The Jews celebrated the feast of harvest by precept; and prior to this, Gen. vi, 3—'Cain brought of the fruit of the ground an offering to the Lord.' Yet the offering of the first fruits, it may well be supposed, was not peculiar to the Jews. Callimachus affirms that these primitiæ were sent by the people of every nation to the temple of Apollo, in Delos, and by the Hyperboreans in particular, the most distant people that enjoy the happiness of corn and harvest. Herodotus also mentions the annual custom of the Hyperboreans, remarking, that those of Delos talk of 'Holy things tied up in a sheaf of wheat conveyed from the Hyperboreans."

Maiden Feast.

The Scottish reapers give the name of Maiden to the last handful of corn that they cut, and hence Harvest Home is there called *Maiden Feast.*

Cessation from severe labour, as well as gratitude to the rural deities, has no doubt had its share in the production of the mirthful festivities of harvest home; alluding to the full occupation of the labourer's time at harvest and in the vintage season, the French say proverbially that they have then neither festivals nor Sundays:

> " En Août et en Vindanges,
> Il-n'y-a ni fêtes ni Dimanches."

According to Aram, the harvest offering is a grateful acknowledgement to the sun, by whose warmth the corn has been ripened:—

> " At harvest home, and on the shearing-day,
> When he should thanks to Pan and Ceres pay."
>
> *Dryden.*

At the end of December, the Romans had the *Juvenales Ludi*; and in an old Kalendar, the ix kal. Jan. is called " Juvenalis Dies. At this time the country people, having gathered in their fruits and sown their corn, kept the feast of the Goddess Vacuna, who was so called, because she

presided over those whose toil had ceased.* Some have supposed that this celebration is the direct origin of our harvest home.

St. Bartholomew's Day.

From whatever source the custom is derived, in all Christian countries, when the fruits are gathered in and placed in their proper depositaries, it is common to provide a plentiful supper for the reapers and servants of the family. The chief reaper was dignified with a title—

> "Grant *harvest-lord* more by a penny or two,
> To call on his fellows the better to go."
>
> *Tusser.*

Mell Doll.

At this entertainment saturnalian equality prevailed. In the northern counties a *Mell Doll*, or image of corn, dressed like a doll, is carried, amid the joyful acclamations of the people, on the last day of reaping. One of the verses of an old but vulgar song refers to this custom:

> "Odzookers! whom have we here now?
> Why sure it a'nt Black Moll?
> Why ma'am, you're of the fair sex,
> And welcome as *Mell Doll*."

Of the term *mell*, which Brande says "is plainly derived from the French word *mesler*, to mingle together (the master and servant sitting promiscuously at the same table),† Aram observes, that the usage itself accounts for the name of Mell Supper:—*Mell* signifies meal, and the instrument called by us a *mell*, with which corn was anciently reduced to meal in a mortar: and as the harvest was concluded with preparations of meal ready for the mell, this came to mean the last of all things; as, when a horse comes last in a race, they often say in the north "he has got the mell." When a man has been beaten in a fight, they usually say he has been melled, or milled, in allusion to the use of the mell.

In some places the Mell Doll is called a *Kern Baby*—

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* Rosin. Antiq. Rom. Corpus, p. 174. Ed. Genev. 1632.

† Obs. on Bourne's Vulgar Antiq. ch. xxxi, p. 303.

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kern being certainly a variety in the orthography of corn; *Korn* (German), the generic name of grain in all the Teutonic dialects. It is found in this sense in the old Runic line—

"Hagul ar kaldestur corna."

[Hail is the coldest grain.]*

Houseman takes a different view of the signification of this word "kirn," which, he says, "is a provincial term for churn, from the cream and oaten or wheaten cake, which was formerly the principal ingredient in the feast of corn-harvest in Cumberland, and it still continues to form the last dish of the Kirn Supper."†

The church of St. Michael le Querne, in which Leland the antiquary was buried, was called in Latin *St. Michaelis ad Bladum*, alluding to the corn-market which was held in Cheapside when the church was founded. It was destroyed in the fire of London.‡

There is also occasionally a harvest-queen, thought to be a representation of the Roman Ceres, apparelled in great finery and crowned with flowers, with a scythe in one hand and a portion of corn in the other.

St. Bartholomew in the Little Lake.

St. Bartholomew in the little Lake, called the Königsee in Berchtoldsgaden, an Alpine province of Bavaria, performs the office of Odon Nökke in the lakes of Scandinavia, or O'Donoghue in the Lake of Killarney. The Königsee, about two leagues in length and half a league in breadth, is as dangerous as romantic; and, says a recent tourist, "should a violent storm overtake us at a distance from its only port, destruction would be inevitable, since even an excellent swimmer would be unable to save himself, as there is no place where it is possible to land, owing to its being surrounded by perpendicular rocks, rising to a height of from three to six thousand feet, and in some parts they are

* Whitaker, Hist. Manch. vol. II, p. 302.

† Descript. Cumberl. Westmorl. &c. p. 77.

‡ Lives of Leland, Hearne, and Wood, vol. I, p. 33, n.

not more than a musket-shot from each other. In consequence of this foreknowledge of danger, and the caution it inspires, lives are seldom lost; but a storm sometimes arises unexpectedly; this was the case when several boats, containing forty persons, were overturned, and, as we are informed by a tablet in the rock, every one of them perished. In order to guard against any such mishap occurring to us, our chief, before he set out, invoked the protection of the saints, particularly the patron of the lake, St. Bartholomew, who, it appears, is very solicitous for the safety of aquatic travellers; for when our boatmen demanded of him, saying, 'Heiliger Bartholomäus, komm ich zurück? Sage Ja!' (Holy Bartholomew, shall I return? Say Yes): the propitious and good-natured saint immediately answered Ja (Yes) at least a dozen times. This auspicious response has some foundation for the character it bears for veracity, as when the atmosphere is heavy, in consequence of an approaching storm, the echo is silent." *

St. Bartholomew's Day.

The festival of the *Ordination of St. Gregory*,† celebrated Sept. 3, is the most remarkable of all the days in the kalendar, which are superstitiously stigmatized as Egyptian days, mentioned in the account of the *Eve of St. Paul.*

Ordination of St. Gregory.

On this day, at the coronation of Richard the First, in 1189, began a terrible slaughter of the Jews, which lasted several days; when, in the translated words of the old chronicler, Thomas Wikes, "an innumerable multitude of Jews were killed, and some, plundered of their goods and burned in the flames, descended to hell in a moment."‡ Such was the charity of a monkish historian. William Neubrigensis, noticing that this slaughter occurred on the 3d of September, says that it might have been called an evil or Egyp-

Massacre of the Jews

* Sketches of Germany and the Germans, in 1834, &c. vol. II, p. 300-302.

† *Ordinacionis Sancti Gregorii Festum.*

‡ Innumerabilis Judæorum interfectus est numerus, quidam vero flammis exusti, et bonis omnibus spoliati; descenderunt ad infernos in momento."—*Edente Gale, tom.* II, *p.* 34.

tian day by ancient superstition, as a presage of the Jewish calamity.*

Bede, in his obscure account of the Egyptian days, before quoted, particularly mentions the 3d of September (*suprà, p.* 152.):—

Tertia Septembris vulpis ferit e pede denam.†

St. Lambert's Day.

St. Lambert's Day, Sept. 17, is marked the 16th in the Fasti Danici, and is characterized by a hart, to denote the commencement of the rutting-season, respecting which Olaus Wormius mentions a vulgar error, prevalent among the Danish boors, on a matter of natural history:—"Persuasam namque sibi habent rustici cervum hoc die, per membrum genitale, sevum quoddam emittere, quod in torrentibus quandoque colligi assolet.—*Fides sit penes auctores.*"‡

St. Matthew's Day

On *St. Matthew's Day* (Sept. 21) the lord mayor and aldermen of London, and the governors of the royal hospitals, according to custom, attend divine service at Christ's Church, after which they repair to the great hall in Christ's Hospital, where they hear a Latin and English oration, delivered by the two senior scholars of the grammar school.

Michaelmas Day.

Michaelmas Day§ (Sept. 29) is one of the regular quarter-days, in most countries, for settling rents and accounts; but it is no longer remarkable for the hospitality with which it was formerly celebrated. Stubble-geese being esteemed in perfection about this time, most families had one dressed on Michaelmas Day. Numerous enquiries have been made by antiquaries into the origin of this custom, none of which are satisfactory, and it probably had no other meaning than that which is here assigned. Geese being later in some

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* Qui dies ex prisca gentili superstitione Malus, vel Egyptiacus dicitur; tanquam quidam Judaici eventus presagio."—*Lib.* IV, *cap.* 1.

† Grævii Thesaur. Antiquit. Rom. tom. VIII, p. 95-100.

‡ Fast. Dan. lib. II, p. 16. Jamieson.

§ *S. Michaelis in Monte Gargano Festum; Michalmas; Mighelmasse Misseles Day; Misselemasse; Migelmasse, &c.*

countries in coming to the maturity which is required for the table, we find that they are introduced at a later period The custom is unquestionably of higher antiquity than the following record, which, however is curious:—"In 1470, John de la Hay took of William Barnaby, lord of Lastnes, in the county of Hereford, one parcel of land of that demesne, rendering 20d a year, and one goose fit for the lord's dinner on the feast of St. Michael the Archangel, with suit of court, and other services." Among the old charms mentioned in Bale's Interlude concerning the Laws of Nature, Moses and Christ, 4to, 1562, St. Leger (whose day is October 2) appears as the patron of geese; Idolatry says—

Michaelmas Day.

"With blessynges of Saynt Germayne,
I will me so determyne,
That neyther fox nor vermyne
Shall do my chyckens harme.
For your gese seke Saynt Legearde,
And for your duckes Saynt Leonarde,
There is no better charme."

M. Stevenson, in the Twelve Months, Lond. 4to, 1661, mentions the following superstition:—"They say, so many dayes old the moon is on Michaelmas Day, so many floods after." The odd expression of "a goose with ten toes," said to be a mistake of "a goose *intentos*," which is equally absurd, has been attributed to the people of Lancashire, who, however, have no other knowledge of it than such as they glean from those industrious antiquaries, who have taken the pains to investigate the origin of a phrase, which seems to exist only in their own books.

At Kidderminster, on the election of a bailiff, says a writer in the Gentleman's Magazine, "the inhabitants assemble in the principal streets to throw cabbage-stalks at each other; the town-bells give signal for the affray. This is called *Lawless Hour*. This done (for it lasts an hour), the bailiff elect and corporation, in their robes, preceded by drums and fifes (for they have no waits), visit the old and new bailiff, constables, &c. attended by the mob. In the mean time,

Lawless Hour.

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the most respectable females in the neighbourhood are invited to meet, and fling apples at them on their entrance. I have known forty pots of apples expended at one house." This custom obtains at the present time.*

Lawless Court.

Camden says of Rochford, in Essex, that it is remarkable for its *Lawless Court*, held on the Wednesday morning after Michaelmas on a hill called King's Hill, in the open air, by twilight, where all the business is transacted in whispers, and a coal supplies the place of pen and ink. Absentees forfeit double their rent for every hour's absence.† Jacob says (quoting the Britannia, p. 411), that the servile attendance was imposed on the tenants for conspiring, at the like unreasonable hour, to raise a commotion.‡ It belongs to the honor of Rochford, and is called Lawless Court because held at an unlawful hour, or *quia dicta sine lege*. The title of it is in rhyme, and in the court rolls runs thus:

Its Title.

Kingshill in *Rochford* ss.

Curia de domino rege,
Dicta sine lege,
Tenta est ibidem
Per ejusdem consuetudinem,
Ante ortus solis
Luceat nisi polus,
Senescallus solus
Nil scribit nisi colis,
Toties voluerit
Gallus ut cantaverit,
Per cujus soli sonitus
Curia est summonita:

Clamat clam pro rege
In curia sine lege,
Et nisi cito venerint
Citius pœnituerint,
Et nisi clam accedant
Curia non attendat,
Qui venerit cum lumine
Errat in regimine,
Et dum sunt sine homine,
Capti sunt in crimine,
Curia sine cura,
Jurati de injuria.

Tenta ibidem die Mercurii (ante diem) proximi post Festum Sancti Michaelis, Anno Regni Regis, &c."

The Protestant inhabitants of Skie observe the festivals of Christmas, Easter, Good Friday and St. Michael, on

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* Hone's Every Day Book, vol. I, p. 1337-43.

† Gough's Camd. vol. II, p. 130.

‡ Law Dict. *v. Lawless Court.* I cannot find any such passage in Camden. Certainly it is not in the edition of 1590, or in that from which Gough's translation was made.

which latter day they have a cavalcade in each parish, and several families bake the cake called *St. Michael's Bannock.* "They have likewise a general cavalcade on St. Michael's Day in Kilbar village, and do then also take a turn round their church. Every family, as soon as the solemnity is ended, is accustomed to bake St. Michael's cakes, and all strangers, together with those of the family, must eat the bread that night." "It was, till of late (says Macauley), an universal custom among the islanders on Michaelmas Day, to prepare in every family a loaf or cake of bread enormously large, and compounded of different ingredients. This cake belonged to the Archangel, and had its name from him. Every one in each family had his portion of this kind of shew-bread, and had of course some title to the friendship of Michael."*

Michaelmas Day.

St. Michael's Bannock.

By an act of convocation passed in the year 1536, by Henry the Eighth, the feast of the dedication of every church was ordered to be kept on one and the same day every where; that is, on the first Sunday in October, and the Saint's day to whom the church was dedicated was entirely laid aside. Hence it is that *wakes,* which were formerly celebrated at all seasons of the year in different places, fall about the same time; for the royal injunction is now disregarded.

Celebration of Wakes.

The celebration of these festivals seems almost coeval with the introduction of Christianity into England.† Our earliest ecclesiastical historian, Bede, has preserved a letter from Pope Gregory to the abbot Mellitus, written about the year 601, in which wakes are described:—

"When, therefore," says the Pope, "Almighty God shall bring you to the most reverend man our brother bishop, St. Augustine, tell him what I have, upon mature deliberation on the affair of the English, thought of, namely that the temples of the idols in that nation ought not to be destroyed.

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* Dr. Jamieson, Etymol. Dict. art. *Bannock.*

† Augustine and his companions landed in 597.—*Bed. Eccl. Hist. lib.* I, *cap.* 25; *Chron. Saxon. ad Ann.*

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Let holy water be made and sprinkled in the said temples, let altars be erected, and let relics be deposited in them. For, since those temples are built, it is requisite that they be converted from the worship of the devils to the service of the true God; that the nation, not seeing those temples destroyed, may remove error from their hearts, and, knowing and adoring the true God, may the more familiarly resort to the same places to which they have been accustomed. And because they are wont to sacrifice many oxen in honor of the devils, let them celebrate a religious and solemn festival, not slaughtering the beasts for devils, but to be consumed by themselves, to the praise of God. Some solemnity must be exchanged for them, as that on the day of the dedication, or the natal days of holy martyrs,* whose relics are there deposited, they may build themselves booths of the boughs of trees, about those churches which have been turned to that use from temples, and celebrate the solemnity with religious feasting, and no more offer beasts to the devil."

The best account of the wake is unquestionably that of the learned Whitaker. He observes that every church, at its consecration, received the name of some particular saint; this custom was practised among the Roman Britons, and continued among the Saxons. In the council held at Cealehythe, in 816, the name of the patron saint was expressly required to be inscribed on the altar and walls of the church, or a tablet within the building. The feast of the saint became of course the festival of the church, which the people naturally celebrated with peculiar festivity. As this conduct substituted Christian festivals for the idolatrous anniversaries of heathenism, it was encouraged. Accordingly, at

* Strutt is mistaken in making Bede, or rather the Pope, say "birthday of the saint." The *natalitium* of a martyr is the day of his suffering, when he is presumed to be regenerated. The passage is—"ut die Dedicationis, vel Natalitiis Sanctorum Martyrum, quorum Reliquiæ ponuntur, tabernacula sibi circa easdem ecclesias, ex fanis commutatæ sunt, de ramis arborum faciant."—*Lib.* I, *cap.* 30.

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the introduction of Christianity among the Jutes of Kent, Gregory advised what had been done previously among the Britons—the substitution of Christian festivals for the idolatrous, and the suffering day of the martyr, whose relics were deposited in the church, or the day on which the edifice was actually dedicated, to be the established feast of the parish. Both were appointed and observed as distinct festivals, though confounded by Bishop Kennet, who, says Whitaker, attributes to the day of the dedication what is true only of the saint's day; and to the Bishop he might have added several others, had he been living. They were clearly distinguished among the Saxons; and in the laws of the Confessor, the *Dies Dedicationis*, or *Dedicatio*, is discriminated from the *Propria Festivitas Sancti*, or *Celebratis Sancti*. They remained equally distinct to the Reformation,* when, in 1536, the dedication-day was ordered to be kept, and the festival of the saint to be celebrated no longer. The festival of the dedication merely commemorating the commencement of the church, could not have been observed with the same regard as that of the patron saint, which, in pre-eminence over the former, was actually denominated the *Church's Holiday*, or its peculiar festival; and while the latter remains in many parishes at present, the other is so utterly annihilated in all, that Bishop Kennet knew nothing of its distinct existence. Thus instituted at first, the day of the tutelar saint was observed most probably by the Britons, and certainly by the Saxons, with great devotion. And the evening before every saint's day, in the Saxon-Jewish method of reckoning the hours, being an actual part of the day, and therefore, like that, was appro-

* In corroboration of Mr. Whitaker, if necessary, it might be stated that this distinction is absolute in a bull of Pope Alexander IV, in 1260. He grants a remission of one hundred days' penance to those who visit the church of the monastery of Lancaster, on the feasts of the blessed Virgin Mary, in whose honour it is dedicated, or on the anniversary of the dedication of the same church, for the sake of devotion.—*Registr. S. Mariæ Lanc. Harl. MS.* 3764, *fo.* 14.

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priated to the duties of religion. As they reckoned Sunday, from the first, to commence with sunset on Saturday, the evening preceding the church's holiday would be observed with all the devotion of the festival. The people actually repaired to the church, and joined in the services: thus they spent the evening of their greater festivities in the monasteries of the north, as early as the conclusion of the seventh century. These services were naturally denominated from the late hour pæccan, or *wakes*, and vigils or eves.* At Rippon, the anniversary of St. Wilfrid, the patron saint, as early as the eighth century is expressly denominated the vigil. But that of the church's holiday was named the Cýnic pæccan, or church wake, or church eve. So religiously were the eve and festival of the patron sainto bserved for many ages by the Saxons, even as late as the reign of Edgar, that the former was passed in the church, and employed in prayer. The wakes, and all the other holidays in the year, were put upon the same footing with the octaves of Christmas, Easter, and Pentecost. When Gregory recommended the festival of the patron saint, he advised the people to erect booths of branches about the church on the day of the festival, and to feast and be merry in them with innocence. Accordingly, in every parish, on the returning anniversary of the saint, little pavilions were constructed of boughs, and the people indulged in them in hospitality and mirth. The feasting of the saint's day, however, was soon abused; and even in the body of the church, when the people were assembled for devotion, they began to mind diversions and to introduce drinking. The growing intemperance gradually stained the service of the vigil, till the festivity of it was converted, as it now is, into the rigour of a fast. At length, they justly scandalized the puritans of the 17th century, and numbers of the wakes were disused entirely, especially in the east, and some of the western parts

* Spelman, somewhat weakly, derives wakes from pac, *drunkenness*. More properly this word signifies *weak, base, vile*—from pacean, *to fail*.

of England; but they are commonly observed in the north, and some of the midland counties.

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This custom of a celebrity, he further observes, in the neighbourhood of a church on the days of particular saints, was introduced into England from the Continent, and must have been familiar equally to the Britons and the Saxons; being observed among the churches of Asia in the sixth century, and by those of the west of Europe in the seventh: and equally in Asia and Europe, on the Continent and the islands, these celebrities were the causes of those commercial marts which we denominate *fairs*. The people resorted in crowds to the festival, and a considerable provision would be wanted for their entertainment. The prospect of interest invited the little traders of the country to come and offer their wares; and thus, among many pavilions for hospitality in the neighbourhood of the church, various booths were erected for the sale of different commodities. In larger towns, surrounded with populous districts, the resort of people to the wakes would be great, and the attendance of traders numerous; and this resort and attendance constitute a fair. Basil expressly mentions the numerous appearance of traders at these festivals in Asia, and Gregory notes the same custom to be common in Europe. As the festival was observed on a *feria*, or holiday, it naturally assumed to itself, and as naturally communicated to the mart, the appellation of *feria*, or *fair*. The same among the Saxons, the French, the Germans and the Britons (*fæger*, *feyer*, and *faire*), the word was derived from the same source—the one ecclesiastical language of Western Europe. Indeed several of our most ancient fairs appear to have been usually held, and have been continued to our time, on the original church holidays of the places; besides, it is observable that fairs were generally kept in church-yards, and even in the churches, and also on Sundays, till the indecency and scandal were so great as to need reformation.* The

Fairs.

* Abridged from sect. 3, b. II, Hist. Manch. vol. II, p. 440-448.

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statute of 13 Edw. I, ordained that fairs and markets should be kept in church-yards.*

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The wake does not pass unnoticed by the agricultural poet, Tusser:—

> "Fill oven with flawns, Jenny, pass not for sleep
> To-morrow thy father his wake-day will keep.
> Then every wanton may dance at her will,
> Both Tomkin with Tomlin, and Jenkin with Gill."†

The poet of Fairy Land, Drayton, mentions the wakes of North Lancashire, at a time when these festivals had lost none of their pastoral character:—

> "So blythe and bonny now the lads and lasses are,
> That ever as anon the bagpipe vp doth blow,
> Cast in a gallant round about the hearth they goe,
> And at each pause they kisse, was neuer seene such rule,
> In any place but heere, at boon-fire, or at Yeule;
> And every village smokes at Wakes with lusty cheere,
> Then hey they cry for Lun and Lancashier;
> That one high hill was heard to tell it to his brother,
> That instantly again to tell it to some other."‡

Bishop Kennet, who considers the wakes to have been instituted in imitation of the ἀγάπαι, or love-feasts, says that "this laudable custom of wakes prevailed for many ages, till the nice puritans began to exclaim against it, as a remnant of popery; and, by degrees, the precise humour grew so popular, that at an Exeter assizes, the Lord Chief Baron Walter made an order for the suppression of all wakes; but, on Bishop Laud's complaining of this innovating humour, the King commanded the order to be reversed."§

Order of the Cockle.

Louis the Eleventh of France, about 1469, instituted an order of knighthood in honour of St. Michael, which, in England at least, was distinguished by the appellation of *Order of the Cockle*, and the knights of course were knights

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* Stat. 2, cap. 6.

† Ploughman's Fasting Days, stanza 5.

‡ Polyolbion, Song 27, edit. 1622.

§ Paroch. Antiq. p. 614.

Michaelmas Day.

of the cockle. These names were suggested by the profusion of escallop shells, with which their robes were ornamented. Strutt has the following description, from a manuscript inventory of the robes at Windsor Castle in the reign of Henry VII. "A mantell of cloth of silver lyned withe white satten, with escallope shelles. Item, a hoode of crymsin velvet, embraudered with escallop shelles, lyned with crymson satten." * In Germany this order began in 1618, but its origin in Naples is unknown.

Society of Fools.

The first Sunday after Michaelmas Day was appointed for the annual meeting, conventicle and court, of the Society of Fools at Cleves, by the founder in 1381. This society, notwithstanding the oddity of its appellation,† was an amicable, and partly a religious institution, with an avowed object to prevent the rising generation from adopting bad habits and licentious manners. It was analogous, in many respects, to the gilds and wed-brotherhoods of the Anglo-Saxons, and to societies established by men of letters in various parts of Italy, such as that of the "Insensáte" at Perugia, of the "Stravaganti" at Pisa, and the "Eteróclyti" at Pesaro. The Order of Fools was instituted by Adolphus, Count of Cleves, in conjunction with the Count de Meurs, and thirty-five noblemen of Cleves. The original patent of erection was formerly preserved in the Archives of Cleves, which, however, were totally destroyed by the French revolutionists, upon their first irruption into Germany, and the only genuine copy of it which now exists is to be found in Von Buggenhagen's Account of the Roman and National Antiquities, &c. discovered at Cleves.‡ To this document are affixed thirty-six seals, all imprinted on green wax with the exception of that of the founder, which is on red wax, and in the centre of the rest. The insignium borne by the

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* Horda Angel-cynnan, vol. III, p. 79.

† D'Order van't Geeken Gesellschap, *(the Order of the Society of Fools.)*

‡ A translation is given in Dr. Aikin's Athenæum (vol. II, p. 228), whence this account is extracted; and further particulars appear in vol. III, p. 113.

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knights of this order, on the left side of their mantles, consisted of a fool, embroidered in a red and silver vest, with a cap on his head, intersected, harlequin-wise, with red and yellow divisions, and gold bells attached, with yellow stockings and black shoes; in his right hand was a cup filled with fruits, and in his left a gold key, symbolic of the affection subsisting between the different members. It is uncertain when this order ceased, although it appears to have been in existence at the commencement of the sixteenth century, when, however, its pristine spirit had become totally extinct. The latest mention that has hitherto been found of it occurs in some verses,* prefixed by Onofrius Brand to the German translation of his father's (Solomon Brand) celebrated "Navis Stultifera Mortalium," by the learned Dr. Geiler von Kaiseyberg, which was published at Strasburg in the year 1520.

Respublica Babinepsis

Towards the middle of the 14th century, some Polish noblemen established an order of fools called *Respublica Babinepsis*, from the name of the estate of the principal founder, near Leublin. Its form was modelled after that of the constitution of Poland; like this, too, it had its king, its council, its chamberlain, its master of the hunt, and various other offices. Whoever made himself ridiculous by any singular and foolish propensity, was appointed to a suitable office. Thus, he who carried his partiality to dogs to a ridiculous extreme was created master of the hunt; while another, who constantly boasted of his valorous achievements, was raised to the dignity of a field-marshal. This order soon experienced so rapid an increase of members, that there were few at court whom it did not number among its associates.†

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* "Mancher das Narrenschiff veracht,
Das zu dem Ersten ward gemasht,
Und meynt, eswar der Narren Orden;
Der seh nun war draus sey geworden."

† Athen. II, p. 228.

Michaelmas Day.

It may just be mentioned that an *Asinorum Ordo*, or Order of Asses, was instituted in 1198 by Innocent III, in the first year of his pontificate, under the title of *Ordo S. Trinitatis*, or Order of the Holy Trinity, which the people changed into Order of Asses, because the brethren rode upon those beasts instead of horses. On this account, the members were called in 1330, and perhaps earlier, Brethren of Asses.*

Order of Asses.

Mock Corporation, for treasonable purposes.

An institution of a singular kind, but connected with the Jacobite attempts to restore the Stuart family to the throne, was originated in 1701 by the Duke of Norfolk, the Earl of Derwentwater;—Sir Thos. Sherburne, Sir Wm. Pennington, and a number of other gentry of Lancashire. But for the treason which was concealed under the guise of jollity and conviviality, their society seems to have been better entitled to the appellation of the *Order of Fools* than any of the preceding. The members constituted themselves into a sort of mock corporation, by the designation of *The Mayor and Corporation of the antient Borough of Walton*—a village in the vicinity of Preston. Their meetings were held at a small public-house in Walton, now called the Unicorn, and the proceedings were conducted with ludicrous formality. Their register contains a record of such of their transactions as it was judged might, without imprudence, be committed to paper;† and a mace, a sword of state, and four large staves covered with silver, served to keep up the mystery and whimsicality of the mock corporation. Their officers were, besides the mayor, a recorder, bailiffs, chaplain, deputy mayor, two sergeants, a *house-groper*, physician, taster, mace-bearer, poet-laureate, town-clerk, huntsman, *slut-*

* Les Frères des Asnes de Fontainbliau, ou Madame fût epousée."—*Du Cange, tom.* I, *col.* 761.

† In the accounts of 1745 is the following entry: "P^{d} 2^{s} 6^{d} for fixing the plates upon the staves, which were taken off on account of the *Rebels* coming hither." The word *Rebels*, Dr. Whitaker says, "is written upon an erasure, and I suspect upon the word *Duke*. They were only become rebels after their defeat."—*Hist. Richmondshire, vol.* II, *p.* 429.

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kisser, custard-eater, sub-deputy mayor, and others, who consisted of gentlemen, the heads of the most ancient and distinguished families in the county. Each of the staves had a silver top and hoop, on which the names of the mayor and other officers are engraved; but the hoops for the eventful years 1715 and 1716 are, it may readily be conceived, *lost.* The rebellion of 1715 took off some of the most efficient of the members; but the mock corporation fell into the hands of inferior tradesmen, who, having possession of the insignia, continued to assemble with some of the old formalities, but with neither the danger nor the dignity of their predecessors.* In 1809 the corporation ceased to exist, and the register and staves came into the possession of Sir H. P. Hoghton, Bart. of Hoghton Tower, in whose family they now remain.†

St. Luke's Day.

There is a singular custom in Yorkshire on *St. Luke's Day* (October 18), of collecting children with small whips, to lash the dogs about the streets; hence it is called *Whip-Dog Day.* This custom was formerly very common in the city of York, and is not yet entirely discontinued. Within these few years the custom existed in Manchester, on the first day of Acres Fair, which is held about this time. Mr. Ellis speaking of the Yorkshire Whip-Dog Day, asserts it to have originated in the following incident:—"The tradition which I have heard of its origin seems very probable; that in times of Popery, a priest celebrating mass at this festival, in some church in York, unfortunately dropped the pix after consecration, which was snapped up suddenly and swallowed by a dog that lay under the altar-table. The profanation of this high mystery occasioned the death of the dog; and a persecution began, and has since continued on this day, to be severely carried on against his whole tribe in our city."‡

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* Hist. Richm. ibid.

† Baines, Hist. Lanc. vol. IV, p. 330.

‡ Bourne's Pop. Antiq. vol. II, p. 323.

St. Crispin's Day.

In many places, *St. Crispin's Day* (Oct. 25) is a great holiday among the shoemakers, and the origin of it is thus assigned: two brothers, Crispin and Crispinianus, who were born at Rome, travelled to Soissons in France about the year 303, in order to propagate the Christian religion. Being, however, desirous, of rendering themselves independent, they gained a subsistence by making shoes. The governor of the town having discovered that they privately maintained the Christian faith, and endeavoured to make proselytes of the inhabitants, ordered them to be beheaded about the year 308. From this time, the shoemakers have chosen them for their tutelary saints.

With reference to this day, Dr. Forster has introduced the following anecdote of Charles the Fifth. This Sovereign, in his intervals of relaxation, used to retire to Brussels; and, being desirous of knowing the sentiments of his meanest subjects concerning himself and his administration, he frequently went disguised, and mixed himself in such companies and conversation as he thought proper. One night, his boot requiring mending, he was directed to a cobbler. Unfortunately, it chanced to be St. Crispin's holiday, and instead of finding the cobbler inclined for work, he was in the height of his jollity among his acquaintance. The emperor communicated his wishes, and offered him a handsome gratuity. "What, friend! (says the cobbler) do you know no better than to ask one of our craft to work on St. Crispin's Day? Were it Charles himself I would not do a stitch for him now; but if you will come in and drink St. Crispin, do and welcome—we are as merry as the emperor can be." The sovereign accepted the offer, and, as a return for his hospitality, gave the cobblers a coat of arms—a boot, surmounted by an imperial crown. In Flanders, a chapel is still to be seen adorned with the boot and imperial crown; and, in all processions, the company of cobblers takes precedence of that of shoemakers.*

* Peren. Calend, p. 585.

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St. Crispin's Day.

Without disputing the truth of this anecdote (of which, however, Dr. Forster is not the original narrator),* or that of the numerous versions of the French Henry the Fourth's hunting adventure, and our "King and the Miller of Mansfield," or "King Edward and the Tanner of Drayton Bassett," it may be mentioned that there was formerly published, with such books as "the Merry Piper and the Frier," a story called "the King and the Cobbler," or an anecdote of Henry the Eighth, who, walking abroad in the night, to obtain the same kind of intelligence as the Emperor sought, met with a like accident and rencontre. The Caliph Haroun Alraschid seems to have set the example to sovereigns, who are desirous of privily ascertaining the sentiments which prevail among the lower classes of their subjects. However this may be, "the shoemakers of the present day are not behind their predecessors in the manner of keeping St. Crispin. From the highest to the lowest, it is a day of feasting and jollity. It is also, we believe, observed as a festival by the corporate body of cordwainers, or shoemakers of London, but without any sort of *procession* on the occasion—except the *proceeding* to a *good* tavern to partake of a good dinner, and drink to the *pious memory* of St. Crispin."†

St. Simon & St. Jude.

The feast of *St. Simon and St. Jude*‡ (Oct. 28) has been considered a rainy period—probably because observation has shewn, that the autumnal rains usually commence on or about this day. Mr. Brand observes, that this anniversary was deemed as rainy as St. Swithin's. Ralph Trapdoor, a character in the "Roaring Girl" (one of Dodsley's Old Plays, says§—"As well as I know 'twill rain upon Simon and Jude's Day:" and afterwards—"Now a continual Simon and Jude's rain will beat all your feathers down as flat as pancakes." Hollinshed notices that, on the eve

* European Mag. vol. XI.

† Time's Telescope for 1816.

‡ *Sanctorum Simonis et Judæ Festum.*

§ Old Plays, vol. VI, p. 23.

of this day in 1536, when a battle was to have been fought between the troops of Henry the Eighth and the insurgents in Yorkshire (the *Pilgrims of Grace*), there fell so great a rain that it could not take place. In the Runic calendar the day is marked by a ship, because these saints were fishermen."

Allhallows Eve.

Halloween, All Hallows Eve, Hallon or *Hollen Tide*, and many similar names, from the old English *halwen* (saints),* denote the vigil and day of All Saints, Oct. 31 and Nov. 1. It is a season abounding in superstitious observances, of which only a few can be noticed. In Scotland, *to haud Halloween*, is to observe the childish rites appropriated to the evening of this eve:—

> "Some merry, friendly countrafolks
> Together did convene,
> To burn their nits, an pou their stocks,
> An haud their Halloween." †

Nuts, ale and apples compose the chief materials of the entertainment on this night: "I am alone," says a writer of the last century, "but the servants having demanded apples, ale and nuts, I took the opportunity of running back my own annals of Allhallows Eve."‡ From the custom of throwing nuts into the fire, or rather of cracking them with the teeth, doubtless originated the vulgar name of *Nutcrack Night*. The nuts are thrown by pairs into the fire, as an amatory divination, to which, common as it is, Gaule assigns no name or place, in his copious enumeration of the various methods of prying into futurity.§ Young people, anxious to learn their future lot in the connubial state, observe if the nuts lie still and burn together, prognosticating a happy marriage, or at least hopeful love; or if, on the

Nutcrack Night.

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* *Alhalwemesse; Alle Halwen; Alholtontide; Alle Halwenday; All Hallamas; All Halanday; All Saints; Festum Beatæ Mariæ et Omnium Martyrum; Festum Omnium Sanctorum.*

† Burns, Hallowe'en.

‡ Life of Harvey the Conjurer, 8vo, 1728. Brand.

§ Mag-astro-mancer puzzeld, p. 165. *Year Book, col.* 1517.

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Allhallows Eve.

contrary, they bounce and fly asunder, a sign unpropitious to matrimony:

"The auld guid wife's weel hooded nuts
Are round an' round divided,
An' monie lads' and lasses' fates
Are there that night decided.

"Some kindle couthie, side by side,
An' burn thegither trimly;
Some start awa' wi' saucy pride,
An' jump out owre the chimnie."*

Gay, in the pastoral before quoted, mentions this sort of divination:

"Two hazel-nuts I threw into the flame,
And to each nut I gave a sweetheart's name;
This with the loudest bounce me sore amaz'd,
That in a flame of brightest colour blaz'd;
As blaz'd the nut so may thy passion grow,
For 'twas thy nut that did so brightly glow!"

The irrational passion of inquiring into futurity induces many persons to perform other rites of an idolatrous character, in expectation of seeing their future husband or wife, or of hearing his or her name pronounced. These are particularly described by Burns, in the notes to his beautiful poem on this subject. The ignorant and superstitious in Scotland are persuaded that, on the eve of All Saints, the inhabitants of the invisible world possess peculiar powers of mischief—that witches and fairies are rambling abroad, and that there is no such night in the year for intercourse with spirits, or for obtaining insight into futurity. An aërial excursion of the "good neighbours," or fairies, on this night, is described by Montgomery:—

"In the hinder end of harvest, at Allhalloween,
When our good neighbours dois ride; if I read right
Some buckled on a been-wand, and som on a been,
Ay trottand in troops from the twilight;

* Burns, Hallowe'en.

Some saidled on a she-ape all graithed in green,
Some hobland on a hemstalk hovand to the sight;
The King of Phairie and his court, with the elf-queen,
With many elfish incubus, was ridand that night." *

Allhallows Eve.

In Lancashire, it was formerly believed that witches assembled on this night, to do "their deeds without a name," at their general rendezvous in the forest of Pendle, a ruined and desolate farm-house, denominated the *Malkin Tower*, from the awful purposes to which it was devoted: Malkin, as is well known, is the name of a familiar in the play of the "Witch," by our old dramatist Middleton.† This superstition led to a ceremony equally gross, and called, by a provincial pronunciation of light, which has been continued from Saxon times (lɛohτ), *lating*, or perhaps *leeting the witches*.‡ It was believed that, if a lighted candle were carried about the fells or hills from eleven till twelve o'clock at night, and burned all that time steadily, it had so far triumphed over the evil power of the witches, who, as they passed to the Malkin Tower, would employ their utmost efforts to extinguish the light, and the person whom it represented might safely defy their malice during the season; but if, by any accident, the candle went out, it was an omen of evil to the luckless wight for whom the experiment was made. It was also deemed inauspicious to cross the threshold of that person, until after the return from *leeting*—and not then, unless the candle had preserved its light. Mr. Milner describes this ceremony as recently performed.§

Resort of Witches to Malkin Tower.

Lating Witches.

While on this subject, it may be permitted to mention that Cross Fell, the highest of the chain of mountains which

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* Montgomery's Flyting against Polwart.

† From the Saxon, maca, *an equal*; or the Suio-Gothic, *make*, a companion.—Vide *Ihre, Gloss. tom.* II, *p.* 119.

‡ A writer in the *Year Book* calls it "Lating the Witches;" and, taking it to be correct, it is only one of the innumerable instances in which Saxon words have continued to retain their sound and signification in Lancashire. In this case, it is a modern form of the gerund lætɛnþe, from lætan, *to hinder, to obstruct*.

§ Year Book, part XIII, col. 1558.

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stretches along the eastern frontiers of the counties of Westmoreland and Cumberland, is reported to have been formerly called *Fiends' Fell,* from the evil spirits, which are said in former times to have haunted the top of the mountain, and continued their haunts and nocturnal vagaries upon it, until St. Austin erected a cross and built an altar upon it, on which he offered the holy eucharist, and thus countercharmed those hellish fiends and broke their haunts. Since that time it has had the name of Cross Fell, and to this day there is a heap of stones, which goes by the name of the *Altar upon Cross Fell.* This is an old tradition which goes current in the neighbourhood.* In all probability, this altar was the work of the worshippers of Bel, on which human sacrifices were consumed. This circumstance, as we have seen in the case of the Wilder Lads† upon a mountain of Horwich Moors, which is still visited by the demon-rider, may have given rise to the notion of the fiends of the Fell. I do not know that Christian altars were ever erected upon barren and desolate mountains in this country; but similar heaps of stones are found in many such situations, and some are sufficiently proved to belong to an age anterior to that of the Druids.

Allhallows Eve.

Cross Fell Altar.

The custom, common to almost all nations, of employing fires and torches in their ceremonies, has already been noticed. In Ireland, fires were anciently kindled on the four great festivals of the Druids; but at this time they have discontinued the fire of November, and substituted candles. The Welsh still retain the fire of November, but can give

Druidical Fires.

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* Lonsdale Mag. 1822, vol. III, p. 219.

† *Suprà,* p. 252. Bremonatacæ, the name of the Roman station at Overburgh, in the north of Lancashire, is derived by Gale from *Bre Meinig* [qu. *Maenig?*] and *Tan,* the hill of stone and fire; and he notices that the remains of a beacon are to be seen on the adjoining hill of Ingleborough: but, though the Toot Hills may possibly have been used for this purpose, it is not likely that the beacon of Ingleborough should communicate the significant name of *Bre Meinig Tan* to a settlement not upon the spot.—See *Gough's Camden, vol.* III, LANCASHIRE.

no reason for the illumination.* The Druidical fires at this season were lighted in honour of the moon. This planet, says O'Halloran, was undoubtedly worshipped by the name of *Samhain*, and as the feast of Bel, or the sun, was proclaimed by fires and other public rejoicings on May eve, so was that of *Samhain*, or the moon, on the eve of November. It was the custom on the eves of Samhain or Bel, or of November and May, for the priests to light up holy fires through the kingdom—all culinary fires whatever to be extinguished, nor to be rekindled but by some of the sacred fire; and it was deemed an act of the highest impiety to kindle the winter fires from any other. For this favour, the head of every house paid a *scrubal*, or tax of threepence to the Archdruid of the Samhain. These holy fires seem to have been procured with great labour, if the custom were, as it is probable, the same as that which prevailed in the Western Isles. All the fires in the parish were extinguished, and eighty-one married men took two great planks of wood, which they rubbed together until the friction produced fire, with which each family was supplied.† Borlase, quoting the description of this pristine method, observes—"It is very probable that the *Tin egin*, or forced fire, not long since used in the isles as an antidote against the plague, or murrain in cattle, is the remainder of a Druid custom."‡ The *Tin egin* is evidently allied to the German *Noth Feuer*, *Nodfri*, or forced fire on the feast of St. John.

Allhallows Eve.

Tin Egin.

Noth Feuer.

Mr. Owen's account of the bards, in Sir Richard Hoare's "Itinerary of Archbishop Baldwin through Wales," says "The autumnal fire is still kindled in North Wales on the eve of the first day of November, and is attended by many ceremonies, such as running through the fire and smoke, each casting a stone into the fire, and all running off at the conclusion, to escape from the *black short-tailed sow*—then

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* Gen. Vallancey, Collect. Hibern.

† Hist. Ireland, vol. I, p. 113-221.

‡ Antiq. Cornwall, p. 130.

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supping upon parsnips, nuts and apples; catching at an apple suspended by a string with the mouth alone, and the same by an apple in a tub of water; each throwing a nut into the fire, and those that burn bright betoken prosperity to the owners through the following year, but those that burn black and crackle denote misfortune. On the following morning the stones are searched for in the fire, and if any be missing, they betide ill to those that threw them in."

These ceremonies bear no little resemblance to those which are practised on the first of May, in the worship of the sun; and the allusion to the black sow, is a traditional commemoration of the sacrifice of the boar to that luminary, practised equally at Yule and the November festival. The hog, the boar, the serpent (hydra, or water-snake), the dragon (draco or weever, a reptile which buries itself in mud), are all animals delighting in moist and miry places, and on that account were anciently chosen as characteristic hieroglyphics of winter. The Egyptians had at first the scorpion, and then the polar bear, which they denominated Typhon (or the deluge), on account of the torrents of rain which fall during this season. By different authors, Jupiter, or the sun, is stated to have been nursed in his infancy by a sow, by she-goats, and by she-bears.* The same allusion to the wintry season has been remarked in the fables of Osiris and Adonis, and in this ceremony it is not less perceptible.

Halloween Bleeze.

In the *Halloween Bleeze*, or fire of the Scots, divination is also universally practised. A singular custom, blending the Scandinavian worship of Nökke, or Nekkar, with the Celtic rites of Druidism, formerly prevailed in the Isle of Lewes. Martin says—"the inhabitants of this island had an ancient custom, to sacrifice to a sea-god called *Shony*, at Hallowtide, in the following manner:—The inhabitants round the island come to the church of St. Mulvay, having each man his provision along with him; every family fur-

Shony.

* Faber, vol. II, p. 295.

nished a peck of malt, and this was brewed into ale. One of their number was picked out to wade into the sea, and, carrying a cup of ale in his hand, standing still in that posture, cried out with a loud voice—*I give you this cup of ale, hoping that you'll be so kind as to send us plenty of sea water for enriching our ground the ensuing year;* and so threw the cup of ale into the sea. This was perform'd in the night time. At his return to land, they all went to the church, where there was a candle burning upon the altar; and then, standing silent for a little while, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a drinking their ale, and spent the remainder of the night in dancing and singing. The next morning they all returned home, being well satisfied that they had punctually observ'd this solemn anniversary, which they believ'd to be a powerful means to procure a plentiful crop." *

According to the same writer, the inhabitants of St. Kilda baked "a large cake in form of a triangle, furrowed round, and which was to be eaten that night." † Brand quotes the following illustration, from the "Festyvall of Englisshe Sermones:"—"We rede in olde tyme good people wolde, on All halowen daye, bake brade and dele it for crysten soules." This was the Soul Mass Cake which will shortly be noticed.

Oidache Shamhna.

In Ireland, All Hallow Eve is called *Oidache Shamhna (Ee Owna)*, or vigil of Samam—the Samhain or moon of O'Halloran apparently; and Gen. Vallancey accumulates the following observances:—"The peasants in Ireland (he says) assemble with sticks and clubs (the emblems of laceration),‡ going from house to house, collecting money, bread-cake, butter, cheese, eggs, &c. for the feast, repeating verses

* Description of the Western Isles of Scotland, p. 28-9. Jamieson, Supplem. *art.* Shony.

† Western Isles, p. 287.

‡ Hibernicè, I suppose; for an Englishman would take those weapons to be emblematic of contusions.

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in honour of the solemnity, demanding preparations for the festival in the name of St. Columb Kill,* desiring them to lay aside the fatted calf, and to bring forth the black sheep. The good women are employed in making the griddle-cakes and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed soul of the donor.† Every house abounds in the best viands they can afford. Apples and nuts are devoured in abundance; the nutshells are burnt, and from the ashes many strange things are foretold. Cabbages are torn up by the root. Hemp-seed is sown by the maidens, and they believe that, if they look back, they will see the apparition of the man intended for their future spouse. They hang a shift before the fire, and sit up all night concealed in a corner of the room, convinced that his apparition will come down the chimney and turn the shift. They throw a ball of yarn out of the window, and wind it on the reel within, convinced that, if they repeat the paternoster backwards, and look at the ball of yarn without, they will then also see his sith, or apparition." The last superstition has been the foundation of a pleasant episode in the story of "Oonagh Lynch," part of which may be abridged for the sake of the illustration, and the additional circumstance in the divination—premising that Ellen, the heroine, was "the handsomest girl round about the country, but she was very proud and obstinate, and thought nobody fit for her or good enough."

"Now," proceeds the story, "in her father's house there was a lad of sixteen, and he was called Padyeen Carroch, because his name was Patrick. And his hair was bright red, and he used to put up the cows, and look after the pigs, and a very good lad he was though a servant, but little of his age; and Ellen Macarthy hated him because his hair was red." A young gentleman, son of the owner of the estate on which her father's farm was seated, pays particular

* The General means St. Columba, "whom the Scots (*i. e.* ancient Irish) call *Columchilla.—Menol. Saxon.; Cott. MSS. Jul. A.* X. *ad* 9 *Jun.*

† What does this mean?

Allhallows Eve.

attentions to her, "and, as she knew the family were going away for the winter, she thought he would surely ask her to marry, that they might not be parted; but he only asked her to love him—which was easy talking."

"At last, the harvest being all in, the labourers were paid and sent away. On Allhallow's Eve, there was nobody left in the house but old Norah the servant, who was spinning by a fine clear turf fire in the kitchen. Macarthy sat opposite to her, in a high-backed chair on the other side; Paddy Carroch was mending a fishing-net by the dresser; and Ellen was nursing a sick puppy his honour had given her.

"'A fire's a comfort such a night as this,' says Macarthy. 'Ah, it's winter fairly set in,' said Norah;—Ellen sighed at the word winter. 'And it will be a hard winter, too,' says Norah, 'when frost sets in on Allhallow's Eve. But now we think of that, Ellen, sure when I was your age, it would not be nursing a puppy I was, but burning nuts to see whether my love was true—or baking a soot-cake to dream on—or throwing a ball of worsted to see who held; or——'

"'What is that,' said Ellen? 'I never heard of that.'

"'Why go to an upper window, throw out a ball of worsted, and ask who held? and the man you are to marry, or the devil in his likeness, will answer his name.'

"'Ah!' said Ellen, 'no devil can take his likeness; I'll try that.'—'And I'll go to bed,' said Macarthy.

"Ellen took a ball of worsted, and ran to the farm-yard, where there was a loft over the barn, and threw the ball of worsted out of the loft-window, holding the end tight in her hand. When she thought the ball had reached the ground—'Who holds ye?' and a voice answered, 'Padyeen Carroch.' Now Ellen had reckoned to hear his Honour's voice, and frightened and vexed enough she was; when she called again, 'Who holds ye?' and again the voice answered, 'Padyeen Carroch! And a third time she had the same answer in the same voice, which was the voice of Padyeen Carroch.

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"She was very angry, and ran into the kitchen, where she found him standing by the dresser mending the fishing-net, as she left him:—'Isn't it very bold of you, Padyeen,' says she, 'to come and catch my ball of worsted, and repeat your name to me, who am your master's daughter.'

"Faith, Miss Ellen,' says he, 'it's myself that has never stirred from this place since you were in it, as old Norah might witness, if she was not gone to bed.'

"'How dare you tell me such a lie!' says Ellen; 'it's not five minutes since your ugly voice answered me from below the loft-window.'

"'Troth, Miss Ellen, it must have been the devil in my likeness!'

"This vexed her more than all the rest, and catching up a pewter plate, she threw it at his head with all her might. It knocked the poor lad down, and cut his head open, and covered him with blood from head to foot. He said nothing, but went to the pump and washed it off." The next morning, Padyeen left the farmer's service; the young squire returned, bringing with him a lady whom he had married. In a few years after Macarthy died, and Ellen, still refusing offers of marriage, managed the farm alone.

"At last, the hall was sold to a gentleman who had made his fortune beyond seas; a dark sunburnt gentleman he was, but very civil and well spoken, and a kind landlord. But it was all one to Ellen Macarthy—she was cured of expecting great men, and cared not for pleasing low men, but was content to die an old maid, as her chance seemed. Her landlord used to give his opinion about the farm, and seemed to understand it. After a-while, he told Ellen he loved her, and she liked him, and agreed to be his wife; so the hall became hers at last, and very happy she was in it.

"One day, her husband was thrown from his horse when he was hunting, and received a cut on the temple, but not a very bad one; and as his wife was bathing it, she said—'after all, this will soon be cured, and it won't be the worst hurt you ever had, my dear, for close to it I see you have

had a horrible gash, where this great scar is—how did you get that Mr. Connor? was it fighting beyond seas?'

Allhallows Eve.

"'No my dear,' says he, 'that blow was given me by a woman.'

"'A woman! Holy martyrs! these wild foreign women are as fierce as men.—A *black* woman, Mr. Connor?'

"'No, my dear; the fairest girl in all Ireland, let alone Kerry—that blow was given by Ellen Macarthy!'

"Ellen shrieked; for though he was grown tall, and his hair was grown dark, and he was tanned by the sun, and had lost the brogue by living in foreign parts—she knew she was the wife of Padyeen Carroch!"

To the superstitious ceremonies already enumerated, it may be added that the Irish, on this eve, prepare a mess of cabbage and potatoes, with butter, salt and pepper, which they call *Colcannach*, as well as an Englishman, ignorant of Erse, can spell the name. A wedding ring is concealed in the dish, from which portions are served round the company at table; he or she in whose plate the ring is found will, it is supposed, be married before the expiration of the year. Previous to All Hallow Eve, servants are particular in cleaning the hearth; for if the fairies at this time should find the least particle of dirt, the unhappy floor-sweeper will have no luck for the ensuing year.

Colcannach.

Many of these superstitions no doubt originate with the Druidical, or rather Sabæan, worship of the moon at the festival of Samhain.

This luminary has always been believed to influence the destiny of man; the Saxons had prognostications on the subject, and even rules for the transaction of business, drawn from the age of the moon. One of their aphorisms was, that "if a man be born when the moon is one night old, he will live long and be wealthy:" another, "if it be twenty-nine or thirty nights old, he will be good, and worthy of friendship."* Among the directions for the regulation

Saxon Prognostications from the Moon.

* Hickes, Thesaur. tom. II, p. 194-5.

BOOK II.

of conduct according to the moon's age, it is recommended with great confidence, that "when the moon is one night old, go thou to the king, ask of him what thou wilt, and he will give it to thee: go to him on the third hour of the day, or when thou weenest that *he is full*,"* that is, after dinner.

Allhallows

All Hallows (Nov. 1) is sometimes named with old English termination of the plural number—*All Hallowen*, which has often been mistaken for the All Hallowe'en of the preceding day; and, in fact, the popular ceremonies which seem adapted to the one, are sometimes ascribed to the other. A reason for this confusion may be, that in some places, by process of time, the customs of the two days have become blended. The cake baked at St. Kilda, to be eaten on the night of All Hallowe'en, seems more properly to belong to the night of All Hallows, which is the eve of All Souls, and thence such a cake was called a *Soul Mass Cake* in Lancashire and Herefordshire. These cakes "some of the richer sorts of persons in Lancashire and Herefordshire (among the Papists there) use still to give the poor on this day; and they, in retribution of their charity, hold themselves obliged to say this old couplet:

> "God have your soul,
> Beens and all."†

In reference to this, or a similar custom of drawing on the charity of the wealthy at this time, Speed, in the Two Gentlemen of Verona, has the simile—"to speak puling like a beggar at Hallamas;"‡ and Mr. Tollet has appended one of those notes, which render the variorum editions of our poets as useful as entertaining:— "It is worth remarking (he says) that on All Saints' Day, the poor people in Staffordshire, and perhaps in other country places, go from parish to pa-

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* On anre nihte ealone monan. far þu to cinge. bide þær þu pille. he þæt gifð. gangeinto him on þu þridan tide þæs dæges oððe þænne þu pene þ ræ fy full.—*Cott. Bibbl. MSS. Tiberius, A.* III, *fo.* 39 *b.*

† Festa Anglo-Romana, p. 109.

‡ Act II, sc. 1.

rish a *souling*, as they call it, i. e, begging and puling (or singing small, as Bailey's Dictionary explains the word puling) for soul-cakes, or any good things to make them merry." At great Marton, in Lancashire, there was formerly a sort of procession of young people from house to house, at each of which they recited psalms, and, in return, received presents of cakes; whence the custom was called *Psalm-caking*. The singing of psalms, and the name of the custom, seem to be only a misapprehension of the old term *sal-mas*, the mass or requiem for the dead, on Nov. 2, on which day this custom prevailed. The sal-mas continued to be the name of this office to the reign of Henry the Sixth:—

Allhallows

Psalm-caking.

> "Unto his saul was sho ful hulde *(held, bound)*
> Upon a sawter al of gulde,
> To say the sal-mas first sho bigan." *

The practice of going about to beg money exists at that place, under the same denomination.

Lamb's-wool is a constant ingredient of merry-makings at this season, and is prepared by bruising roasted apples, and mixing them with ale or milk. Mr. Brand is of opinion that this beverage obtains its name from the softness of its composition, and, in corroboration, he quotes from the Midsummer Night's Dream the following passage—

La Mas Ubhal.

> ——"Sometime lurk in a gossip's bowl,
> In very likeness of a roasted crab,
> And, when she drinks, against her lips I bob,
> And on her wither'd dew-lap pour the ale." †

This quotation, however, proves nothing more, than that Shakspeare was acquainted with that, of which it would have been strange indeed if he had been ignorant. Gen. Vallancey ascribes to the name an Irish etymon:—"The first day of November was dedicated to the angel presiding

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* *Sir Ywaine*, a MS. romance quoted by Warton, *Hist. Engl. Poetry*, *vol.* III, *p.* 122.

† Act II, sc. 1.

BOOK II.

over fruit, seeds, &c. and was therefore named *La Mas Ubhal*, that is to say, the day of the apple fruit; and, being pronounced *Lamasool*, the English have corrupted the name to *Lambswool*."

All Souls Day.

*All Souls Day** (Nov. 2) does not seem to be popularly commemorated in any remarkable manner in England, except by the custom of Psalm-caking, which has just been noticed. In the Catholic church, All Souls is observed by offering prayers for all departed souls in purgatory, or, according to the ancient Exeter Kalendar,† for all the faithful deceased. This ceremony corresponds with the Νεκυσια, or Νεμεσια, of the Greeks, and with the *Feralia* and *Lemuria* of the Romans, in which they sacrificed in honor of the dead, and offered up prayers and made oblations for them:—

> "Est honor et tumulis; animas placate paternas;
> Parvaque in extinctas munere forte pyras."‡

According to this poet, the Feralia were celebrated on the 17th of February, and, according to other authorities, on the 21st; but the church of Rome transferred the festival to the second of November. It was originally designed to procure rest and peace to the souls of the departed, of whose state the Romans seem to have entertained as gross a notion as formerly prevailed among the most illiterate of modern times. Pliny, a man of learning and a philosopher, seriously relates an adventure, which seems to have served as the model of the greater part of the ghost-stories which have succeeded, and on that account it may bear abridgment.

There was at Athens," he says, "a large and commodious house, which lay under the disrepute of being haunted. In the dead of the night, a noise resembling the clashing of iron was frequently heard, which, if you listened

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* *Almes; All Salwyn Day; Animarum Dies; Dies Animarum; Festum Animarum.*

† Harl. MSS. Cod. 863.

‡ Ovid. Fast. lib. II, v. 533.

All Souls Day.

more attentively, sounded like the rattling of chains. At first it seemed distant, but approached nearer by degrees, till a spectre appeared in the form of an old man, extremely meagre and ghastly, with a long beard and dishevelled hair, rattling the chains on his feet and hands. By degrees, the house was abandoned to the ghost, until Athenodorus the philosopher hired it. The ghost appeared to him in the night-time, rattling his chains, and beckoning him with his finger. Athenodorus followed it with a light in his hand to the yard of the house, where the spectre vanished. On digging the spot where the ghost disappeared, the skeleton of a man in chains was there found. The remains were buried, and the ghost disturbed the house no more." * But it is remarkable that no ghost has ever appeared on the Continent since that time without rattling chains, a peculiarity which, I believe, does not accompany English spectres.

The feelings possessed by the Romans, that the manes of their deceased friends came and hovered over their tombs, smiling upon the humble offerings made to them by the hand of affection, still exist. The custom of beautifying the graves with garlands, arising from the same piety, was common with both the Greeks and Romans, and is every where referred to by the poets. For this custom, as observed in February, the church substituted the festival of St. Peter's banquets,† respecting the origin of which we have the following account: the heathens annually, on a certain day in February, were wont to carry to the tombs of their deceased relations a portion of food for their spirits (manes), which was devoured by demons in the night, but which the credulous heathens foolishly and ridiculously believed had refreshed the shades of their friends, which, ac-

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* Plin. Epist. lib. VI, ep. 27. The rattling of chains was a principal accompaniment of Tartarus:—

——"Stridor ferri, tractæque catenæ."
Virg. Æn. l. VI, *v.* 558.

† *Festum Sancti Petri Epularum—ad Epulas—de Epulis.*

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cording to their notions, consumed the provisions while they were wandering about the tombs. This custom, and the error on which it was founded, were eradicated with much difficulty, and the means applied by holy men to this purpose, consisted in the institution of St. Peter's Chair at Rome and Antioch, to be celebrated on the same day.*

Martinmas.

Martinmas, Martilmas, the *Quadragesima Sancti Martini,* or St. Martin's Lent, of the middle ages (Nov. 11), was formerly a day of feasting and jollity. Dr. Stukely, in his Itinerary, speaking of Martinsal Hill, says—"I take the name of this hill to come from the merriments among the northern people, called *Martinalia,* or drinking healths to the memory of St. Martin, practised by our Danish and Saxon ancestors. I doubt not but upon St. Martin's Day, or Martinmass, all the young people in the neighbourhood assembled here, as they do now upon the adjacent St. Ann's Hill upon St. Ann's Day. St. Martin's Day, upon the Norway clogs, or wooden almanacs, is marked with a goose; for on that day they always feasted on a roasted goose: they say St. Martin, on being elected to a bishopric, hid himself (noluit episcopari), but was discovered by that animal. We have transferred the ceremony to Michaelmas." In some parts of the Continent, St. Martin's Day is still celebrated by a feast of goose:—

Martinalian Geese

> "Ligna vehit, mactatque boves, et lætus ad ignem
> Ebria Martini festa November agit,
> Ad postem in sylvam porcos compellit, et ipse
> *Pinguibus* interea *vescitur Auseribus,*"

Haltaus quotes from the *Annales Corbejenses,* that in the year 1171, Othalric of Sualenberg offered a silver goose to the brethren on the feast of St. Martin;† and though this may not have been Virgil's

> ——— argenteus anser,‡

it gives a tolerable remote antiquity to this peculiar observ-

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* Belet. cap. 83. Durand. de Divin. Offic. lib. VII, cap. 8. Du Cange, Gloss. t. III, col. 423.

† Cal. Med. Ævi, p. 137.

‡ Æneid, lib. VIII, v. 655.

ance of the day among Christians. Dr. Forster notices a French medal, embossed on one side with a goose, and, on the reverse, the word *Martinalia*. The festival, he observes, occurs when geese are in high season; and "it is always celebrated with a voracity the more eager, as it happens on the eve of *petit carême*, when fowls can no longer be presented on the tables of a religious age. A German monk, Martin Schoock, has made it a case of *conscience*, whether, even on the eve of the little Lent, it be allowable to eat goose—'*an liceat Martinalibus anserem comedere?*' After having dived into the weedy pool of the casuist's arguments, the delighted devotee emerges, with the permission to roast his goose; and thus the goose came to be a standing dish on Martinmas, as well as on Michaelmas Day."* *Martinmas.*

Another very odd argument was invented, to shew that solan geese might be lawfully eaten on fast-days—and a still more extraordinary one in reply to it. A writer in Dr. Aikin's Athenæum says—"it is scarcely necessary to premise, that these *Bernacles* were, according to common opinion, 'fowles lyke to wylde ghees, which growen wonderly upon trees, as it were nature wrought agayne kynde. Men of religyon ete bernacles on fastynge dayes, by cause they ben not engendred of flesshe, wherin as me thinketh they erre. For reason is agaynst that. For yf a man had eten of Adam's legge he had eten flesshe; and yet Adam was not engendred of fader and moder, but that flesshe came wonderly of the erthe, and so this flesshe cometh wonderly of the tree."† The French, says Ledwich, eat the macreuse, or sea-duck, as being fish not fowl; and it is a remark of a quaker (Dr. Rutty), that they who can believe bread to be flesh, may well be excused for believing flesh to be fish.‡ *Bernacles, or Tree Geese.*

The macreuse, which Richelet describes as a sort of bird bearing some resemblance to a duck, and which was pro-

* Peren. Calend. p. 627.

† Polycronicon. L. I, c. 32. Athen. vol. II, p. 584.

‡ Athen. ibid.

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bably no other than the puffin, was confounded with the fabulous bernacle—and, it appears, to which Vincent of Burgundy, bishop of Beauvais in the 13th century, alludes, when he says it is certain that, on the German coast, they neither generate, nor are produced in the usual way: that no man has ever seen them procreate, whence some Christians, in our age, used their flesh in Lent in places where those birds abound, until they were prohibited by Pope Innocent, in the General Lateran Council.

The belief in the existence of the bernacle was, at one period almost universal. Men of superior education had no doubt that shells, containing birds, grew upon trees; and naturalists, reasoning upon the production of the lower animals, adduced the bernacle as a remarkable instance of forfortuitous generation. Shakspeare, who caused his characters to speak according to their nature, and not according to his own opinions, puts language into the mouth of one, who seems to have considered the existence of tree birds equally certain or equally doubtful with that of apes:

> "And all be turn'd to Barnacles, or to apes
> With foreheads villainous low." *

A writer in Blackwood's Magazine, for Sept. 1818, has collected many curious passages from respectable writers on this subject, of which only so much can be inserted here as will suffice to explain the nature, and exhibit the prevalence, of this strange vagary of the mind. The principal is Gerard, the herbalist, who professes to speak "the naked and bare truth, though unpolished." Speaking of the Orkney Isles, he says there are "certaine trees, whereon do grow certaine shells of a white colour, tending to russet; wherein are contained little living creatures, which, falling into the water, do become fowles, which we call barnacles—in the north of England *brant geese*—and in Lancashire *tree geese;* but the other that do fall upon the land, perish and

* The Tempest, Act IV, sc. 1.

Martinmas.

come to nothing. Thus much by the writings of others, and also from the mouthes of people of those parts, which may very well accord with the truth.—But what our eies have seen, and our hands touched, we shall declare. There is a small island in Lancashire called the Pile of Foulders, wherein are found the broken pieces of old and bruised ships, some whereof have been cast thither by shipwracke, and also the trunks and bodies with the branches of old and rotten trees, cast up there likewise; whereon is found a certain spume or froth, that in time breedeth to certaine shells, in shape like those of the muskle, but sharper pointed, and of a whitish colour; wherein is contained a thing in forme like a lace of silke, finely woven as it were together, of a whitish colour, one end whereof is fastened unto the inside of the shell, even as the fish of oistres and muskles are: the other end is made fast unto the belly of a rude masse or lumpe, which in time commeth to the shape and forme of a bird: when it is perfectly formed the shell gapeth open, and the first thing that appeareth is the aforesaid lace or string, next come the legs of the bird hanging out, and as it groweth greater it openeth the shell by degrees, till at length it is all come forthe, and hangeth onely by the bill; in short space after it commeth to full maturitie, and falleth into the see, where it gathereth feathers, and groweth to a fowle biggar than a mallard, and lesser than a goose; having blacke legs and bill or beake, and feathers blacke and white, spotted in such a manner as is our magpies, called in some places a pie-annet, which the people in Lancashire call by no other name than a tree goose; which place aforesaid, and all those parts adjoining, do so much abound therewith, that one of the best is bought for threepence. For the truth hereof, if any doubt, may it please them to repaire unto me, and I shall satisfie them by the testimonie of good witnesses."

Sylvester Giraldus, in his Topography of Ireland, describes the "bernacæ" as natives of that country, and as eaten in time of fasts, "because they were not born of flesh."

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The most curious thing in the history of this production is, that by a public sentence pronounced on it in the Sorbonne of Paris, it was declared that, for the reasons therein contained, these geese were no longer to be considered as birds, and were therefore allowed to be eaten in Lent and during all fasting seasons. This is not the only instance of a law of nature being set aside by a religious edict. It is, however, rather amusing, that the birds (or fish, as they are considered) which are allowed by the Catholic church are all of the flat-billed kind, which, feeding less upon fish (properly so called) than upon shell-fish, grain, and various other substances, have a much more delicate and palatable flesh.*

Credulity has surpassed even the fable of the tree goose. A Normanno-Saxon collector of accounts of extraordinary productions in Asia, mentions trees on which precious stones are produced, and have germinated from them.† In the next paragraph, he states that there is also a very black race of men called Ethiops, a circumstance evidently considered equally wonderful and equally credible with the stone-trees.

A little poem, of the age of Queen Elizabeth, pleasingly describes the manner in which this season was passed by our ever-youthful forefathers:—

MARTILMASSE DAY.

1. It is the day of Martilmasse,
Cuppes of ale should freelie passe;
What though Wynter has begunne
To push downe the Summer sunne,
To our fire we can betake,
And enjoy the crackling brake,
Never heeding Wynter's face
On the day of Martilmasse.

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* Blackwood's Mag. vol. III, p. 671-9

† Ðonne ƿýnðon þeop cýnn of ðam. ða ðeoþ peoþþan þtanaþ beoð acenðe ⁊ þanon þ te hi þropað.—*Bibl. Cott. MSS. Cod. Vitellius, A.* XV, *fo.* 103, *b.*

Martinmas.

2. Some do the city now frequent,
Where costlie shows and merriment
Do weare the vaporish eveninge out
With interlude and revellynge rout;
Such as did pleasure Englande's queene
When here her royal grace was seene,
Yet will they not this day let passe,
The merrie day of Martilmasse.

3. When the dailie sportes be done,
Round the market crosse they runne,
Prentis laddes and gallant blades,
Dancing with their gamesome maids,
Till the Beadel, stout and sowre,
Shakes his bell, and calls the houre;
Then farewell ladde, and farewell lasse,
To the merrie night of Martilmasse.

4. Martilmasse shall come againe,
Spite of wind, and snow, and raine,
But many a strange thing must be done,
Many a cause be lost and won,
Many a fool must leave his pelfe,
Many a worldlinge cheate himselfe,
And many a marvel come to passe,
Before return of Martilmasse.*

In illustration of the second stanza, we may refer to a passage quoted by an old historian from M. Bellay, who, in his account of Montmorency's embassy to Henry the Eighth, in 1527, says—"Returning to London, we were, on St. Martin's Day, invited by the king to Greenwich to a banquet, the most sumptuous that ever I beheld, whether you consider the dishes, or the music and the plays, wherein the Lady Mary, the king's daughter, acted a part."†

Chercheseed.

A Norman writer, quoted by Wilkins in his Glossary, mentions chercheseed as a tribute of reaped corn paid, in the time of the Britons and Angles, to their churches on St. Martin's Day;‡ and, in fact, we find in the laws of Ethel-

* Time's Telescope, 1814.

† Godwyn's Annals, p. 49. Lond. 1678, fol.

‡ See the quotation suprà, p. 110, *n.*

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red and of Canute, a regulation for the payment of church scot, which, having been translated *Primitiæ Ecclesiæ*, instead of *Ecclesiæ Census*, in the Laws of Ina, has been mistaken by antiquaries, who consult Saxon laws by means of Latin versions, for a proof of the antiquity of first fruits, as understood by the Popes, Henry VIII, and Queen Anne.

Martinmas.

Salt Silver

To this day is to be referred the feudal tribute called *Salt Silver*, which was a penny anciently paid on this festival by the servile customary tenants of some manors, as a commutation of the service of carrying their lord's salt from market to his larder.*

St. Brice's Day.

Bull Running.

St. Brice's Day (Nov. 13), in the 16th century, was celebrated by a rough sport called *bull-running*, of which Strutt gives a long description, from Butcher's Survey of Stamford in Lincolnshire, p. 40. It commences thus:—"The Bull Running is a sport of no pleasure, except to such as take a pleasure in beastliness and mischief; it is performed just the day six weeks before Christmas." †

St. Edmund's Day.

Serjeants' Feast.

On the 16th of November, which was dedicated to *St. Edmund*, Archbishop of Canterbury, the feast on the call of Serjeants-at-Law was celebrated, but had no reference to the canonical patron of the day. Lord Bacon, in his Life of Henry the Seventh, speaking of the year 1495, says—"Vpon the sixteenth of Nouember (this being the eleuenth yeare of the King), was holden the *Serieants' Feast* at Elie Place; there being nine serieants of that call. The King, to honor the feast, was present with his Queene at the dinner; being a Prince that was euer ready to grace and covntenance the professors of the law; hauing a little of that, 'that as he gouerned his subiects by his lawes, so he gouerned his lawes by his lawyers.'" ‡ In the "Privy-purse Expences" of this King is a disbursement, under the year

* Kennett, Paroch. Antiq. p. 496.

† Glig Gamena, b. iii, ch. 7, s. 17. Fuller quotes the same passage—*Worthies, vol.* II, *p.* 6, *ed.* 4*to.*

‡ Henry the Seventh, p. 142. Edit, fol. 1629.

1495, on account of this visit, mentioned by his biographer :—

"Nov. 16, To Savage, for rowing the King opon Monday to the Sergeant's feste, 18s" *

Lord Bacon also notices another feast of the same kind, in the nineteenth year of the same reign, 1503.—"This yeare," he says, "was also kept the serieants' feast, which was the second call in this king's days." †

Good and Bad Omens.

Unconnected with any particular day are many of the following superstitions, with respect to *omens*. If, on setting out on a journey, a sow with pig were met, the journey was sure to be successful. To meet two magpies portended marriage; three, a successful journey;‡ four, unexpected good news, and five, that the person would soon be in company with the great.

If, in dressing, a person put his stocking on the wrong side out, it was a sign of good luck; but the luck might be expected to change if the stockings were turned the right way. If the stocking were put on the wrong side out on the marriage day, it portended a disastrous union.

Nothing could ensure success to a person going on important business more effectually, than throwing an old shoe after him when he left the house.

If a younger sister were married before the others, the latter should take care to dance at her wedding without shoes, otherwise they could never hope to get husbands.

To find a horse-shoe was deemed lucky; and it was still more so when preserved and nailed on the door, as it thus prevented witchcraft.

In England, and more particularly in Wales, according

* Excerpta Historica, p. 106. In the various quotations which have been introduced from this curious article, the figures and the orthography are the same as in the Excerpts; but neither is conformable, in all respects, to the usage of the time: the original MS. seems to have had a bad transcriber.

† Lib. cit. p. 217.

‡ According to Sir W. Scott, quoted in the introduction to M. G. Lewis's tale of *Bill Jones*, this was an evil omen.

BOOK II.

Good and Bad Omens.

to Pennant, it is a good omen if the sun shines on a married couple, or if it rains when a corpse is being buried—according to the distich,

> "Happy is the bride the sun shines on;
> Happy is the corpse the rain rains on."

To see one magpie, and then more, is unlucky;* to kill a magpie is an irretrievable misfortune (to the bird?) It is also unlucky to kill a swallow, or, more properly, the house-martin.

If a sow cross the road, the traveller, if he cannot pass it, must ride round about, otherwise bad luck will attend his journey.

If a lover presents a knife or any sharp instrument to his mistress, it portends that their loves will be cut asunder, unless he take a pin or other trifling article in exchange. In the words of an old song—

> "He bought a ring with posy true;—
> 'If you love me as I love you,
> No knife can cut our loves in two.'"

To find a knife or a razor portends disappointment; a piece of coal of a hollow form starting from the fire portends death. To spill the salt, or lay the knife and fork across each other at table, is very ominous. If there be in company thirteen, some misfortune will befal one of them. The noise of a small insect called the death-watch foretels death; and the screech-owl at midnight some great misfortune.

In the Highlands of Scotland omens are very numerous. It is unlucky to stumble at the threshold, or to be obliged to return for any thing forgotten. To step over a gun or a fishing-rod spoils sport. If, when the servant is making a bed, she happens to sneeze, the sleep of the person who is to lie in it will be disturbed, unless a little of the straw (with which beds in the Highlands were till lately stuffed) is taken out, and thrown into the fire.

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* The clown, in the Lancashire dialect, ascribes his falling over head into a ditch to one of these birds, which he calls a piannot.

Good and Bad Omens.

If a black cloud is seen on New Year's Eve, it portends some dreadful calamity, either to the country, or to the person on whose estate or house it appears. The day of the week on which the 3rd of May (one of the Holy-Rood days) falls is esteemed unlucky for many things—especially for digging peat, or taking an account of the sheep or cattle on a farm. Under the persuasion, that whatever is done in the rocking of the moon, grows, and that whatever is done during her waning, decreases and withers, they cut the turf which they get for fences, and which of course they wish to grow, when the moon is on the increase; but the turf which they intend for fuel they cut when she is on the wane, as they wish it to dry speedily. If a house take fire during the the increase of the moon it denotes prosperity; if during the decrease, adversity. In the Island of Mull, the first day in every quarter is deemed fortunate; and Tuesday is the most lucky day for sowing their corn. The lucky omens in the Highlands are not many, and, in general, they are the same as in other countries: one, however, seems peculiar to them—it is unlucky to meet a horse.

We have now accompanied the sun in his passage over the circle of the year, and cannot but be struck by one prominent feature, which is, the intimate connexion between the customs of nations remote from each other, and indicative of their common origin. A writer in the American Quarterly Review has the following just and apposite reflections:—"In tracing nations to their particular sources (he says), the chief reliance has generally been placed upon etymology; but a close investigation of customs is of no less importance: in every such historical investigation they ought to go hand in hand. We have seen that most of our rites and superstitions are of Gothic origin; whilst others are as clearly Druidical, or Celtic; and both resemble those of the East, and especially of Persia. This is readily accounted for. Both Celts and Goths were originally Oriental.

BOOK II.

The Celts having emigrated at a much earlier period than the Goths, had probably fewer ceremonies; hence the paucity amongst us of Celtic superstitions.

"The religion of the Nomadic Goths was also, at first, we have but little doubt, comparatively simple: the great change in that of the Scandinavians being wrought by the arrival of Odin, who introduced amongst them the splendid mythology of the East, and subsequently received his own apotheosis. Other observances have reached us through a Grecian or Roman channel, but these, again, bear striking evidence of an Oriental origin. The mythology of Greece is unquestionably Oriental; and the Romans derived theirs from the Greeks. Hence many of our superstitions, nursery tales, &c. may have descended to us by various streams —originally along with our Celtic or Gothic ancestry, and subsequently by the route of more modern conquest—most unequivocally exhibiting, however, the like Oriental parentage.

"Lastly, the wide extent of superstition amongst us—superstition, too, in many cases, of the most idolatrous character, affords a humiliating subject of reflection; and it is a striking proof of the tyrannical influence of custom on the mind, that many, who have no faith in these observances, could not feel comfortable were they to neglect them. We recollect a naval officer, high in rank, smiling at the superstitions of the profession, and especially at the almost universal belief, that whistling on deck is capable of raising the wind, yet declaring, in the same breath, that he should not feel at ease were any one on deck to whistle in tempestuous weather—a better instance we could not give of the power of superstition:—

> "'Tis a history
> Handed from ages down; a nurse's tale
> Which children open-ey'd and mouth'd devour,
> And thus as garrulous ignorance relates,
> We learn it and believe."

BOOK III.

ANCIENT KALENDARS.

M. DE VALOIS, at the end of his edition of Eusebius, has a dissertation on the Roman martyrology, in which he says that the church of Rome never had a peculiar martyrology before that of Sixtus V; and Baronius adds some corroborative remarks:—He supposes that the most celebrated churches have always had *Fasti*, in which the names of bishops and martyrs were written, and which, in course of time, received the title of kalendars. He agrees that the Roman church has had a particular kalendar of this kind, and that she had even an edition of it from Anvers; but he denies that these kalendars are true martyrologies, because the latter regard all churches, and are composed of several kalendars.*

The most antient kalendar, according to M. Baillet, is that of the church of Rome, composed towards the middle of the fourth century, under Pope Liberius—but, according to M. Chastelet, under Pope Julius, in 336. It contains the Pagan, as well as the Christian festivals, which were then very few in number.† Pinius says that it was used in the middle of the fourth century, or, at least, in the beginning of the fifth.‡

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* Moreri, Dict. Hist. art: *Martyrologie*, p. 186.

† Published at Anvers, in 1634, by Ægidius Bucherius (Gilles Bouchier), in his Commentary on the Paschal Cycle.—*Dict. de Trevoux, art.* Calendrier.

‡ Tractat. de Antiqua Liturgia Hispan. p. 79. Antv. 1740.

BOOK III.

In the following century flourished St. Hieronymus, or Jerome, to whom a martyrology has been ascribed, that is supposed to have been imitated by the Saxon Bede, or, as he writes his own name, Beda; but, as martyrologies are little else than brief accounts of the persons whose names are found in them, and do not contain the chronological tables and indices contained in kalendars, which are, in fact, perpetual almanacs, they are not a subject of present consideration.

A kalendar was composed at Rome, in 448, by Polemeus Sylvius, who addressed it to St. Eucherius, bishop of Lyons. In this, as in some others preceding the seventh century, both the Christian and heathen festivals are inserted.

The next in regard to antiquity is the kalendar of Carthage, composed in 483, and discovered by Mabillon. The MS. is preserved in the abbey of St. Germaine de Près, at Paris. It commences with "xiii kal. Maias, martyris Mappalici," *i. e.* April 19, and it ends xiiii *kal. Mart.*, or Feb. 16.* Joh. Frontius published another, which Pinius considers the next in order of time. In the abbey of St. Germaine de Près there is a MS. of the seventh century, which seems, from the notice of it in the new edition of the *Encyclopedie Française*, to be a kalendar; and the following singular mode of computing the days and months of the year appears in the second page:—

"Dec. d. xxxj. k. iiij. non. viij. id. xviij. k. Januarias. Feb. in ka. xxxij. in id. xliiij."

This denotes that the month of December contains 31 days; from the kalends of December to the nones are 4 days; from the nones to the ides, 8; from the ides to the kalends of January, 18: that the year has 32 days to the kalends of February; 36 to the nones, and 44 to the ides. In this manner all the months and days of the year are calculated.†

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* Vet. Analect. p. 163. Fol. Paris, 1723.

† Departm. *Antiquit.* tom. I, art. *Chiffre*, p. 241.

The next known kalendar in the order of time appears to be that published by D'Achery, who regarded it as a composition of the year 826.* It is entitled thus—"Incipit Ordo Solaris Anni cum Litteris a S. Hieronymo superpositis, ad explorandum Septimanæ Diem, et Lunæ Ætatem investigandam in unoquoque Die per xix Annos." St. Jerome's application of the letters of the alphabet, which were afterwards superseded by the more simple and convenient indices called Golden Numbers, is found in other early kalendars, both with and without further assistance, except the corresponding tables for finding the moon's age. The vernal equinox is assigned to March 21, as fixed by the Nicene council of 325; and the kalendar is supposed to have belonged to the church of Arras.† This was followed by another, published by Pamelius, and again by Baluzius, after which Edmund Martene published a kalendar, which seems to belong to the ninth century.‡

Pinius considers that the characters of antiquity are paucity of announcements; simplicity, the names of martyrs alone being expressed; fewness of the Virgin's festivals; absence of feasts in Lent; rarity of more than the names of one or two saints, and omission of the title of saint.§ The dates of canonization, or of the institution of the festivals which occur in kalendars, will of course furnish criteria, by which we may be prevented from ascribing too great an age to a kalendar—as the absence of such festivals may, in many cases, enable us to state that a kalendar is earlier than some particular century. The tables of computation will also give other indications, because, where a series of years occurs, it is not to be imagined that the computist and copyer will have inserted the years which precede the composition, since these would be of no use to

* "Quod scriptum sive concinnatum fuisse anno 826 plusquam verisimile est."—*Spicil. Script. Veterum, tom.* X, *p.* 15. *Ed.* 4*to.*

† Dict. de Trevoux.

‡ Analect. tom. V, col, 63.

§ Ut suprà.

BOOK III.

Saxon Kalendars.

the purposes of the church for which the kalendar is intended.

There are extant in our public libraries many kalendars in Saxon characters, which cannot be much less in age than nine centuries. Such is certainly the menology presented by Bishop Leofric to the church of Exeter, after the reign of Alfred. From this MS.,* which is in the vernacular language of the country (the remaining kalendars being in Latin), Dr. Hickes has published extracts, in order, as he says, that the learned reader may know what male and female saints were commemorated with particular devotion by our ancestors.† As this menology does not contain the festival of St. Swithun, who died in 861,‡ and who was held in much esteem among the Saxons, it is not very improbable that the composition is nearly as ancient as the kalendar of Arras.

In the Bodleian library is preserved a beautifully-written kalendar, in 4to, but much mutilated, in which the obits of Gildas, King Alfred, and other illustrious persons are inserted—a lunar table, and various ecclesiastical computa-

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* Bibl. Cott. MSS. Julius, A X. As this is a curious codex, the reader who is inclined to consult it may save himself some trouble, by observing the following directions, the binder having transposed the leaves, and rendered it apparently more imperfect than it is in reality:—

After Jan. 25 and March 13 there are many leaves lost, as remarked by Dr. Hickes.

From fo. 95, b (biꝺ ꝛeo tiꝺ), read the continuation, þ cpiꝛtep noꝺ, &c. at fo. 104, as far as the end of fo. 111, b.: return to fo. 96, and read to fo. 119, b. Here the leaves are lost, containing the subjects of the interval between June 24 and July 1 inclusive. The continuation is found at fo. 12, b, as far as the ðnopunȝ ꝛci tpanqvillum; and again at fo. 122. After July 15, turn back to fo. 120. After July 19, the leaves from July 20 to to 29 are wanting. The MS. begins again at fo. 130, and is uninterrupted to the last folium, where a considerable deficiency appears.

† Thesaur. tom. II, p. 185-6.

‡ Chron. Saxon. ad Ann. "vi non. Julii." *Flor. Wigorn. ad ann.* The life of this saint was written in Saxon by Ælfric (*Cott. MS. Julius, E* VII, *fo.* 94, *b*, 101), who takes no notice of the tradition (*suprà*, B. II, p. 320), or the superstition connected with it, respecting his day.

tions, also occur.* This MS. is supposed to belong to the age of King Athelstan, who died in 940. Another Saxon kalendar in this library also deserves to be noticed: like the last, it contains the obits of princes, bishops, and men of rank and distinction, and, among the rest, that of Wulfstan, Bishop of Winchester. It has a table of Dominical years, indictions, and epacts, from 1063 to 1119,† whence we may conclude, in the absence of other proofs, that it belongs to the middle of the 11th century, and was probably composed before the Norman advent.

Dano-Saxon Poetical Menology.

The most elegant kalendar, or rather menology, that has survived the destruction of Saxon literature, is beyond all question the "Calendarium, seu Menologium Poeticum," in the Cotton library. It is composed in Dano-Saxon, and consists of 456 verses; but Dr. Hickes, by printing in several instances two verses as one, makes it only 448.‡ To these he has added a second poem, as a continuation of the kalendar, although an inspection of the MS. itself, as well as the total want of connexion between the subjects, makes it clearly evident that they are quite distinct. A former possessor of this codex has written before the first line—"Cronica Saxonica Abbingdoniæ, ad annum 1066;" but the poem is as little connected with the Abbingdon Chronicle as it is with the translation of Orosius, by which it is preceded. With respect to its age, Dr. Hickes remarks that, as it does not contain the festival of either St. Edward or St. Dunstan, which were both directed by a law of Canute to be celebrated throughout the English nation, it is certainly earlier than the year 988.§

King Athelstan's Kalendar.

A metrical kalendar (Galba, A XVIII) in very ancient Saxon characters, prefixed to a small 4to psalter which had belonged to king Athelstan, part of whose name is yet to

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* Junius, 27. Hickes, ibid. p. 76.

† Junius, 99, Hickes, ib. p. 26.

‡ Hickes, tom. I, p. 203.

§ Ib. p. 221, not. The Codex is marked *Tiberius, B.* I, and extends from fo. 110 to fo. 112 b, both inclusive.

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be read beneath the painting which forms the frontispiece, has wholly escaped the notice of Dr. Hickes, though it is one of the most curious of the Saxon relics in the Cotton library. A former proprietor (perhaps Sir Robert Cotton) conjectures, from a rule in the *Computus* for finding the year of the Incarnation, that it was written in the year 703.* With some little reluctance I add two centuries to this date. In the first place, the words of the rule "ut puta in præsenti fiunt DCCIII," on which the opinion is grounded, may prove that the rule itself was written in that year, but do not affect the codex, unless it could be shewn that it was written at the same time. In the next place, the rule is found verbatim, and almost literatim, in the Computus of the MS. Julius, A VI, as may be seen on perusal.

"Argumentum ad inveniendum quotus sit annus Incarnationis Domini."

(GALBA.)

"Si nosse uis quot anni sint ab incarnatione Domini. scito quot fuerunt ordines indictionum. vt pvta. v. anno Tyberii Cæseris. XLVI. hos per. XV. multiplica. fiunt. DCXC. adde semper regulares. xii. quia. IIII. indictionum secundum Dionissum Dominus natus est. indictionem quoque cujus volueris. vt puta in presenti I. fiunt. DCCIII. isti sunt anno natiuitatis Domini."—*Fo.* 16, *b.*

(JULIUS.)

"Si uis nosse quot anni sint ab incarnatione Domini. scito quot fuerint ordines indictionum. utpote quinto anno Tiberii principis. XLVI. hos per XV multiplica. fiunt DCXC. adde semper regulares XII quia quarta indictionum secundum Dionisum natus est dominus. et indictionem anni cujusque uolueris utpote in presenti unam. fiunt DCCIII. isti sunt anni incarnationis domini."—*Fo.* 13.

Both are copies of a rule written by Beda, to whose age neither codex belongs. Dr. Hickes notices this date of 703 in *Julius*, and remarks that there is another table *(fo.* 8*)*, which seems to give it to the year 969.† Then, with res-

* "Calendarium vetustissimum literis Saxonicis cum ciclis Ecclesiasticis, scriptum fuit An° 703 vt apparet in Codice.—Lib. Psalmorum cum notis obelis et asteriscis. Preces tempore Saxonic. Liber fuit Æthelstani Regis. Fragmentum Litaniæ Græcum."—*Fo. ante frontem Codicis.*

† "Annos enim a nativitate Christi tantum 703 numerat hic tractatus;

pect to the kalendars themselves, they are both copies of another, which I have not been able to find, and of which a third copy seems to exist in the Codex Tiberius, B V, with slight variations from the two preceding, which vary between themselves.

Even if the rule could be found in *Galba* only, the kalendar itself would give it a contradiction, for it contains the day of King Alfred, who died in 901 :—

" VII *Kal. Octob.*] Aelfred rex obiit septenis et quoque amandus."

This line appears in Tiberius with only literal differences—

" Ælfred rex obiit septenis et quoque Amandus;"

but in *Julius* we read—

" Maximianus obit septenis et quoque amandus."

Wherever Galba and Tiberius have a Saxon saint, a Greek or Roman name appears in *Julius*, which, though a copy of a kalendar more ancient than the Saxon saints of Galba and Tiberius, must, as a book, yield in antiquity to Galba.

As to the age of *Tiberius*, it contains at *fo.* 8 a table of dominical years, beginning like the others at 969, and ending at 1006, whence it might be inferred that it was also written 969 ; but the characters are Normanno-Saxon—and there are other circumstances which refuse the codex an antiquity equal to either of the others. It is a beautiful MS., splendidly ornamented with paintings of no mean design or execution, for its age, which seems to be that of the Norman invasion. Dr. Hickes describes it, but is silent on this subject.*

The MS. Galba has suffered by age ; several lines which had been written in red ink have faded from the parchment. The black ink in other parts has also vanished, and rendered them sometimes obscure—sometimes illegible. From this

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cum ex altera tabula hunc tractatum anno 969 scriptum liquet."—*Thesaur. tom.* II, *p.* 183.

* Ibid. p. 215.

cause, the Roman notation of the days of the month, the golden numbers, and two or three alphabets for ecclesiastical computations, cannot be read. The dominical letters, which in the others are those in ordinary use, that is, the seven first letters of the alphabet, are, in this kalendar, taken from the word Angelus.

Several verses which have been destroyed by the assaults of time, are supplied by others in Italics, which are copied from Tiberius, there being more points of concordance between Galba and Tiberius, than between Galba and Julius. The numerous offences against orthography, syntax and prosody, which are to be found in the three MSS. are retained; for to correct them, would be to destroy the identity of the copy with the original, and, at the same time, disappoint those who may deem the errors a literary curiosity. The different readings are placed in the margin at the foot of the page, with the initial *T* or *J*, so that on the whole, the body being that of Galba, it may be considered a copy of the three kalendars. As to the golden numbers, and ancient and modern notation of the days, there needs neither explanation nor apology for inserting them.

JANUARIUS habet Dies XXXI. Luna XXX.—*T.*

				Incipit hic Ianus cui traditur astrea capra. Soluagus rutulans ter denis asse diebus. Lunaticis denis discurrens terque diebus. Adonios vocitat Graius Ebriusque Thebethque.	*Soliuagus.* J. *Tridenis.* J. *Lunatricis.* J.
1	III	A	KL. PIAN.	*Fiant iure calendarum sanctus coneiditur agnus.* T.	
2		n	IIII n.	Isidorus hic nonis gavdet in ordine quadris.	*Isiodorus.* J.
3	XI	g	III n.	Sancta Genouefa trinis in sanguine fulget.	*Genofeua.* J.
4		e	II n.	Profulgent pridias ageus Gageusque secundus.	
5	XVIIII	l	NON.	Et Symon sequitvr nonarvm in uertice uatem.*	
6	VIII	u	VIII id.	*Octauus idus Cristus Baptismate splendeat.*† T.	Sic.
7		s	VII id.	Presbiter egregius Lucianus possidet arcem.‡	
8	XVI	A	VI id.	En meritis rutulat Timotheus in uertice cœli.	
9	V	n	V id.	Alta Secundini quinis conscenderet almus.	*Secundinus.* J. *Secundum.* T.
10		g	IIII id.	Pausat humi Paulus felix iam accola quadris.§	
11	XIII	e	III id.	Nemphiticis dominus deducitur arvis.	*Memphiticis.* J.
12	II	l	II id.	Pridie Felicis translatio conspicit astrvm.	
13		u	IDUS	Idibus Ilarius conscendit culmina cosmi.	*Hilarius.* J.
14	X	s	XVIIII kl.	Furse ast denis nouenis atque kalendis.‖	*Furseus.* T.
15		A	XVIII kl.	Remigius sanctus Xro cvm regnat in euum.¶	
16	XVIII	n	XVII kl.	Marcellus pastor[a] transiuit limina mortis.	[a]*Papa.* J.
17	VII	g	XVI kl.	Vi[b] decimis uehitur Antonius rite kalendis.	[b]*Sex.* J.

* At Simeon nonarum in uertice uates. *J.*
† Octauas colitur Epiphania Christi. *J.*
‡ Presbiteri egregius Lucanis possidet arcus. *J.*
§ Pausat humi Paulus iam felix, &c. *J.*
Deserti quartas primus capit accola Paulus. *T.*
‖ Jam nonis denis Felix intrauit in aulam. *J.*
¶ Abaccuc sequitur sanctus uerusque propheta.. *J.*

18		e	xv kl.	*Terquinis Februi ueneratur Prisca kalendis.** T.	
19	xv	l	xiiii kl.	Martha Maria simul flores contecuere.†	
20	iiii	u	xiii kl.	Hic Sabastianus cælestia regna reuisit.	
21		s	xii kl.	Agna tenet meritis bis senas casta kalendis.‡	
22	xii	A	xi kl.	Martir Anastassius vndenis denique kalendis.	*Anastasius.* T.
23	i	n	x kl.	Concordans denis Aquila Seuerusque kalendis.	
24		g	viiii kl.	Tres Pueri retenent nouenas iure kalendas.	
25	viiii	e	viii kl.	Octauis fulget conuersio sancti Pauli.§	
26		l	vii kl.	Septenis lucet Policarpus arbiter equus.	
27	xvii	u	vi kl.	Vendicat has senas Julianus rite kalendas.	
28	vi	s	v kl.	Tv quoque uirgo pia quinis lætaberis Agna.	
29		A	iiii kl.	Valerius quadris miratur limen olimpi.‖	*Olimphi.* J.
30	xiiii	n	iii kl.	Sortitur ternas Flauianus nomine martyr.	
31	iii	g	ii kl.	Ast Iani fines sigat Æd famina ferna.¶	

* * * ‖‖

Principium Iani sancit tropicus capricornus.
Per huc signifero capricornus ridere pergit.
Primus Romanus ordinis Iane Kalendas

* Quindecimis intrat in Piscem sol sidus aquarum. *J.*

† Martha Maria simul florescunt lege diurna. *T.*
Quardecimis mun. Martha Maria dalaziathel. *J.*

‡ Magna tenet meritis bissenas kara kalendas. *T.*

§ Octauus fulget sancti conuersio Pauli. *T. & J.*

‖ Bis binis Gildas meruit pausare kare kalendis. *T.*

¶ The same unintelligible verse is in Tiberius: in Julius we have—
Ast Iani finis uictorem portat ab imis.

‖‖ A line totally obliterated; but it is probably—
Nox horarum, XVI. Dies horarum, VIII.

FEBR. habet Dies XX [VIII. Luna Dies XX] VIIII.

Demedium retenet Februi. iam sidus aquarii.
Eminet at numero bis denis octo diebus.
Luna frequens fertur Februi simul inde trigenis. *Unde.* J.
Quaternis nonis denis sextisque kalendis.
Euocitant Ebrii Græcique per *tios.

1		e	KL. FEB.	*Gloria Scottorum Brigida sortita kalendas.* T.
2	XI	l	IIII n.	Et[c] quadris Xps templo deducitur archus. [c]*En.* J.
3	XVIIII	u	III n.	Trinis iam nonis Laurentius eminet altus.
4	VIII	s	II n.	Pridie pausauit meritis et nomine Magnus.
5		A	NON.	Nonas sacra Agatha format in uertice uirgo.
6	XVI	n	VIII id.	Idibus octauis commouit claustra Vedastus.
7	V	g	VII id.	Incipiunt ueris exordia tempore prisco.
8		e	VI id.	Primitus incepit ieiunandi tempus adortum.
9	XIII	l	V id.	Hic quoque Alexander quinis iam secula reliquit.
10	II	u	IIII id.	Troianum dominus quadris deduxit ad astra.
11		s	III id.	Avstraberta pia ternas dimiserat idus.*
12	X	A	II id.	Pridie Danua uirgo Cartagine pausat.
13		n	IDUS.	Idus ouat sancta Iulianus morte redemptus.
14	XVIII	g	XVI kl.	Rite Valentinus sex denis sorte kalendis.
15	VII	e	XV kl.	*Pisciculis Phœbus reclusus tabulus ater.*† T.
16		l	XIIII kl.	Denis in quadris Iuliana refertur ab imis.
17	XV	u	XIII kl.	Tres decimis felix Fintan[d] migrauit ad aulam. [d]*Crissantus.* J.
18	IIII	s	XII kl.	Clemens Siluanus duodenis scandit ad astra.
19		A	XI kl.	Vndenas retenet Iulianus moribus aptus.
20	XII	n	X kl.	Denis dormiuit finita carne Calistus.‡

* Perpetua at casta ternas pausauerat idus. *J.*
† Pisculiss Phœphus reclusus tabulus ater. *J.*
‡ Dormit iam denis finita morte Calestus. *J.*

21	I	g	VIIII kl.	Seruulus ast nonis celvm conscendere nisvs.*
22		e	VIII kl.	Verontus uetus in bis quadris sede statuta.†
23	VIIII	l	VII kl.	Atque Serenatus septenis septa resolvit.
24		u	VI kl.	Quadrantvm sedes Mathiano congruit almo.
25	XVII	s	V kl.	Atque capit quinis dixere repertum.‡
26	VI	A	IIII kl.	Comganus meritis transiuit Tartara quadris.§
27		n	III kl.	Sacriferi caput in trinis ostenditur aruis.‖
28	XIIII	g	II kl.	Terminat hic Februus cum talia fine perfacta.¶

Nox Hor. XIIII. Dies Hor. X.

Vota do diti Februa mensis habet.
Mense numæ in medio soli distat sidus aquarii.

Memento quod anno bissextili lunæ Februarii XXX dies computas, ut tamen luna Martii XXX dies habeat sicut semper habet ne paschalis lunæ ratio uacillet.

* Serulus at clemens conscendere nisus. *J.*

† Ver oritur aërum bis quadris sorte statuta. *J.*

‡ The last word is omitted in Julius.

§ —estorius meritis, &c. *J.* The initial is omitted, but the name is probably Nestorius.

‖ Sacriferumque caput, &c. *J.*

¶ Germinat hic Februus cælebris cum nomine sancto. *J.*

MARTIUS habet Dies XXXI. Luna, XXX.

Dupliciter rutulat piscis in tempore Martis.
Terdenis nouus procedit et asse dierum.* *Diebus. J.
Bellipotens retenet lvna triginta dierum. *Lunam. J.*
Sex nonis radiat denis septemque kalendis.
Ebrus Adar Martivm Græcus et nomine distrios.

1	III	e	KL. MAR.	*Egifer ac Largius Martis queritque kalendas.** T	
2		l	VI n.	Sextis in nonis dormiuerat accula Paulus.	
3	XI	u	V n.	Viri ferunt quinis tempus procedit ab antris.†	
4		s	IIII n.	Octcenti quadris Adriano milite fulgent.	
5	XVIIII	A	III n.	Septima Emblesmus procedit tempore terno.	
6	VIII	n	II n.	Tertius Embolesmus pridiis incenditur almis.	
7		g	NON.	Perpetua magna nonis inuecta migrauit.	*Inuicta.* T.
8	XVI	e	VIII id.	Idibus octauis Paschalis Luna refulget.	
9	V	l	VII id.	Milia dena quater septidus Passio temptat.	
10		u	VI id.	Constantinus ouans senis prostauit olimpum.	
11	XIIII	s	V id.	Hic quoque Alexander quinis honoratur ab oris.	
12	II	A	IIII id.	Quadris pausauit iam rite Gregorius almus.	
13		n	III id.	Idibus in trinis colimusque et festa Medonis.	*In ternis.* J.
14	X	g	II id.	Hic oritur ferum tempus Quadraginta Dierum.	*Serum.* J.
15		e	IDUS.	Idibus ast Lucas Iacobus sorte retentent.	*Retendant.* J.
16	XVIII	l	XVII kl.	Septdecimis martvr Cyriacus Tartara tempsit.	
17	VII	u	XVI kl.	Patricius pausat Scottorum gloria consors.	
18		s	XV kl.	Quinde*cimis Aries lustratur lumine solis.* T.	

* Legifer ac Largus * * *J.*
† Veriferum quinis tempus procedit ab antris. *J.*

19	xv	A	xiiii kl.	Gregorius fulget denis quadrisque kalendis.	
20	iiii	n	xiii kl.	Tresdecimis sanctus Cudberhtus scandit ad altum.	
21		g	xii kl.	Equas umbra diem duodenis et Benedictus.	*Equat.* J.
22	xii	A	xi kl.	Vndenis rutulant lunares tempore epacte.	
23	i	n	x kl.	Felix lætatur conscendens æthera denis.	
24		g	viiii kl.	Soliua feriæ concurrens nona kalendis.	*Solinaga.* T.
25	viiii	e	viii kl.	Octauis dominum Virgo conceperat alma.*	
26		l	vii kl.	Montanus[f] meruit septenis sorbere mortem.	[f]*Jacobus.* J.
27	xvii	u	vi kl.	Senis surrexit Dominus tellure kalendis.	
28	vi	s	v kl.	Exultat Maria quinis comtaque kalendis.†	
29		A	iiii kl.	Possidet et pastor quadras Victorque kalendas.	
30	xiiii	n	iii kl.	Trinis Eulalia cælum penituerat altum.	*Almum.* T.
31	iii		ii kl.	Terminat ac meritis Romanus nomine Martem.	

* * *

Incipe Mars anni felicia fata reduci.
Procedunt duplices in Martii tempore pisces.
Nox hor. XII. *habet.* *Dies vero* XII. T. & J.

* At the end of this verse—EQVINOCTIUM. *J.*
† Audactus quinis celum lætatur habere. *J.*
‡ Trinis Eulalia clemens, &c. *J.*

APRELIS habet Dies XXX. *Luna,* XXVIIII. T.

Tv quoque digneris Aries conspicere Aprilem.
Ter denis rutulat mensis idemque diebus.
Lucida bis denis lunas nonisque diebus.
Nonis rite quadris octoque decemque kalendas.*
Ebruus æquiuocat Nisan Xanticos Graiusque.

Luna. J.

1		s	KL. APRL.	Poss*idet Aprilis Walericum iure kalendas.*† T.
2	XI	A	IIII n.	Nonis in quadris capit pausare Nicetus. *Nicoetus.* T.
3		n	III n.	Trinas casta capit nonas Theodosia uirgo.
4	XVIIII	g	II n.	Pridie lætatur Ambrosius archus et auctor.
5	VIII	e	NON.	Vltima Paschalis nonis Incensio splendet.
6	XVI	l	VIII id.	Idibus octauis Theodorus sidera sensit.
7	V	u	VII id.	Septenis meruit Eufemia scandere arcos.[e] [e]*Circos.* J.
8		s	VI id.	Macharius mirus profulsit sidere senis.
9	XIII	A	V id.	Quadratus quinis pausat septemque Puellæ.
10	II	n	IIII id.	Demetrius quartus[f] Marcellus et idibus æquant. [f]*Quadris.* J.
11		g	III id.	Idibus in ternis pastorque Leo quieuit.‡
12	X	e	II id.	Pridie diluuium terras obtexerat altas.
13		l	IDUS.	Idibus en sanctis Aufemia tollitur aulis. *Eufemia.* J.
14	XVIII	u	XVIII kl.	Et iureque Tibertius octo decimque kalendis.
15	VII	s	XVII kl.	Septenis colimus Felicem iamque carissam. *Septdecimis.* J.
16		A	XVI kl.	Haustus en micuit sex denis atque Paternus.§
17	XV	n	XV kl.	*Aureus et fundit sol ardens corpora Tauri.* T. *Exfundit.* J.
18	IIII	g	XIIII kl.	Quarta decima Paschæ finit hic tempora tarda.
19		e	XIII kl.	Tridenis rutulat Rufini passio sancta. *Ruphini.* J.
20	XII	l	XII kl.	Europæ sanctorum festa duodenis.

* Nonis quadris octo, &c. *J.*
† Imenieque decus sapiens hic iure Paternus. *J.*
‡ Idibus in ternis Leoque iam pastor quieuit. *J.*
§ Faustinus en micuit sex denis atque Paternus. *J.*

21	I	u	XI kl.	Cæsarius sanctus vndenis denique dormit *	
22		s	X kl.	Gaigus ac denis Romæ requieuerat archus.	*Gaius.* T.
23	VIIII	A	VIIII kl.	Cœliculis nonis ast itque Georgius almus.	*Cœliocis.* J. *Idque.* T.
24		n	VIII kl.	Octauis Pueri tres cantant carmina Christo.†	
25	XVII	g	VII kl.	Vltima procedunt Paschalia tempora VII^um. g	[g]*Septim.* J.
26	VI	e	VI kl.	Fulget ouans senis Cletus Felixque kalendis.	
27		l	V kl.	Quinis dormiuit Victor per secula sanctus.‡	
28	XIIII	u	IIII kl.	Vitalis quadris cœlvm superauerat equus.§	
29	III	s	III kl.	Claruit et trinis Maxentius arbiter almus.	
30		A	II kl.	Pridie transfertur arca densissima ab undis.	

Tunc aries Ueneri linea sacra legit.
Noetiferum Aprilem uendicat alma Uenus.
Respicis Aprilis aries frixee[h] kalendas. [h]*Erixet.*
Nox hor. habet X. Dies, hor. XIIII.

* Cessarius sanctus vndenis de inde kalendis. *J.*
† Octauis sursum Theonis presbiter intrat. *J.*
‡ Germanus quinis aut imus hermitis æquus. *J.*
§ Vitalis quadris clemens seruauerat æquus. *J.*

MAIAS habet Dies XXXI. *Luna,* XXX. T.

Maius equus contempsit ovans tergora tauri.*
Qui colitur splendens ter denis asse diebus.
Possidet ac luna iam[i] sorte triginta dierum.
Nonis et senis septemque decemque kalendis.

[i] *In.* J.

1	XI	n	KL. MAI.	*Jacobus meruit Philippusque micare kalendis.* T.	
2		g	VI n.	*Concipitur uirgo Maria cognomine senis.* T.	*Commine.* J.
3	XVIIII	e	V n.	Nonis in quinis gavdet inuentio ligni.	
4	VIII	l	IIII n.	Martyrio quadris fulsit Antonia alta.†	
5		u	III n.	Trinis en dominus cœlos conscendit ad altos.	
6	XVI	s	II n.	Pridie consecrat Iohannis numine Portam.	*Nomine.* T.
7	V	A	NON.	Augustinus ouans nonis contempserat orcum.	
8		n	VIII id.	Idibus octauis Michael archangelus ortus.	
9	XIII	g	VII id.	Incipit æstiuum septenis idibus ortum.‡	
10	II	e	VI id.	Gordianus senis cœlum penebrauerat eque.	
11		l	V id.	Dormiuit quinis Mamertus nomine sanctus.	
12	X	u	IIII id.	Pancratius meritis conscenderat æthera magnis.	
13		s	III id.	Profulget Maria ternis ex idibus iasons.	
14	XVIII	A	II id.	*Pridie Simplicius radiati munere vitæ.*§ T.	
15	VII	n	IDUS.	Idibus inluxit sanctis en gratia primo.	*Influxit.* T.
16		g	XVII kl.	Sepdecimis pausat Florentius ac Peregrinus.	
17		e	XVI kl.	Parthinus fulsit denis sextisque kalendis.	*Martinus.* J.
18		l	XV kl.	Quindecimis Geminos ardens sol aureus intrat.‖	

* Maius equus ovans contempnit tergora tauri. *J.*
† Martyrio quadris fulsit Artonina et alta. *J.*
‡ Incipit æstiuus septenis idibus æstus. Estis initium hab. dies XCI. *J.*
§ Pridie Simplicius lustratur æthera pennis. *J.*
‖ Quindecimis Geminos ardens sol aureis intrat. *T.*
Quindecimis Geminos sol aureus intrant. *J.*

19	u	XIIII kl.	Bis septem retenent Gerbassius atque Protasius.	*Gervasius.* J § T
20	s	XIII kl.	Tres decimis uirgo quesiuit regna Basilla.	*Terdecimis.* J.
21	A	XII kl.	Bis senis radiat [*Matheus*, T.] lucetque kalendis.*	
22	n	XI kl.	Undenis Gemina uirgo feliciter iuit.†	
23	g	X kl.	Iulianus colitur denis ipseque kalendis.‡	
24	e	VIIII kl.	Æstas hic oritur ardens nonisque kalendis.	
25	l	VIII kl.	Vrbanus pastor pausauerat octo kalendis.	
26	u	VII kl.	Atque Augustinus septenis quæ fuerat archus.§	
27	s	VI kl.	Terrigena ingreditur arca de uertice fontis.	
28	A	V kl.	Quinis Germanus sanctusque piusque magister.	
29	n	IIII kl.	Maximianus ageus quærit cœlestia quadris.	
30	g	III kl.	Atque Saturninus trinis prostravit olimpum.	
31	e	II kl.	Tv Petronella pia finis discrimine mensem.[k]	[k]*Fini.* J.

* * *

*aus ageneroi miratur cornua tauri.‖

Maior dictus patrvm de nomine Maŧus.

Nox hor. habet VIII. Dies hor. XVI.

* Bis senis radiat Timotheus, &c. *J.*

† Vndenis felix Maxsensius Tartara tempsit. *J.*

‡ Julianus colitur denis tunc ipse kalendis. *J.*

§ At Augustinus septenis quieuerat archus. *J.*

‖ Maia genero vi miratur cornua tauri. *T.*

IUNIUS habet dies XXX. Luna, XXVIIII.

Iunius et geminis concordat tempore tardis.
Solibus radiat ter denis atque corruscat.*
Continet et Luna ter denis asse relicta.
Emicat in quadris denis atque kalendis.

1		l	KL. IUN.	*Tutela consecrans uirgo sanctaque kalendas.* T.	*Consecras.* J.
2	XVIIII	u	IIII n.	En quadris colitur Marcellinusque Petrusque.	
3	VIII	s	III n.	Cetibus angelicis Coenigen sociatur in archis.	*Coetibus.* T. *Comigen.* J.
4	XVI	A	II n.	Ante diem certum nonarum tectus Apollo.	
5	V	n	NON.	Hic prepides temptant auida concludera rostra.	
6		g	VIII id.	Idibus octauis cœlestia Amantius optat.	
7	XIIII	e	VII id.	Possidet ast idus[1] septenas ordine Paulus.	[1]*Itius.* J.
8	II	l	VI id.	Senis iam merito Marcus inuiserat orbem.	
9		u	V id.	Idibus in quinis celebramus festa Columbæ.†	
10	X	s	IIII id.	Inque suis quadris Barnabam idibus æquat.	
11		A	III id.	Trinis migrauit Mactail in culmina cœli.	
12	XVIII	n	II id.	Basilidisque pius pridias inuixerat orbi.‡	
13	VII	g	IDUS.	Hic dies finit donorum limina longa.§	
14		e	XVIII kl.	Bis nonas rite Anianus rite kalendas.‖	
15	XV	l	XVII kl.	Martyrio Uitus septenis regna petiuit.	
16	IIII	u	XVI kl.	Cum sociis martyr pausat Cyriacus in œuum.	
17		s	XV kl.	*Quindecimis scandit Phebus in culmina cancri.*[m] T.	[m]*Celi.* J.
18	XII	A	XIIII kl.	Bis septem Marcus Marcellianusque kalendis.	

* Solibus hic radiat ter denis asse relicto. *J.*
† Feliciani nunc primi iam festa coluntur. *J.*
‡ Bassilidisque pius pridias illuxerat orbi. *J.*
§ Hicque dies finit, &c. *J.*
‖ His nonis iustus Anianus rite kalendis. *J.*

19	I	n	XIII kl.	Gerbassius *socium denis ternisque sequtus.** T.	*Gervasius.* T.
20		g	XII kl.	Solstitium sequitur bis senis atque kalendis.	
21	VIIII	e	XI kl.	Undenis uidit Eusebius hic arbiter alta.	
22		l	X kl.	Iacobus colitur denis sanctusque kalendis.	
23	XVII	u	VIIII kl.	Nonis inuigelant populi plebesque kalendis.	
24	VI	s	VIII kl.	Octauis colitur Iohannis rite kalendis.†	
25		A	VII kl.	Septenis fulget sancta iam Lucia uirgo.	*Sanctis.* J.
26	XIIII	n	VI kl.	Iohannis senis rutulant Paulusque kalendis.	
27	III	g	V kl.	Ecce celebramus fratrum natalia quinis.	
28		e	IIII kl.	Inuigelant populi quadrisque Leoque repausat.	
29	XI	l	III kl.	In ternis gaudent Petrus Paulusque kalendis.	
30		u	II kl.	Marcialus retenet pridias idemque kalendas.	*Marcialis.* T.

Arte poli geminos Iunius ecce locat.
Iunius æstatis proximus est titulus.
Iunius æquatos cœlo uidet ire laconas.
Nox hor. habet VI. Dies hor. XVIII.

* Geruasus socium denis nunc terque secutus. *J.*

† At the end of this line—SOLSTITIUM. *J.*

IULIUS habet Dies XXXI. Luna, XXX.

				Iulius æquiuocat artis tempore cancrum. Qui magis elucet ter denis atque diebus. Luniuacis giris ter denis rite coruscat. Nonis ac sextis septem denisque kalendis.*	*Asse.* *Luniuagus.* J.
1	XVIIII	s	KL. AUG.	Gaius et Uictor gaudent iam sorte kalendæ.	
2	VIII	A	VI n.	Marcianus nonis in senis atque Processus.	
3		n	V n.	Qvinis narratur Tomæ translatio sancta.	*Thomeæ.* J.
4	XVI	g	IIII n.	Transfertur quadris Martinus et ordine comptus.	
5	V	e	III n.	Trinis in nonis transfertur corpus Agathæ.†	
6		l	II n.	Octauas colimus pridias ex ordine nonas.	
7	XIII	u	NON.	Nonarumque die Mælruen conscendit in æthram.	
8	II	s	VIII id.	Cæsareæ patitur Procobus idibus octo.‡	
9		A	VII id.	Septenas retenet Faustinus nomine sanctus.§	
10	X	n	VI id.	Idibus in senis fratrum iam passio septem.	
11		g	V id.	Quinis transfertur Benedictus nomine sanctus.	
12	XVIII	e	IIII id.	Idibus in quadris Agatha iam fulserat orbi.‖	
13	VII	l	III id.	Idibus emicuit sanctusque Seraphio trinis.¶	*Serapio.* T.
14		u	II id.	Idus per pridias Iustus deponitur almus.	*Idibus.* J.
15	XV	s	IDUS.	Idibus exiuit Florentius[n] arbiter aruis.	[n]*Phyllippus.* J.
16	IIII	A	XVII kl.	Atque Ualentinus denis septemque kalendis.**	

* Nonis ac senis septim denisque kalendis. *J.*
† Ternis transfertur in nonis, &c. *J.*
‡ Astratus patitur Eraclius idibus octo. *J.*
§ Septenas patitur Cenonis nomine sanctus. *J.*
‖ Idibus in quadris Felicis Naboris æque. *J.*
¶ Idibus emicuit sanctus Serapionis trinis. *J.*
** Atque Hilarius sanctus septimque kalendis. *J.*

17		n	XVI kl.	Christina fulgens denis sextisque kalendis.	*Christiana.* J.
18	XII	g	XV kl.	*Quindecimis scandit sol ardens terga leonis.* T.	
19	I	e	XIIII kl.	Denis et quadris Arsenus et Rusticus æquant.*	
20		l	XIII kl.	Tresdecimis ausit UUlmarus pocula uitæ.†	
21	VIIII	u	XII kl.	Bis senis virgo pausauit Praxidis alma.	
22		s	XI kl.	Vndecimis Maria transiuit limina mortis.	
23	XVII	A	X kl.	Rite Apolonaris sanctus denisque kalendis.	*Apollonarius.* J.
24	VI	n	VIIII kl.	Victor ouat nonis sanctis fortis milesque kalendis.‡	
25		g	VIII kl.	Iacobus octo domini fraterque kalendis.	*Octauis.* J.
26	XIIII	e	VII kl.	Felix et Heliane° Saturnineque repausas.§	°*Iuliane.* T.
27	III	l	VI kl.	At Simeon senis dormit pausatque kalendis. ‖	
28		u	V kl.	Armonicus pastor Samson quinisque kalendis.	
29	XI	s	IIII kl.	Faustinus et Felix Simpliciusque Beatrix.	
30	XVIIII	A	III kl.	Consecrauit ternas Abdo Sennesque kalendas.	*Consecrat.* T.
31		n	II kl.	Germanus meruit pridias gaudere kalendas.	

Iulius ardenti diuertit lumina soli.
Solstitivm ardentis cancri fert Iulius astra. *Solstitio.* J.
Nomine Cesareo Quintilem Iulius auget. *Austrum.* T.

Nox horarum, VIII. Dies horarum, XVI.

* Quartdecimis colitur sancti Cinni passio sancta. *J.*

† Tresdecimis hausit Ulmarus pocula uitæ. *J.*

‡ Victor ouans nonis fortis milesque kalendis. *J.*

In Tiberius this line is omitted, in consequence of which, the subsequent verses do not correspond to the ordinal numbers.

§ Felix septenis Siluanus inueniamus. *J.*

‖ Iohannis senis rutilant Paulusque kalendis. *J.*

AUGS habet Dies XXXI. Luna, XXVIIII.

Feruidus Augustus leo torrens igne perurit.
Possidet et soles ter denos et simul unum.
Bis denis rutulat luna nonisque diebus.
Nonis et quadris denis nonisque kalendis.

1	VIII	g	KL. AUG.	Machabe*is merito traduntur sepe kalendæ.* T.	
2	XVI	e	IIII n.	Nonis in quadris Stefanus preuiderat alta.	*Stephanus.* T.
3	V	l	III n.	Trinis iam Stephani patvit inuentio sancta.	
4		u	II n.	Augustas pridias colimus natalia Iusti.	*Justin.* J.
5	XIIII	s	NON.	Oswaldum regem nonis celebramus in euum.*	
6	II	A	VIII id.	Idibus octauis Xixtus celebratur in orbe.	*Sixtus.* T. *Syxtus.* J.
7		n	VII id.	Autumnus oritur septenis idibus eque.	
8	X	g	VI id.	Martyrio fulget senis Ciriacus in archis.	
9		e	V id.	Marcellinus ouans quinis conscendit olimpvm.	
10	XVIII	l	IIII id.	Idibus in quadris martyr Laurentius arsit.	
11	VII	u	III id.	Idibus in trinis cœlosque Tiburtius ambit.	
12		s	II id.	Eupolius pridias cœlum penetrauerat idus.	
13	XV	A	IDUS.	Idibus Ypolitus profulsit carne solutus.†	
14	III	n	XVIIII kl.	Nonis et denis Eusebius ipse kalendis.	
15		g	XVIII kl.	Bis nonis uirgo Maria transiuerat astra.	
16	XII	e	XVII kl.	Arnulfus pausat septenis rite kalendis.	*Arnulphus.* J.
17	I	l	XVI kl.	Sexdecimis colitur Eufemia uirgo per euum.	
18		u	XV kl.	Quindecimis agitat sol torrens uirginis astrum.	

* Oswaldrum regem nonis celebramus in unum. *J.*

† Idibus in Hypolitus fulsit carne solutus. *J.*

19	VIIII	s	XIIII kl.	Possidet et Magnus denas quadrasque kalendas.	
20		A	XIII kl.	Tres decimas terras Philibertus more reliquit.	*Morte?*
21	XVII	n	XII kl.	Bis senas titulat Uincentius arte kalendas.	
22	VI	g	XI kl.	Undenas ornat sanctusque Tomotheus almus.	
23		e	X kl.	Autumnus oritur profulgens tempora denis.	*Tempore.* J.
24	XIIII	l	VIIII kl.	Nonis migrauit a seculo Bartholomeus.	
25	III	u	VIII kl.	Octauis alii temnant iam dicere pasvm.	*Temptant.* J & T
26		s	VII kl.	Coetibus angelicis septem lætatur abundus.	*Ab undis.*
27	XI	A	VI kl.	Bis trinis Rufus ascendit iam culmina cœli.	*Rifus.* J.
28	XVIIII	n	V kl.	Augustinus ouans quinas has possidet archus.	
29		g	IIII kl.	Iohannis quadris truncatur collo mocrone.	*Mucrone.* J.
30	VIII	e	III kl.	Audactus Felixque pius trinisque kalendis.	
31		l	II kl.	Paulinus decorat pridias ornatque kalendas.	*Pauli.* T.

Areti flaminigero cuncta leone falent.
Augustus nomen Cesareum sequitur.
Augustum mensem leo feruidus igne perurit.

Nox horarum, X. Dies horarum, XIIII.

SEPTB. habet Dies XXX. Luna, XXX.

Septembrem uirgo mensem perfundit amœna.
Qui numero gaudet denorum terque dierum.
Totque habet luna cursus itidemque dierum.
In nonis quadris est octo decemque kalendis.

Septimberem. J.

1	XVI	u	KL. SEP.	Prisca petit primas uirgo sanctaque kalendas.	
2	V	s	IIII n.	Peruolat in quadris Gorgonius omine nonis.	*Euolat.* J.
3		A	III n.	Antoninus amat cœlestia scandere trinis.	*Antonius.* T & J
4	XIII	n	II n.	Per pridias pausat sanctus Bonifatius altas.	
5	II	g	NON.	Bertinus nonis inuiserat æthera certis.	*Berhtinus.* T & J
6		e	VIII id.	Idibus octauis dormiuit Eleutheriusque.	
7	X	l	VII id.	Uergiliana cadunt septenis idibus astra.	*Uergilia.* T.
8		u	VI id.	Pascitur in senis uirgo perpulchra Maria.	*Nascitur.* J.
9	XVIII	s	V id.	Audomarus ouans quinas et Gorgoniusque.	
10	VII	A	IIII id.	Quadris ac lætatur pastor Hilariusque equus.	*Hilarius.* J.
11		n	III id.	Protum et Iacinctum trinis uenerabere semper.*	
12	XV	g	II id.	Teccla pia uirgo pridias iam detenet idus.	*Tecla.* J. *Beda.* T.
13	IIII	e	IDUS.	Idibus in certis suffertur Amantius aruis.	*Aufertur.* T.
14		l	XVIII kl.	Octodecimis Cyprianus Corneliusque kalendis.	
15	XII	u	XVII kl.	Septadecimas martir sacrat sanctus Nicomedis.	*Sepdecimas.* T. *Nicodemus.* J.
16	I	s	XVI kl.	Mundvm in Sexdecimis lustratur Eutemia uirgo.	*Mundus.* J.
17		A	XV kl.	*Landbertus micuit scandens sidera libre.*† T.	
18	VIIII	n	XIIII kl.	Bis septem sanctus Sixtus dicat ipse kalendas.‡	

* Protum et Iacincthum trinis uenerabile semper. *J.*
† Londbertus micuit migrat sol sidera libram. *J.*
‡ Bis sidera sanctus Sixtus dicat ipse kalendas. *J.*

19		g	XIII kl.	Tresdecimis transit Festus sociusque kalendis.	*Tansiit.* J.
20	XVII	e	XII kl.	Bis senis æquat umbra uolumine lucem.	
21	VI	l	XI kl.	Matheus undenas sancit sibi secula kalendas.*	
22		u	X kl.	Martirius denis intrat Mauricius ardens.	*Martirium.* J.
23	XIIII	s	VIIII kl.	Vendicat ast nonas Tecla sibi uirgo kalendas.	*Mauritius.* J.
24	III	A	VIII kl.	Bis quadris colitur Iohannis numine sanctus.	
25		n	VII kl.	Eucarpus clemens titulat septemque kalendas.	
26	XI	g	VI kl.	Iustina uirgo ternis bis rite refulget.	
27	XVIIII	e	V kl.	Militat in quinis Damianus ceu quoque Cosmas.	
28		l	IIII kl.	Marcialis meruit cœlvm[P] conscendere quadris.	[P]*Clemens.* J.
29	VIII	u	III kl.	Trinis sacratur Michælis chrismate templum.†	
30		s	II kl.	Pridias colitur doctor agius Hieronimus.	*Ieronimus.* T.

Poma legit uirgo maturi mitia solis.
Autumnum pomatum September uegetat.
Sidere uirgo tuo Bachum September opimat. *Opimet.* J.

Nox horarum, XII. Dies horarum, XII.

* Matheus undenas scandit sibi sepe kalendas. *J.*
† Trinis sacratur Michahelis crismate templum. *J.*

OCTBR. habet Dies XXXI. Luna, XXX.

	Octembrem libra perfundet lampide mensem. Possidet hunc Phebus ter denis additur assis.* Pene soror Phoeba perlustrat totque diebus. Sex nonas recipit denas septemque kalendas.				*Octimbris.* J.
1	XVI	A	KL. OCT.	Prima dies retinet Uedastum Remigiumque.	
2	V	n	VI n.	Bis ternas nonas Ledegarius optat haberi.†	*Leodegarius.* T.
3	XIII	g	V n.	Felix et Uictor per quinas Tartara temnunt.	*Tempnunt.* J.
4	II	e	IIII n.	Bis binis Marcus et Marcellusque refulget.	
5		l	III n.	Ternis Eucius uallatus sorte repausat.	*Euticius.* J. & T.
6	X	u	II n.	Marcellum pridias ueneramur denique castum.	*Fastum.* J.
7		s	NON	Matheus en nonis ditauit munere mundum.	*Mundi.*
8	XVIII	A	VIII id.	Idibus octauis Priuatus Eleutheriusque.	
9	VII	n	VII id.	Dionisius colitur septenis idibus insons.	
10		g	VI id.	Senis infulsit Paulinus lætus in orbe.	
11	XV	e	V id.	Cœlestus quinis gustauit pocula uitæ.	
12	IIII	l	IIII id.	Adrianus quadris conscendit culmina sancta.‡	
13		u	III id.	Idibus in trinis Crescentius atque Uenustus.	
14	XII	s	II id.	Transiuit pridias sæcularі luce Calistus.	
15	I	A	IDUS.	Passio Siluani certis ex ordine ordet.	*Ardet.*
16		n	XVII kl.	Sanctus Saturninus denis septemque kalendis.	
17	VIIII	g	XVI kl.	Sexdecimis Lucas euasit carcere carnis.	
18		e	XV kl.	Hospitium recipit Phœbum hic scorpius autem.	

* Possidet hunc Foebus tridenis inditur assis. *J.*

‡ Bis ternas nonas Eleutherius optat habere. *J.*

‡ Vuilfrithus quadris conscendit culmina sancta. *J.*
Adrianus quadris conscendit culmina cœli. *T.*

19	XVII	l	XIIII kl.	Marcellinus amans septem bis regna requirit.	
20	VI	u	XIII kl.	Caprasius martyr tridenis raptus in aulam.	
21		s	XII kl.	Per quadris rapitur Hilario et presbyter aster.*	
22	XIIII	A	XI kl.	Ethereæ trahat undenis plana Philippus.†	
23	III	n	X kl.	Bis quinis floret Uictor sanctusque Seuerus.	
24		g	VIIII kl.	Uitalis quadris currit quinisque kalendis.	
25	XI	e	VIII kl.	Crispinus colitur quadris bis Crispinianus.‡	
26	XVIIII	l	VII kl.	Aelfred rex obiit septenis et quoque amandus.§	
27		u	VI kl.	Bis ternis radiat Policarpus meles in armis. ‖	
28	VIII	s	V kl.	In quinis Iudas alter et nomine Simon.	*Symon.* T.
29		A	IIII kl.	Quintusque in quadris consedit in arce kalendis.¶	
30	XVI	n	III kl.	Nazarus et sequitur trinis in carcere Paulus.**	
31	V	g	II kl.	Paulinus triueris pridias ex carne solutus.††	

Fundit et October uinea * * *
Mensis et October fœnore ditat agros.
Equat et October sementis tempore libram.
Nox horarum, XIIII. Dies hor. X.

* Per quadris rapitur Hilarius presbyter aster. *J.*
† Æthereis tranat, &c. *J.*
‡ Crispinus colitur tunc sanctus bis Ciprianus. *J.*
§ Maximianus obit septenis et quoque amandus. *J.*
‖ Bis ternis radiat Policarpus miles in armis. *T.*
¶ Quintinus in quadris sed conscendit secla in arcem. *J.*
** Nazarius sequitur trinis in arce passus. *J.*
†† Ast alius quadris Quintinum temptant habere. *J.*

NOUEMBER habet Dies XXX. *Luna,* XXX. T.

Scorpius altiuolans titulat ambitque Nouembrem.
Scorpius hibernum preceps iubet ire Nouembrem.
Vices per senas numerat se quinque diebus.
Luna dies perfundens totidem luce Nouembris.
Quadrifer in nonis nouenus bisque kalendis.* — *Precessus.* J.

1		e	KL. NOU.	*Omnibus elucent sanctis iustisque kalende.*† T.	
2	XIII	l	IIII n.	Nonis in quartis Iustus Uictorque patebat.	*Quadris.* J.
3	II	u	III n.	Germanus in trinis Uitalisque refulsit.	
4		s	II n.	Et quater meruit pridias conscendere cœlos.‡	
5	X	A	NON.	Et nonis monachus Eusebius ibit in aulam.	
6		n	VIII id.	Octauis Paulus donatus et idibus in sancta.§	
7	XVIII	g	VII id.	Incipit hiemps gelida septenis idibus algens.	
8	VII	e	VI id.	Concordant quadris senis ex idibus arti.	
9		l	V id.	Theodorus in quinis et denis[q] idibus exstant. ‖	[q]*Clemens.* J.
10	XV	u	IIII id.	Quadris transfertur Leo pastor fulgidus heres.	
11	IIII	s	III id.	Martinus trinis cœlvm[r] penetrauerat archus.	*Clemens.* J.
12		A	II id.	Germanus pridias infulsit numine cosmo.	
13	XII	n	IDUS.	Eminet et Bricius certis ex idibus insons.	*Britius.* T.
14	I	g	XVIII kl.	Clementinus amat nonas bis forte kalendas.	*Clementius.* J.
15		e	XVII kl.	Sepdecimis dormit Demetrius atque kalendis.¶	

* Quadrificus nonis denis nouisque kalendis. *J.*

† Of this line, which is totally effaced from Julius, the word *Omnium* alone appears in this MS.

‡ Et quartus meruit, &c.—*T.* E **** eruit ***** *J.*

§ Octauis Paulus Donatus et idibus instant. *J.*

‖ Theodorus in quinis et idibus demens exstant. *T.*

¶ Sepdecimis dormit Demetrius atque Secundus. *J.*

16	VIIII	l	XVI kl.	Sexdecimis Iustum colimus iam rite kalendis.	*Iustam.* J.
17		u	XV kl.	Arcitenens agitat Phœbum ter quinque kalendis.*	
18	XVII	s	XIIII kl.	Denis et quadris concurrit Maximus equus.	
19	VI	A	XIII kl.	Denis et trinis Ianuarius atque kalendis.	
20		n	XII kl.	Gaius acciperat bis senas sorte kalendas.†	
21	XIIII	g	XI kl.	Undenis colimus sanctum Basiliumque kalendis.	
22	III	e	X kl.	Cœcilia uirgo denis sanctaque kalendis	
23		l	VIIII kl.	Sol fulgens oritur Clemens nonisque kalendis.	
24	XI	u	VIII kl.	Octauis patitur martyr Krisogonus in altvm.‡	*Crisogonus.* T.
25	XVIIII	s	VII kl.	Septenis Petrus oritur hiemps atque[s] kalendis.	[s]*Iamque.* J.
26		A	VI kl.	Atque Saturninus senis coliturque kalendis.	
27	VIII	n	V kl.	Marcellinus iuit et Petrus fuluida regna.	
28		g	IIII kl.	Egressit in quadris Iulianus atque Trophinus.	*Trofinus.* T.
29	XVI	e	III kl.	Atque Saturninus iterum trinisque repausat.	
30	V	l	II kl.	Andreas patitur pridias in Achia sanctus.	

Aret tota soli species in dura ne per * * *
Scorpius hibernum preceps iubet ire Nouembrem.

Nox horarum, XVI. Dies hor. VIII.

* Architenens agitat Phœbus, &c. *J.*

† Gaius æqui pausat, &c. *J.*

‡ Octauis colitur martyr Chrisogonus in aula. *J.*

DECEMBER habet Dies XXXI. Luna, XXX.

Arcitenens trucidat frigescens fonte Decembrem.*
Promit qui numerum semel æque terque decadem.
Astraua rutulat denis iam pene decima.
Quadrificus nonis nonus denisque kalendis.† *Astrua.* J.

1		u	KL. DEC.	Prima dies mensis Kasianum continet almum.	
2	XIII	s	IIII n.	Atque secunda dies Uictorem possidet æquum.	
3	II	A	III kl.	Tertia Crispinum cum magno nomine sanctum.	
4	X	n	II n.	Quarta dies retinet Prudentem cum quoque Eraclo.	
5		g	NON.	Quinta tenet ueram dominam Angloram Ealhswithe.‡	
6	XVIII	e	VIII id.	Sexta dies reuocat Hermonem cumque Rogato.	*Cum quoque.* J.
7	VII	l	VII n.	Septima concludit Policarpum cum Theodoro.	
8		u	VI id.	Octaua depromit Urbanum numine sanctum.§	
9	XV	s	V id.	Noua Ualentinum fecundat nomine pulchro.	*Ualenus.* J.
10	IIII	A	IIII id.	Decima Eulalia congaudet uirgine casta.	*Kasta.* J.
11		n	III id.	Undecim titulat pastorem rite Damascum.	
12	XII	g	II id.	At duodena dies Donati nomine gaudet.	
13	I	e	IDUS.	Tresdecima rutulat uirgo iam Lucia sancta.	*Tresdecimam.* J.
14		l	XVIIII kl.	Dedis et nonis Uictor dormitque kalendis.	
15	VIIII	u	XVIII kl.	Candidus eluxit nonis bis cumque Fausto.	
16		s	XVII. kl.	Atque Ualentinus denis septemque kalendis.	

* Architenens trucidat frigenscens forte Decimbrem. *J*
† Quadrificus nonis denis nonisque kalendis. *J.*
‡ Quinta tenet ueram dominam Anglorum Ialhswithe caram. *T.*
Quinta tenet ueram dominam Francorum caram. *J.*
§ Octaua Urbanum cum magno nomine sanctum. *J.*

17	XVII	A	XVI kl.	Sexdecimis martir Ignatus sorte kalendis.	
18	VI	n	XV kl.	Sol oriens intrat quinis ter sidera capri.	
19		g	XIIII kl.	Bis VII sequitur sanctus Gregorius almus.	*Bis septem.* T. J.
20	XIIII	e	XIII kl.	Promit Anastasius denis trinisque kalendis.	*Promat.* T.
21	III	f	XII kl.	Solstitium Thomas habitat in cardine sanctus.	
22		u	XI kl.	Undecimis Romæ Felix deponitur archus.	
23	XI	s	X kl.	Cornelius denis Eleutheriusque kalendis.	
24	XVIIII	A	VIIII kl.	Nonis iam uigiles repetamus pectore Christum.	
25		n	VIII kl.	Octauis felix enixa puerpera Christum.	
26	VIII	g	VII kl.	Septenis Stephanus in sanguine natat.	
27		e	VI kl.	Iohannis senis superauerat astra kalendis.*	
28	XVI	l	V kl.	Infantes quinis uapulantur morte kalendis.	
29	V	u	IIII kl.	Felicem colimus quadris in sorte kalendis.	
30		s	III kl.	Trinis in sæclo pausat Florentius equis.	
31	XII	A	II kl.	Siluestrum pridias notum celebramus in orbe.†	

Terminat arcitenens medio sua signa Decembrem. *Architenens.* J.
Unde December amat te genialis hiems.
Imbrifer ast mensis tumque December adest.
Nox horarum, XVIII. Dies, VI.

* Iohannis senis seruauerat astra kalendis. *J.*

† Siluestrum pridias nos nunc celebramus in orbe. *J.*

By the fire at Westminster, which, in 1731, destroyed a great part of the Library, in the collection of which Sir Robert Cotton, assisted by Andrews, bishop of Winchester, Lambard, Dr. Dee, Sir Christopher Hatton, and other learned men, had spent upwards of forty years, many of his valuable MSS. were consumed, or considerably damaged. Among the latter was the Saxon codex, *Vitellius*, E, XVIII, which is described in the catalogue to be so much injured, as to be rendered almost useless.* The mutilated leaves, each carefully enclosed in paper, are now preserved in boxes. The kalendar, which is in the Normanno-Saxon character, has lost nearly all the golden numbers, and the letters of Jerome's alphabet, which, depending upon computation, may be readily restored. With respect to the age of the MS. Dr. Hickes supposes it to be a composition of the year 1031, and describes it as containing the names of the months in Saxon and Egyptian. Of the latter there are but few; and as to its age, it commences with the Circumcision, of which the earliest mention, as a festival, is said to be in 488, under Pope Zeno. It is named by Ivo Carnotensis, who lived in 1090, and by St. Bernhard, who lived in 1140.† There are several additions to the kalendar, in a hand apparently not older than the twelfth or thirteenth century, which, in the following copy, are distinguished by Italic lines. The words and parts of words enclosed within brackets have been destroyed by the fire, and where no attempt has been made to restore them, asterisks occur. The first column of Arabic ciphers is a present addition, to aid the reader, to whom an early and useful kalendar is offered.

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* "Igne adeo corruptus ut pene inutilis hodie evasit." *Catal. p.* 481.

† Hildebrand. de Diebus Festis, p. 37. This writer mentions another opinion, that the Circumcision has been observed since the seventh century. —*V. Festum Dominicæ Circumcisionis.*

KAL. COTT. VITELL. E, XVIII.

JANUARY.

PRINCIPIUM [JANI] SANCIT TROPIC* CAPRICORNUS.
[Æꝼꝛeꝑa Geohleꝼ Monað] *habet Dies* .XXXI. *Luna* .XXX.

1	III	A	KL. JAN.	Circumci*** NRI IHU XPI.
2		B	IIII n.	Octauæ S'ci Stephani protomar*
3	XI	C	III n.	Octauæ S'ci Iohannis. *S'ce Genouefe.*
4		D	II n.	Octauæ S'corum Innocentum.
5	XVIIII	E	NON.	*Depos. S. Edwardi regis* ⁊ *conf.*
6	VIII	F	VIII id.	Epiphania Domini.
7		G	VII id.	
8	XVI	A	VI id.	
9	V	B	V id.	[T]ranslatio S'ci Iudoci conf.
10		C	IIII id.	S'ci Pauli primi heremite.
11	XIII	D	III id.	
12	II	E	II id.	
13		F	IDVS.	Octab. Epiph. ⁊ S'corum Hilarii ⁊ Remigii.
14	X	G	XVIIII KL.	FEBR. S'ci Felicis.
15		A	XVIII kl.	S' Mauri abb. *Et Macharii abb.*
16	XVIII	B	XVII kl.	S'ci Marcelli pape ⁊ m.
17	VII	C	XVI kl.	S'ci Antoni conf. *abb.*
18		D	XV kl.	S'ce Prisce uirg. Sol intrat in aq[uarium].
19	XV	E	XIIII kl.	S'ci Branualatoris conf. *S'ci Will'mi ep'i.*
20	IIII	F	XIII kl.	S'ci Fabiani ⁊ Sebastiani.
21		G	XII kl.	S'ce Agnetis uirg.
22	XII	A	XI kl.	S'ci Uincentii mar.
23	I	B	X kl.	S'corum Emerentiane ⁊ Macharii.
24		C	VIIII kl.	S'ci Babillę ⁊ trium puerorum eius.
25	VIIII	D	VIII kl.	*Conuersio S'ci Pauli ap'li* ******
26		E	VII kl.	Sextus Egiptiorum mensis MECHIR.
27	XVII	F	VI kl.	S'ci Joh'is Crisostomi ep'i.
28	VI	G	V kl.	Oct. S'ce Agnetis uirg.
29		A	IIII kl.	
30	XIIII	B	III kl.	*ci Balthidi reginæ.
31	III	C	II kl.	Januarius hora .III. ⁊ *******

Nox Horarum .XVI. Dies .VIII.

FEBRUARY.

Mense nume in medio Soli distat sidus in aqu * * ii.
Ast Februi quarta est precedit tertia finem.
Solmonaƀ habet dies .XXVIII. Luna .XXVIIII.

1		D	KL. [FEBR.]	S'ce Brigide uirg^{e} *S'ci Ignatii.*
2	XI	E	IIII n:	[P]urificatio S'cae Mariae.
3	XVIIII	F	III n	*S'ci Blasii ep'i* ⁊ *conf.*
4	VIII	G	II n.	
5		A	NON.	S'cae Agathæ uirginis.
6	XVI	B	VIII	S'corum Uedasti ⁊ Amandi.
7	V	C	VII id.	Ueris initium habet dies XCI.
8		D	VI id.	Prima Quadragesima Dominica.
9	XIII	E	V id.	
10	II	F	IIII id.	S'cæ Scolasticæ uirginis.
11		G	III id.	
12	X	A	II id.	
13		B	IDVS.	S'cæ Eormenhilde uirg.
14	XVIII	C	XVI KL. MAR.	S'ci Ualentini mar.
15	VII	D	XV kl.	S'ci * * * * Sol in pisces.
16		E	XIIII kl.	S'ce Iuliane uirg.
17	XV	F	XIII kl.	
18	IIII	G	XII kl.	
19		A	XI kl.	
20	XII	B	X kl.	
21	I	C	VIIII kl.	
22		D	VIII kl.	Cathedra S'ci Petri Ap'li. Uer oritur. Stigaƀ * *
23	VIIII	E	VII kl.	
24		F	VI kl.	S'ci Mathiæ Ap'li. Locus Bissexti.
25	XVII	G	V kl.	Septimus Egiptiorum mensis FAMENOTH.
26	VI	A	IIII kl.	
27		B	III kl.	
28	XIIII	C	II kl.	Februarius hora .III. ⁊ IX pedes .XV. Nox horarum .XIIII. Dies .X.

[A]nno bissexti lune Februarii mensis .XXX. computandæ sunt.
Luna quoq. Martii .XXX. dies habet sicut semper habet.
[N]e Paschalis Lune ratio uacillet. S^{ti} luce festiuitas celebratur Mathiæ Ap'li in c^{o}:
In anno quando bissextus euenerit. aspice lunam Februarii.
si extingurante .VI. kl. Martii. ⁊ si ante predictas sine kldas.
* * co. Martii extincta fuerit. fac illam ut sit XXX^{ma}.
In loco abierit primam * * * anno. ⁊ in crastino die qui sequitur fac illic primam.
* * * * man * * * * * * ⁊ prior dies bissexti dies est et insequ* * * * *

MARCH.

Procedunt dupplices in Mar[tia] tempora Pisces.
Martis prima necat cuius sic cuspide quarta est.
Þræþ Monaþ habet dies .XXXI. Luna .XXX.

1	III	D	KL. MAR.	- - - Hic mutant'anni l' ⁊ concurr.*
2		E	VI n.	S'ci Ceaddan ep'i.
3	XI	F	V n.	Luna .I. emb'l. endecadis hic accens.
4		G	IIII n.	
5	XVIIII	A	III n.	Endecadis ultimus emb'l.
6	VIII	B	II n:	Ogdoadis .III. emb'l.
7		C	NON.	[S'carum P]erpetuæ ⁊ Felicitatis.
8	XVI	D	VIII id.	Prima incensio Lunæ Paschalis.
9	V	E	VII id.	
10		F	VI id.	
11	XIII	G	V id.	*Alb.* *Alb.*
12	II	A	IIII id.	S'ci Gregorii Et S'ci Ælfeagi ep'i.
13		B	III id.	In Attica miluus apparet.
14	X	C	II id.	Vltima Quadragesima Dominicæ.
15		D	IDVS.	S'ci Longini mar.
16	XVIII	E	XVII KL. APRIL.	*S'ci Ciriaci Sociorumq. eius mar.* III. *l'c.*
17	VII	F	XVI kl.	S'ci Patricii ep'i.
18		G	XV kl.	S'ci Eadweardi regis ⁊ mar.
19	XV	A	XIIII kl.	S'ci Iosephi sponsi.
20	IV	B	XIII kl.	S'ci Cuthberhti ep.
21		C	XII kl.	S'ci Benedicti abbatis. Equinoctium.
22	XII	D	XI kl.	Primum Pascha. ⁊ Sedes Epactarum.
23	I	E	X kl.	
24		F	VIIII kl.	Locus Concurrentium.
25	VIIII	G	VIII kl.	Adnuntiatio S'ce Mariae uirg.
26		A	VII kl.	
27	XVII	B	VI kl.	Octauus Ægiptiorum mensis PHAMOUTH.
28	VI	C	V kl.	
29		D	IIII kl.	
30	XIIII	E	III kl.	
31	III	F	II kl.	

Martius hora .III. ⁊ .IX. [P]edes .XIII. ********** Rarum .XII. Dies .XII.

rtio ebdomada .I. est celebr*tio ieiuniorum .IIII. *

APRIL.

Respicis Aprilis Aries erixet Kalendas.
Aprilis decima est undeno a fine mina[tur].
Eaſterȝmonaþ habet dies .XXX. Luna .XX[VIIII].

1		G	KL. APR.	
2	XI	A	IIII n.	
3		B	III n.	
4	XVIIII	C	II n.	[S]ci Ambrosii ep'i Mediolanensis.
5	XVIII	D	NON.	Ultima incensio Paschalis Lunæ.
6	XVI	E	VIII id.	
7	V	F	VII id.	
8		G	VI id.	
9	XIII	A	V id.	
10	II	B	IIII id.	
11		C	III id.	S'ci Leonis papæ. ȝ S. Guthlaci.
12	X	D	II id.	
13		E	IDVS.	S'ce Euphemiæ uirg.
14	XVIII	F	XVIII KL. MAI.	S'corum Tiburtii ȝ Ualeriani. *Et Maximi.*
15	VII	G	XVII kl.	
16		A	XVI kl.	
17	XV	B	XV kl.	
18	IIII	C	XIIII kl.	Ultimus terminus Paschae.
19		D	XIII kl.	S'ci Ælfeagi. *Archiep'i et Martiris.*
20	XII	E	XII kl.	D. Mala.
21	I	F	XI kl.	
22		G	X kl.	Inuentio Corporis S'ci Dionisii ep'i.
23	IX	A	VIIII kl.	S'ci Georgii mar.
24		B	VIII kl.	
25	XVII	C	VII kl.	S'ci Marci euang'l'æ.
26	VI	D	VI kl.	Nonus Ægiptiorum Mensis PACHON.
27		E	V kl.	
28	XIIII	F	IIII kl.	S'ci Uitalis martiris.
29	III	G	III kl.	
30		A	II kl.	S'ci Erkenwoldi ep'i *et conf.*

A[pri]lis hora .III. ȝ .IX. pedes .XI. ****
Nox horarum .X. Dies .XIIII.

MAY.

Maius agenorfi miratur ***** ****i.
Tertius Maio Lupus est et septimus ang[uis.]
Ðŋýmylce monað habet dies .XXXI. lu ** ***

1	XI	B	KL. MAI.	S'corum Philippi [┐ Iacobi] *Processio in cappis.*
2		C	VI n.	S'ci Athanasii *archiep'i* ┐ *conf.*
3	XVIIII	D	V n.	Inuentio S'cæ Crucis. ┐ S'corum Alexandri Euentii ┐ Theodol. *p'cessio in capp.*
4	VIII	E	IIII n.	
5		F	III n.	
6	XVI	G	II n.	S'ci Iohannis Ap'li ante Portam Latinam.
7	V	A	NON.	
8		B	VIII id.	
9	XIIII	C	VII id.	Æstatis initium habet dies .XCII.
10	II	D	VI id.	S'corum Gordiani ┐ Epimachi.
11		E	V id.	
12	X	F	IIII id.	S'corum Nerei. Achillei. Atq. Pancratii.
13		G	III id.	
14	XVIII	A	II id.	
15	VII	B	IDVS.	
16		C	XVII KL.	IUNII.
17	XV	D	XVI kl.	
18	IIII	E	XV kl.	S'cae Ælfgiuæ reginæ. Sol in Geminos.
19		F	XIIII kl.	S'cæ Potentianæ uir. ┐ S'ci Dunstani archiep'i.
20	XII	G	XIII kl.	
21	I	A	XII kl.	
22		B	XI kl.	
23	VIIII	C	X kl.	
24		D	VIIII kl.	Estas oritur.
25	XVII	E	VIII kl.	S'ci Urbani.
26	VI	F	VII kl.	S'ci Augustini archiep'i. ┐ S. Bede *prbri.*
27		G	VI kl.	
28	VIII	A	V kl.	
29	III	B	IIII kl.	
30		C	III kl.	
31	XI	D	II kl.	S'cæ Petronellæ uirg.

Maius hora .III. ┐ .IIII. pedes .VIII. ****
Nox horarum .VIII. Dies .XVI.

JUNE.

Iunius æquatus cælo * * * * * ire Laconas.
Iunius in decimo quindenum a fine salutat.
Liða monaþ habet dies .XXX. Luna .XXVIIII.

1		E	KL. IUN.	S'ci Nico[me]dis m.
2	xviiii	F	iiii n.	S'corum Marcellini ┐ Petri *mar.* ┐ *Siman.*
3	viii	G	iii n.	
4	xvi	A	ii n.	S'ci Petroci conf.
5	v	B	NON.	S'ci Bonefacii mar.
6		C	viii id.	
7	xiiii	D	vii id.	S'ci Audomari conf. *Translatio S'ci Wulst* * * * *
8	ii	E	vi id.	S'ci Medardi ep'i ┐ Gildardi ep'i.
9		F	v id.	S'corum Primi ┐ Feliciani. Et S'ci Columkille. *Translatio S'ci Eadmundi conf.*
10	x	G	iiii id.	Dedicatio Eccl'æ S'cæ Mariæ.
11		A	iii id.	S'ci Barnabæ Ap'li.
12	xviii	B	ii id.	Basilidis. Cirini. Naboris. ┐ Nazari.
13	vii	C	IDVS.	Ultimum Pentecosten.
14		D	xviii KL.	IULII, S'ci Basilii ep'i *et conf.*
15	xv	E	xvii kl.	S'cæ Eadburge uir. ┐ S'ci Miti *(Viti)* m. ┐ Modesti.
16	iiii	F	xvi kl.	S'ci Cirici. ┐ Iulitte matris eius.
17		G	xv kl.	Sol intrat in Cancrum. S'ci Botulfi abb.
18	xii	A	xiiii kl.	S'corum Marci ┐ Marcelliani. mr.
19	i	B	xiii kl.	S'corum Geruasi ┐ Protasi.
20		C	xii kl.	Passio S'ci Crispini mar. Solstitium.
21	viiii	D	xi kl.	S'ci Leouthfredi conf. *Leofredi conf.*
22		E	x kl.	S'ci Albani mar. *et S. Achacii sociorq. eius.*
23	xvii	F	viiii kl.	S'ce Ætheldrythe uir. Uigilia. *Etheldride.*
24	vi	G	viii kl.	Natiuitas S'ci Iohannis Baptistæ *Dup. Festum.*
25		A	vii kl.	Undecim Ægiptiorum m'sis AEPIPHI.
26	xiiii	B	vi kl.	S'corum Iohannis ┐ Pauli *mar.*
27	iii	C	v kl.	
28		D	iiii kl.	S'ci Leonis. Uigilia.
29	xi	E	iii kl.	S'corum Ap'lorum Petri ┐ Pauli. *Dup. Festum.*
30		F	ii kl.	S'ci Pauli Ap'li. *S'ci Marcialis conf. alb.*

Iunius hora .III. .IX. Pedes. ┐ hora .VI. Pedes .I. ┐ dimidium.
XII lectiones.
Nox horarum .XVI. Dies .VIII.
[M]ense Iunii ebdomada .ii. est celebratio ieiuniorum .IIII. ┐ .VI. fr. [*i. e. feria*] ┐ in Sabbato.

JULY.

Solstitio ardentis Cancri fert Iuli austrum.
A* decimus Iuli * * * * * * * * * kalendas.
[Æfteþa Lýða monaðˇ] habet dies XXXI. Lun. X**

1	XVIIII	G	KL. [IULII]	Oct. S'ci Iohannis Bapt.†
2	VIII	A	VI n.	Dep. S. Suuithuni mitissimi ep. Processi ⁊ Martiniani.
3		B	V n.	
4	XVI	C	IIII n.	[O]rdinatio & transl. S'ci Martini.
5	V	D	III n.	
6		E	II n.	Octab. Ap'lorum Petri & Pauli. & S. Sexburge *abb.*
7	XIII	F	NON.	S'ci Hædde ep'i.
8	II	G	VIII id.	S'ci Grimbaldi conf.
9		A	VII id.	
10	X	B	VI id.	S'corum .VII. Fratrum.
11		C	V id.	Transl. S'ci Benedicti *abb.* K.
12	XVIII	D	IV id.	
13	VII	E	III id.	
14		F	II id.	- - - Dies Kaniculares, et hic incipit di***
15	XV	G	IDVS.	Transl. S'ci Suuithuni ep'i.
16	IIII	D	XVII KL.	AUGUSTI.
17		E	XVI kl.	S'ci Kenelmi mar. gloriosi.
18		F	XV kl.	S'ce Eadburge uir. *Oct. S'ci Benedicti.* Sol in Le.
19		G	XIIII kl.	
20		A	XIII kl.	S'ci Uulmari conf. *S'ce Margarite V. et S. Wulmari.*
21		B	XII kl.	S'ce Praxedis uirg. *Octaue S'ci Swithin.*
22		C	XI kl.	S'ci Wandregislii ⁊ S'ce Mariæ Magdalenæ.
23		D	X kl.	S'ci Apollonaris ep'i ⁊ mar.
24		E	VIIII kl.	S'ce Cristinæ uirginis & *mar.*
25		F	VIII kl.	S'ci Iacobi Ap'li ⁊ S'ci Xpoferi m.
26		G	VII kl.	S'cæ Annæ matr. S'cæ Mariæ.
27		A	VI kl.	S'corum .VII$^{tem.}$ dormientium.
28		B	V kl.	S'ci Pantaleonis martir**
29		C	IIII kl.	S'corum Felicis. Simplicii. Faustini. & Beatricis.
30		D	III kl.	S'corum Abdon & Sennen. Locus Saltus.
31		E	II kl.	S'ci Germani incliti ep'i. XII lc.

Nox horarum VIII. Dies ***

† The vellum is so burned and warped by the fire, as to cause the names "Processi & Martiniani" to range exactly with the *Oct. S. Joh. Bapt.*

AUGUST.

Augustus mensem Leo feruidas igne perurit.
Augusti nepa prima fugat desinet s'c'dum.
ƿeoƀ monaƍ habet Dies .XXXI. Luna XXX.

1	VIII	D	KL. [AUG.	A]duincula S. Petri ⁊ Mach. & Athelwoldi ep'i.
2	XVI	D	IIII n:	S'[ci] Stephani **** & mart.
3	V	E	III n.	[I]nuentio S'ci Stephani. Protomar. Emb'l. VI.
4		F	II n.	
5	XVI	G	NON.	S'ci Osuualdi regis ⁊ m.
6	II	A	VIII id.	S'corum Sixti. Felicissimi. ⁊ Agapiti.
7		B	VII id.	S'ci Donati ep'i. Autumni initium hab. & dies XCII.
8	X	C	VI id.	S'ci Cyriaci mar. *cum sociis eius.*
9		D	V id.	Uigilia.
10	XVIII	E	IIII id.	S'ci Laurentii Leuite & martyris.
11	VII	F	III id.	S'ci Tiburtii mar. *& S'corum ep'orum Gaugerici &* ****
12		G	II id.	
13	XV	A	IDVS.	S'ci Ypoliti mar. *cum Sociis suis.*
14	III	B	XVIIII KL.	SEP. S'ci Eusebii conf. Uigilia.
15		C	XVIII kl.	Assumptio S'cae Mariae.
16	XII	D	XVII kl.	
17	I	E	XVI kl.	Oct. S'ci Laurentii m.
18		F	XV kl.	S'ci Agapiti mar. Sol intrat in uirgine.
19	VIIII	G	XIIII kl.	Sc'i Magni mar.
20		A	XIII kl.	
21	XVII	B	XII kl.	
22	VI	C	XI kl.	S'corum Timothei & Simphoniani. *Oct. S'ce Marie V.*
23		D	X kl.	Autumnus oritur.
24	XIIII	E	VIIII kl.	S'ci Bartholomei Ap'li & S. Audoeni. Fin .XII. ap'aeg.
25	III	F	VIII kl.	
26		G	VII kl.	
27	XI	A	VI kl.	S'ci Rufi mar.
28		B	V kl.	[S]ci Magni Augustini ep'i & Hermetis mart.
29	XVIIII	C	IIII kl.	Decoll. Iohannis Bap. & S. Sabine
30	VIII	D	III kl.	S'corum Felicis & Audacti. D. M.
31		E	II kl.	S'ce Cuthburge uirg.

Augustus hora .III. ⁊ .VIIII. Pedes .VIIII. hora .VI. Pedes III.
Nox horarum .X. Dies .XIIII.

SEPTEMBER.

****** ***go tuo Bachum September opimat.
Septembris uulpis ferat a pede denum.
[Þaliȝ mo]nað habet dies .XXX. Luna XXX.

1	XVI	F	KL. SE[P.	S]ci Prisci mar. Embl. II** Epacte
2	V	G	IIII n.	*Translatio S'ci Grimbaldi.*
3		A	III n.	
4	XIII	B	II n.	Transl. S'ci B[ir]ini & Cuthberti.
5	II	C	NON.	[S]ci Berhtini abbatis. Dies Caniculares hic finiunt.
6		D	VIII id.	
7	X	E	VII id.	
8		F	VI id.	Natiuitatis S'ce Mariae. Et S. Adriani m.
9	XVIII	G	V id.	[S]ci Gorgonii mar. *et S. Modœuenne V.*
10	VII	A	IIII id.	Transl. S'ci Athelwoldi *(in capp.) et S'ci Fridestani ep'i alb.*
11		B	III id.	[S]corum Proti ⁊ Iacincti. *Oct. S'ci Birini.*
12	XV	C	II id.	
13	IIII	D	IDVS.	
14		E	XVIII kl.	Oc. Exaltatio S'ce Crucis. ⁊ S'corum Cornelii ⁊ Cipriani.
15	XII	F	XVII kl.	S'ci Nicomedis mar.
16	I	G	XVI kl.	S'ce Eufemiæ ⁊ S. Lucie. ⁊ Geminiani. ⁊ Dep. *** Eadgithe uir.
17		A	XV kl.	S'ci Landeberhti. Sol in Libra.
18	VIIII	B	XIIII kl.	
19		C	XIII kl.	
20	XVII	D	XII kl.	Uigilia alb.
21	V	E	XI kl.	S'ci Mathæi Ap'li ⁊ euang'l'e. Equinoctium. S. *
22		F	X kl.	S'ci Mauricii cum Sociis suis. XII *l'c.*
23	XIIII	G	VIIII kl.	
24	III	A	VIII kl.	Conceptio S. Joh'is Baptiste. Equinoctium S'cd'm Romanos Locus incipit f****
25		B	VII kl.	
26	XI	C	VI kl.	
27		D	V kl.	[S]corum Cosme ⁊ Damiani.
28	XVIIII	E	IIII kl.	
29	VIII	F	III kl.	Dedicatio S'ci Michalis arch.
30		G	II kl.	[S]ci Hieronimi presbiteri.

Septemb. hora .III. ⁊ .VIIII. Ped. .XI. Hora .VI. ped. VI.
Nox horarum .XII. Dies .XII.
*ense Septemb. ebdomada .III. est celebratio ieuniorum .IIII. & .VI. fr.

OCTOBER.

****** ** *tober si meritis tempore Libram.
**** Octobris gladius decimo ordine neca*
[ꝑıntɐꝑ ꝓýl]leð habet Dies .XXXI. Luna .XXX.

1	XIV	A	KL. [OCT.]	S'corum Ger[mani, Remigii, & Vedasti.]
2	V	B	VI n.	[S'ci] Leodegari ep'i & mar.
3	XIII	C	V n.	
4	II	D	IIII n.	
5		E	III n.	
6	X	F	II n.	S'ce Fidis & Marci.
7		G	NON.	S'ci Marci papæ. & S'corum Marcelli & Apulei.
8	XVIII	A	VIII id.	S'ci Iwigii confes.
9	VII	B	VII id.	S'corum Dionisii. Rustici. & Eleu[th]erii.
10		C	VI id.	S'ci Paulini ep'i.
11	XV	D	V id.	
12	IIII	E	IIII id.	S'ci Uuilfridi ep'i. XII *l'c. O[biit] Terricius Monachus.*
13		F	III id.	*S'ci Edwardi Regis et conf.*
14	XII	G	II id.	S'ci Calesti.
15	I	A	IDVS.	
16		B	XVII KL. NOU.	*Edetheldride V. T'latio.*†
17	VIIII	C	XVI kl.	S'ce Aþelꝺꝛıðe uir.
18		D	XV kl.	S'ci Luce euu'g'le. & S. Justini. Sol in Scorpione.
19	XVII	E	XIIII kl.	*S'cæ Fritheswide V.*
20	VI	F	XIII kl.	*S'corum Vndecim m. v. et S'cæ Austreberte V.*
21		G	XII kl.	S'ci Hilarionis monarchi.
22	XIII	A	XI kl.	*Ælflede.*†
23	III	B	X kl.	S'ce Æþelꝑlæꝺee uir. S'ci Romani ep'i & conf.
24		C	VIIII kl.	- - - D. Ⓜ.
25	XI	D	VIII kl.	
26		E	VII kl.	
27	XVIIII	F	VI kl.	Vigilia.
28	VIII	G	V kl.	Ap'lorum Symonis Et Iude .III. AEG.' M.' XVIIII. & G.' M.' D.'
29		A	IIII kl.	
30	XVI	A	III kl.	Ordinatio S'ci Suuithuni ep'i *alb.*
31	V	C	II kl.	S'ci Quinctini mar. Vigilia.

Octob. hora .III. & .VIIII. Pedes .XII. hora .VI. ped. & ***
*ox horarum .XIIII. Dies X.

† Interlined explanations of the Saxon beneath.

NOVEMBER.

* corpius hibernum pr* * * * * ***** **** ********
Quincta Nouembris acus uix etiam ansi * * * * *
Blo᷑[mo]na᷑ habet dies .XXX. Luna * * * *

1		D	KL.	[NOU. S.]ollempnitas Omnium S[anctorum].
2	XIII	E	IIII n.	[S]ci Eustachii sociorumq. eius.
3	II	F	III n.	Transl. S'ce Eadgyde uirg.
4		G	II n.	S'ci Byrnstani ep'i.
5	X	A	NON.	D. M.
6		B	VIII id.	*S'ci Leonardi ep'i et conf.*
7	XVIII	C	VII id.	Hiems oritur hab. & dies XCII.
8	VII	D	VI id.	S'corum .IIII. Coronatorum.
9		E	V id.	S'ci Theodori mar.
10	XV	F	IIII id.	
11	IIII	G	III id.	S'ci Martini ep'i. ⁊ S. Menne mar.
12		A	II id.	
13	XII	B	IDVS.	S. Bricii ep'i.
14	I	C	XVIII KL.	DECEMB.
15		D	XVII kl.	*S'ci Machloni conf.*
16	VIIII	E	XVI kl.	*Depositio S'ci Eadmundi arch.*
17		F	XV kl.	S'ci Aniani ep'i. Sol in Sagittario.
18	XVII	G	XIIII kl.	Oct. S'ci Martini.
19	VI	A	XIII kl.	
20		B	XII kl.	S'ci Eadmundi regis ⁊ mar.
21	XIIII	C	XI kl.	Oblatio S'cæ Mariæ in templo d'ni cum ess& trium annorum
22	III	D	X kl.	S'cæ Ceciliae uirginis ⁊ mar.
23		E	VIIII kl.	S'ci Clementis ep'i ⁊ mar.
24	XI	F	VIII kl.	S'ci Crisogoni mar. Locus saltus secund. Roman.
25	XIIII	G	VII kl.	S'ce Caterine uir. ⁊ mar. Hiems oritur.
26		A	VI kl.	S'ci Lini.
27	VIII	B	V kl.	Primus Aduentus D'ni.
28		C	IIII kl.	D. M.
29	XVI	D	III kl.	S'ci Saturnini mar. Uigilia.
30	V	E	II kl.	S'ci Andreæ Ap'li.

Nouember hora .III. ⁊ .VIIII. Pedes .XV. hor. .VI. ped. .VIII.
* *x horarum .XVI. Dies .VIII.

DECEMBER.

* * * * * * * arcitenens medio sua signa Decem* * *
* * * * * * * cohors .VII. inde decemq. Decembr*
[Æɲna Geola] habet dies .XXXI. Luna .XXX.

1	XIII	F	KL. [DEC.]	S'corum Crisanti & [Da]riæ * * *
2	II	G	IIII n.	Embol' hic oritur.
3		A	III n.	[D]epositio S'ci Birini ep'i. Ultimus Aduent.
4	X	B	II n.	S'ci Benedicti abb. III Emb. hic oritur.
5		C	NON.	
6	XVIII	D	VIII id.	*S'ci Nicholai conf. atq. pontific.*
7	VI	E	VII id.	Oct. S'ci Andrae Ap'li. *et ordinatio S'ci Ambrosii.*
8		F	VI id.	Conceptio S'ce D'ni Genetricis Mariae.
9	XV	G	V id.	
10	III	A	IIII id.	Oct. S'ci Birini.
11		B	III id.	Beati Damasi papæ *et conf.*
12	XII	C	II id.	Dies m.
13	I	D	IDVS.	S'ce Lucie uir. & S. Iudoci conf.
14		E	XVIIII KL. IAN.	
15	VIIII	F	XVIII kl.	Dies m.
16		G	XVII kl.	*S'ce Barbare V.*
17	XVII	A	XVI kl.	
18	VI	B	XV kl.	Sol intrat in Capricornum.
19		C	XIIII kl.	
20	XIV	D	XIII kl.	Vigilia.
21	II	E	XII kl.	S'ci Thome Ap'li. Solstitium scdm. G. & Egip.
22		F	XI kl.	
23	XI	G	X kl.	
24	XVIIII	A	VIIII kl.	*Vigilia domini nostri.*
25		B	VIII kl.	Natiuitas D'ni nr. I H U. X P I. Solstitium s. R.
26	VIII	C	VII kl.	S'ci Stephani protomartyris.
27		D	VI kl.	S'ci Ioh'is Ap'li & euu'le' .V. AEG. M. Tybi.
28	XVI	E	V kl.	S'corum Innocentum.
29	V	F	IIII kl.	
30		G	III kl.	
31	XIII	A	II kl.	S'ci Siluestri Papae.

Decemb. hora .III. & .VIII. ped. .XVII. hora .VI. ped. .II. S. XII. lactiones.

*ense December in proximo Sabbato ante uig'l'a Natale D'ni est celebratio.

Of about the same age, if not earlier, is the small MS. in the collection, marked *Titus*, D. XXVII, which there is sufficient internal evidence, has belonged to a Saxon Monastery. It abounds in obits, chiefly of their own abbots, priests, deacons, monks, sacristans, *vestiarii*, &c. Among them are those of several Saxon kings and earls, and an archbishop, whose see is not mentioned. There is also an obit (3 *id. Dec.*) which supplies another proof if any were wanting, that anciently the office of churchwarden was filled by a person in holy orders. In the following copy, the more remarkable obits are retained, whenever they do not interfere with the useful parts of the kalendar. This kalendar contains a great number of English Saints, whose names are, for the most part, carefully entered in Saxon characters, all the rest being in the common Normanno-Saxon hand, which differs but little from the Roman print of the present day. The writing which is very small and neat, has almost faded from the vellum in consequence of too much sulphate of iron entering into the composition of the ink.* Each month has the same verse at the head as the preceding, and generally supplies another reading. A table of years of Christ, epacts, concurrents, &c. beginning with 978 and ending with 1097, seems to fix the date of composition between those years. The writer has ascribed the work in the following inartificial ciphers before the rule for concurrents, *(fo.* 12 *b.)* to brother Elsinus, a monk:—

Fnbtfn hxmkllımuſ ꝑt mpnbchxſ Ælſrknxſ mꝑ ſcnkpſrkt ſkt kllk lpnȝb ſblxſ Bmꝑn.

That is,—*Frater humillimus et monachus Ælsinus me scripsit. Sit illi longa salus. Amen.*

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* The ink of some Saxon MSS. which has stood the test of ten centuries, is almost as black as the best of modern times.

KAL. COTT. TITUS, D. XXVII.

JANUARY.

Principium Iani Sancit tropicus Capricornus.
IANUAR. habet dies .XXX. Luna .XXX.

1	III	A	KL. IAN.	Circumcisio Domini. *Obit' fr'is n'ri* Ælfpici pac. Decani.
2		B	IIII n.	Octaue S'ci Stephani protomart.
3	XI	C	III n	Octaue S'ci Iohannis eu'g'l'te *Obit' fr'is n'ri* Boca
4		D	II n	Octaue S'corum Innocentum
5	XIX	F	NON.	S'ci Simeonis monachi. Obit' Leofpini pac.
6	VIII	F	VIII id.	Epiphania Domini
7		G	VII id.	
8	XVI	A	VI id.	
9	V	B	V id.	Transl. S'ci Iudoci.
10		C	IIII id.	S'ci Pauli primi heremite. *Obit* Ælfpici uertia. *Obit'que fr'm n'rorum* Byrtpici ⁊ pulfpini *D.*
11	XIII	D	III id.	
12	II	E	II id.	
13		F	IDVS.	Octauæ Epiphaniæ
14	X	G	XIX KL.	FEBR. Transl. S'ci Felicis in pincis.
15		A	XVIII kl.	S'ci Mauri abb.
16	XVIII	B	XVII kl.	S'ci Marcelli pp. ⁊ mar.
17	VII	C	XVI kl.	S'ci Antonii conf.
18		D	XV kl.	S'ce Priscæ uirg. Sol in Aquarium.
19	XV	E	XIIII kl.	Sc'i Branuualatoris conf.
20	III	F	XIII kl.	S'corum Fabiani & Sebastiani.
21		G	XII kl.	S'ce Agnetis uirg. *Obitus* Æðelpici pacerð.
22	XII	A	XI kl.	S'ci Uincentii mar. *Obit'* Byrhtpice *diac.*
23	I	B	X kl.	
24		C	VIIII kl.	
25	VIIII	D	VIII kl.	Conuersio S'ci Pauli Ap'li. & S'ci P'iecti mar.
26		E	VII kl.	
27	XVII	F	VI kl.	
28	VI	G	V kl.	Oct. S'ce Agnetis uir.
29		A	IIII kl.	
30	VIII	B	III kl.	S'ce Balthildis Reginæ. *Obit' fr'is n'ri* Aipgapi.
31	III	C	II kl.	Nox horarum .XVI. Dies .VIII.

FEBRUARY.

Mense nume in medio soli distat sidus Aquarii.
FEBRUAR. habet dies .XXVIII. Luna .XXIX.

1		D	KL. FEB.	S'ce Brigidæ uirg.
2	XI	E	IIII n.	Purificatio S'cæ Mariæ.
3	XIX	F	III n.	
4	VIII	G	II n.	*Obit'* Ælfnoði ðecani ⁊ Byrhtpoldi. p.
5		A	NON.	S'cæ Agathæ uirg.
6	XVI	B	VIII id.	S'corum Uedasti & Amandi. Obit' Ælfgari rac.
7	V	C	VII id.	Uerus initium habet dies .XCI.
8		D	VI id.	
9	XIII	E	V id.	
10	II	F	IIII id.	S'ce Scolasticæ uirg.
11		G	III id.	
12	X	A	II id.	
13		B	IDVS.	S'ce Eormenhildæ uirg. *Obitus* Æðelgari *archiep.*
14	XVIII	C	XVI KL. MAR.	
15	VII	D	XV kl.	Sol in Pisces.
16		E	XIIII kl.	S'ce Iulianæ uirg.
17	XV	F	XIII kl.	
18	III	G	XII kl.	
19		A	XI kl.	*Obit'* Ælfrici rac. p'por.
20	XII	B	X kl.	
21	I	C	VIIII kl.	
22		D	VIII kl.	Cathedræ S'ci Petri. Uer oritur.
23	VIIII	E	VII kl.	
24		F	VI kl.	S'ci Mathiæ Ap'li. Locus Bissexti.
25	XVII	G	V kl.	
26	VI	A	IIII kl.	
27		B	III kl.	
28	XIII	C	II kl.	

Nox hor. .XIV. Dies .X.

Anno bissexti lune Februarii mensis .XXX. computande sunt.

Luna quoque Martii .XXX. dies habeat sicut semper habet, ne paschalis lune ratio uacillet.

MARCH.

Procedunt duplices in maria tempora pisces.
MARTIUS habet dies .XXXI. Luna .XXX.

1	III	D	KL. MAR.	Obit' Bɲihtno ᵭi.
2		E	VI n.	S'ci Ceaddan. *Obit'* Ælfɲɲini ᵭiac.
3	XI	F	V n.	
4		G	IIII n.	
5	XIX	A	III n.	
6	VIII	B	II n.	
7		C	NON.	Perpetuæ & Felicitatis Imma obiit regina.
8	XVI	D	VIII id.	Prima incensio luuæ paschalis.
9	V	E	VII id.	
10		F	VI id.	
11	XIII	G	V id.	
12	II	A	IIII id.	S'ci Gregorii papæ. *Obit'* Ælfgaɲi ɲac. iunco.
13		B	III id.	
14	X	C	II id.	Vltima Quadragesime Dominica.
15		D	IDVS.	*Obit'* Æþelnoðı. paᴛ. Ælfɲini mᵒ· abb.
16	XVIII	E	XVII KL.	AP'L.
17	VII	F	XVI kl.	*Obit'* Bỳɲhtolᵭi *abb.*
18		G	XV kl.	Passio S'ci Ɛaᵭpɛaɲᵭi reᵹiſ ⁊ mar. Primus dies s'cli. Sol in Arietem.
19	XV	A	XIIII kl.	
20	IIII	B	XIII kl.	S'ci Cuþbeɲhtı ep'i.
21		C	XII kl.	S'ci Benedicti abb.
22	XII	D	XI kl.	Primum Pasca. Sedes Epactarum. *Obit'* Æðelᵹaɲi ᵭiac.
23	I	E	X kl.	Adam creatus est.
24		F	VIIII kl.	Locus Concurrentium.
25	VIIII	G	VIII kl.	Adnuntiatio S'ce Mariæ.
26		A	VII kl.	
27	XVII	B	VI kl.	Resurrectio Xpi. *Obit'* Bỳɲhɲini ɲachrıte. *Obit'* Ɛaᵭpini
28	VI	C	V kl.	ᵭiac.
29		D	IIII kl.	
30	XIIII	E	III kl.	Hic obit' Leofᵹỳɲa sororis abb.
31	III	F	II kl.	Nox horarum .XII. Dies XII.

APRIL.

Respicis Aprilis Aries frixee kalendas.
APRILIS habet dies .XXX. Luna XXIX.

1		G	KL. AP'L.	
2	XI	A	IIII n.	
3		B	III n.	
4	XIX	C	II n.	S'cee Ambrosii ep'i. Obit' fr'is n'ri Hugonis.
5	VIII	D	NON.	Vltima incensio Paschalis Lunæ. Obit' Pulꝑpe ᵭiaconi.
6	XVI	E	VIII id.	
7	V	F	VII id.	*Obit' fr'is n'ri* Pulꝑꝛıȝ. ꝛac.
8		G	VI id.	
9	XIII	A	V id.	
10	II	B	IIII id.	
11		C	III id.	S'ci Guþlacı anachoꝛıtæ. Obitur Pihtꝛını *sub d.*
12	X	D	II id.	
13		E	IDVS.	Sc'e Eufemiæ uirg. *Obit'* Æþelbẏnhtı ᵭiacon.
14	XVIII	F	XVIII KL. MAI.	S'corum Tiburtii. ⁊ Ualeriani. ⁊ Maximi. *Obit'* Orꝑeaꝛ.
15	VII	G	XVII kl.	
16		A	XVI kl.	
17	XV	B	XV kl.	Sol in Cancro.
18	IIII	C	XIIII kl.	Vltimus terminus Pasce. *Obit'* Æðelmaꝛı ᵭucis.
19		D	XIII kl.	S'ci AƟlꝑheȝı ep'ı ⁊ maꝛ.
20	XII	E	XII kl.	
21	I	F	XI kl.	
22		G	X kl.	Inuentio S'ci Dionisii sociꝛumq. eius. Obit' Pulꝑmaꝛı ꝛac.
23	VIIII	A	VIIII kl.	S'ci Georgii mar. *Obit'* Æðelꝛeᵭı *regis.*
24		B	VIII kl.	
25	XVII	C	VII kl.	S'ci Marci eu'gl'e. Ultimum Pascha. Et Letania Maior.
26	VI	D	VI kl.	
27		E	V kl.	
28	XIIII	F	IIII kl.	S'ci Vitalis mar.
29	III	G	III kl.	
30		A	II kl.	S'ci Ɵnkenpalᵭı ep'ı.

Nox horarum .X. Dies .XIIII.

MAY.

Maius agenorei miratur cornua Tauri.
MAIUS habet dies .XXXI. Luna .XXX.

1	xi	B	KL. MAI.	Ap'lorum Philippi ⁊ Iacobi
2		C	vi n.	S'ci Athanasii ep'i.
3	xix	D	v n.	Inuent. S'ce Crucis, Alexandri, Euortii, ⁊ Theortoli, mart.
4	viii	E	iiii n.	
5		F	iii n.	Prima Ascensio D'ni ad Celos.
6	xvi	G	ii n.	S'ci Iohannis ante Portam Latinam. *Obit'* Þealhflæde *abb.*
7	v	A	NON.	
8		B	viii id.	*Obit'* Ælfþini fac. uerna.
9	xiii	C	vii id.	Ætatis initium habet dies .XCI. *Hic obiit* Gode. p°. æ.
10	ii	D	vi id.	S'corum Gordiani ⁊ Epimachi.
11		E	v id.	
12	x	F	iiii id.	S'corum Nerei. Achillei. Pancratii.
13		G	iii id.	
14	xviii	A	ii id.	
15	vii	B	IDVS.	Prima Penecostes.
16		C	xvii KL. IUN.	
17	xv	D	xvi kl.	
18	iii	E	xv kl.	S'ce Aelfgiuæ reginæ. Sol in Geminos.
19		F	xiiii kl.	Dep. S'ci Dunstani archiep'i. ⁊ Potentianæ uirg. *Obitus* Æþnici m°. fict.°
20	xii	G	xiii kl.	
21	i	A	xii kl.	
22		B	xi kl.	
23	viiii	C	x kl.	*Obit'* Ælfmani fac. *Memoria* Ælfeþði ⁊ *aliorum multor.*
24		D	viiii kl.	*Obitus* Ofgani *abb.*
25	xvii	E	viii kl.	S'ci Urbani pp. ⁊ S'ci Aldelmi ep'i.
26	vi	F	vii kl.	
27		G	vi kl.	
28	viii	A	v kl.	*Obitus* Pulfri.... *archiep'i,* ⁊ *fr's n'ri* Elfgani *p'sidis.*
29	iii	B	iiii kl.	
30		C	iii kl.	Obitus fn'if n'ni Eðelmi laici.
31	xi	D	ii kl.	S'ce Petronellæ uirg.

Nox horarum .VIII. Dies .XVI.

JUNE.

Junius aequatos caelo uidet ire laconas.
IVNIUS habet dies .XXX. Luna XXIX.

1		E	KL. IVN.	S'ci Nichomedis mar.
2	XIX	F	IIII n.	S'corum Marcellini ⁊ Petri. *Obit' fr'is n'ri* Goꝺpıcı.*colt.*
3	VIII	G	III n.	
4	XVI	A	II n.	
5	V	B	NON.	S'corum Bonifacii mar. Dedicatio Basilicæ S'ce Mariæ.
6		C	VIII id.	
7	XIII	D	VII id.	
✠8	II	E	VI id.	Obıtuꝛ ꝑaꝛꝺaenuꝺ ꝛex.
9		F	V id.	S'corum Primi ⁊ Feliciani.
10	X	G	IIII id.	Dedicatio Monasterii Saluatoris Mundi. *Hic obit'* Aꝺelꝛını p' p°.
11		A	III id.	S'ci Barnabæ Ap'li.
12	XVIII	B	II id.	Basilidis. Cirini. Naboris. Nazarii.
13	VII	C	IDVS.	Vltimum Pentecosten. *Obit'* Ælꝼꝛıcı. m.
14		D	XVIII KL.	IVL. S'ci Basilii ep'i.
15	XV	E	XVII kl.	Dep. S'ce Ꝺaꝺbuꝛgæ uirg. *Obit'* ꝼꝛ'm n'ꝛoꝛum Leaꝼꝛeꝺı. ⁊ Leoꝺulꝼı ꝛaceꝛꝺ.
16	IIII	F	XVI kl.	*Obit'* ꝼꝛ'm n'ꝛoꝛum Bẏꝛhtꝛıcı ⁊ Reꝝmeꝛı.
17		G	XV kl.	Sol in Cancrum.
18	XII	A	XIIII kl.	S'corum Marci ⁊ Marcelliani.
19	I	B	XIII kl.	S'corum Geruasi et Protasii.
20		C	XII kl.	Solstitium Estiuale.
21	VIIII	D	XI kl.	S'ci Leufredi conf. *Obit' fr'is n'ri* Mæꝝmeꝛı *s.*
22		E	X kl.	S'ci Albani mar. *Obit'* Ꝺaꝺꝛını ꝛac. ⁊ monuc.
23	XVII	F	VIIII kl.	S'ce Æꝺelꝺrẏꝺe uirg. Uigilia.
24	VI	G	VIII kl.	Natiuitas S'ci Iohannis Bapt.
25		A	VII kl.	
26	XIIII	B	VI kl.	S'corum Iohannis ⁊ Pauli.
27	III	C	V kl.	
28		D	IIII kl.	S'ci Leonis p'pæ. Vigilia.
29	XI	E	III kl.	Ap'lorum Petri ⁊ Pauli.
30		F	II kl.	S'ci Pauli Ap'li.

Nox horarum .VI. dies .XVIII.

JULY.

Solstitio ardentis Cancri fert Iulius astrum.
IVLIVS habet dies .XXXI. Luna .XXX.

1	XIX	G	KL. IVL.	
2	VIII	A	VI n.	Dep. S'ci Sɨþuni ep'i.
3		B	V n.	Obit' ꝑulꝼɲici .mº. pictoris.
4	XVI	C	IIII n.	Ordinat. ⁊ Transl. S'ci Martini ep'i.
5	V	D	III n	
6		E	II n	Oct' Ap'lorum Petri ⁊ Pauli.
7	XIII	F	NON.	S'ci Haedde e'pi.
8	II	G	VIII id.	S'ci Grimbaldi sac. Obitus ꝺADGARI RꝺGIS.
9		A	VII id.	
10	X	B	VI id.	S'corum .VII. Fratrum.
11		C	V id.	Transl. S'ci Benedicti abb.
12	XVIII	D	IIII id.	ꝛac. ꝛac.
13	VII	E	III id.	Obit' fr'm n'rorum Æþelmaɲi. ⁊ Ælꝼɲini.
14		F	II id.	Hic obit' Leoꝼʒɨþ.
15	XV	G	IDUS.	Transl. S'ci Suuithuni ep'i.
16	IIII	A	XVII KL.	AGS. Obitus fr'is n'ri Goꝺɒɲini sacerdotis & monachi.
17		B	XVI kl.	S'ci Kenelmi mar. Dies caniculares incipiunt.
18	XII	C	XV kl.	Transl. S'ce Eadburgæ uirg. Sol in Leonem.
19	I	D	XIIII kl.	Obitus Bẏɲhɲini ꝛac. ɲeaꝺa.
20		E	XIII kl.	S'ci UUlmari conf.
21	VIIII	F	XII kl.	S'ce Praxedis uirg.
22		G	XI kl.	Obitus ꝑulꝼɲtani. ꝛac. canꝛº.
23	XVII	A	X kl.	S'ci Apollinaris ep'i & mar.
24	VI	B	VIIII kl.	S'ce Cristinæ uirg. Vigilia.
25		C	VIII kl.	S'ci Iacobi Ap'li. & Xpoferi mar.
26	XIIII	D	VII kl.	Turoldus.*
27	III	E	VI kl.	S'corum .VII. Dormientium. Hic obiit ꝺaꝺzim sac.
28		F	V kl.	S'ci Pantaleonis mar.
29	XI	G	IIII kl.	Felicis. Simplicii. Faustini. Beatricæ.
30	XIX	A	III kl.	S'corum Abdon. ⁊ Sennen. Obit' Leoꝼɲici. ꝛac. buʒa.
31		B	II kl.	

Nox horarum .VIII. dies .XVI.

* In a more recent hand.

AUGUST.

Augustum mensem Leo fervidus igne perurit.
AUGUST' hab& dies .XXXI. Lun. .XXVIIII.

1	VIII	C	KL. AGS.	Ad uincula S'ci Petri. & Machab. & Dep. S'ci Aþelpoldi ep'i.
2	XVI	D	IIII n.	S'ci Stephani P'p. Obitus Ɛaƀpini sac.
3	V	E	III n.	Inuent. S'ci Stephani protomart. Obitus Ælfpeƿƀi sac.
4		F	II n.	
5	XIII	G	NON.	S'ci Oƒpalƀi regis & mar.
6	II	A	VIII id.	S'corum Sixti. Felicissimi. & Agapiti.
7		B	VII id.	S'ci Donati ep'i & mar. Autumni initium habet dies .XCII.
8	X	C	VI id.	S'ci Ciriaci mar. Obit' Ælfpiȝ sac.
9		D	V id.	Vigilia.
10	XVIII	E	IIII id.	S'ci Laurentii mar.
11	VII	F	III id.	S'ci Tiburtii mar. Obit' Byƿhtnoƀi comitis.*
12		G	II id.	
13	XV	A	IDUS.	S'ci Ypoliti mar. Hic obiit Ælfpiȝ.
14	IIII	B	XIX KL. SEP.	S'ci Eusebii conf. Vigilia.
15		C	XVIII kl.	Assumptio S'ce Mariæ.
16	XII	D	XVII kl.	
17	I	E	XVI kl.	Oct. S'ci Laurentii mar. Obit' Ælfpeƿƀi sac. decani.
18		F	XV kl.	S'ci Agapiti mar. Sol in Virginem.
19	XIX	G	XIIII kl.	S'ci Magni mar.
20		A	XIII kl.	
21	XVII	B	XII kl.	
22	VI	C	XI kl.	S'corum Timothei & Simphoriani.
23		D	X kl.	Vigilia
24	XVIIII	E	VIIII kl.	S'ci Audoeni conf. S'ci Bartholomei ap'li.
25	III	F	VIII kl.	
26		G	VII kl.	Obit' Byƿhtpici ꝺeon.
27	XI	A	VI kl.	S'ci Rufi mar.
28	XIX	B	V kl.	S'ci Magni Augustini ep'i. & Hermetis mar.
29		C	IIII kl.	Decoll. S'ci Johannis Bapt. & Sabinæ uirg.
30	VIII	D	III kl.	S'corum Felicis & Adaucti.
31		E	II kl.	

Nox horarum .X. Dies .XIIII.

* Slain at the battle of Malden in 993. *Chron. Sax. ad Ann.* The fine poem on the "death of Byrhtnoth" is reprinted in Thorpe's *Analecta Saxon. p.* 121—130.

SEPTEMBER.

Sidere uirgo tuo Bachum September opimat.
SEPTEMBER habet dies .XXX. Lun. XXX.

1	xvi	F	KL. SEP.	S'ci Prisci mar.
2	v	G	iiii n.	
3		A	iii n.	Obit' Ælfric (pueri)
4	xiii	B	ii n.	Transl. S'ci Birini ep'i ⁊ Cuþbeorhtı ep'orum.
5	ii	C	NON.	S'ci Berhtini abbatis. Dies Caniculares finiuntur.
6		D	viii id.	
7	x	E	vii id.	Vigilia.
8		F	vi id.	Natiuitas S'ce Mariæ. ⁊ S'ci Adriani mar.
9	xviii	G	v id.	S'ci Gorgonii mar.
10	vii	A	iiii id.	Transl. S'ci Aþelpolꝺı ep'i.
11		B	iii id.	S'corum Proti ⁊ Iacincti. Obit' fr'm n'rorum Cynepeꝛꝺ sac. ⁊ þynrini sac. Obitq. Aðelpolꝺı ꝺiaconi.
12	xv	C	ii id.	
13	iiii	D	IDUS.	
14		E	xviii KL.	OCT. Exalt. S'ce Crucis. Cornelii ⁊ Cipriani.
15	xii	F	xvii kl.	S'ci Nicomedis mar. Obit' Byrhferðı sac.
16	vii	G	xvi kl.	S'ce Euphemia uirg. Luciæ ⁊ Geminiani.
17		A	xv kl.	S'ci Landberhti mar. Sol in Libram. Obit' fr'is n'ri þulfini.
18	viiii	B	xiiii kl.	Obit' fr's n'ri Ælfmæri ep'i.
19		C	xiii kl.	Obit' Ælfrini sac.
20	xii	D	xii kl.	Vigilia.
21	vi	E	xi kl.	S'ci Mathæi Ap'li ⁊ Euu'gle' Obit' þulfðryþe abb.
22		F	x kl.	S'ci Mauricii cum sociis suis.
23	xiiii	G	viiii kl.	Obit' Leofrini mona.
24	iii	A	viii kl.	
25		B	vii kl.	
26	xi	C	vi kl.	
27	xix	D	v kl.	S'corum Cosmæ ⁊ Damiani.
28		E	iiii kl.	Obit' Leofrtani (laici)
29	viii	F	iii kl.	S'ci Michaelis Archangeli.
30		G	ii kl.	S'ci Hieronymi pr'bt'i.

Nox horarum .XII. Dies .XII.

OCTOBER.

Æquat & October tempore Libram.
OCTOBER habet dies .XXXI. Lun. .XXVIIII.

1	XVI	A	KL. OCT.	S'corum Remigii ⁊ Vedasti. Obit' Bŷrhtrici ðiac. Obit' Pulfrici sac.
2	V	B	VI n.	S'ci Leorlegarii ep'i ⁊ mar. Hic obiit Eaðpiz REX.
3	XIII	C	V n.	
4	II	D	IIII n.	Obiit Osuuardus fr'r n'r.
5		E	III n.	
6	X	F	II n.	Hic obiit Pulfpiz sac. Obitque Eaðpeard'i ðiac.
7		G	NON.	S'ci Marci p'p. Obitus Ælfrtani ðiac.
8	XVIII	A	VIII id.	S'ci Ipizii conf.
9	VII	B	VII id.	S'corum Dionisii. Rustici. ⁊ Eleutherii.
10		C	VI id.	S'ci Paulini ep'i. Obitus sororis n're Ælfgife. Kanð.
11	XV	D	V id.	
12	IIII	E	IIII id.	S'ci Uulfridi ep'i.
13		F	III id.	
14	XII	G	II id.	S'ci Calesti p'p. ⁊ mar.
15	I	A	IDUS.	
16		B	XVII KL.	NOV. Octaue Dionisii sociorumque eius. Obitus Leofrini sac. ulla.
17	VIIII	C	XVI kl.	S'ce Aeþeldryþe uirg.
18		D	XV kl.	S'ci Luce Eu'gl'te. ⁊ S'ci Iusti mar. Sol in Scorpionem.
19	XVII	E	XIIII kl.	Memr. Pulfnoði. ⁊ Æþelrini fr'm ⁊ aliorum multorum cum eis soccisorum.
20	VI	F	XIII kl.	
21		G	XII kl.	S'ci Hilarionis monachi Obit' Eaðpeard'i [parui]
22	XIV	A	XI kl.	Obit' fr's n'ri Goðrici.
23	III	B	X kl.	Depositio S'ce Æþelflaðe uir.
24		C	VIIII kl.	
25	XI	D	VIII kl.	S'corum Crispini & Crispiniani.
26	XIX	E	VII kl.	Hic obit Ælfred'i. rex. Obit' Ælfnoði sac.
27		F	VI kl.	Obit' Æþelrtani regis. Vigilia.
28	VIII	G	V kl.	Ap'lorum Simonis ⁊ Iude. Hic obiit Ælfryn. s. Obitus Brynrtani sac.
29		A	IIII kl.	Obit' Leofrini m°.
30	XVI	B	III kl.	
31	V	C	II kl.	S'ci Quintini mar.

Nox horarum .XIIII. dies .X.

NOVEMBER.

Scorpius hibernia preceps iubet ire Nouember.
NOVEMB. habet dies .XXX. Luna .XXX.

1		D	KL. NOV.	Omnium S'corum.
2	XIII	E	IIII n.	S'ci Eustachii cum sociis suis. Obitus Æþelnoþi abb.
3	II	F	III n.	
4		G	II n.	S'ci Byrnstani ep'i.
5	X	A	NON.	
6		B	VIII id.	
7	XVIII	C	VII id.	Hiemis initium habet ·XCI.
8	VII	D	VI id.	S'corum .IIII^{or}. Coronatorum. Obit' Bẏɲɲfɐɲðı sac.
9		E	V id.	S'ci Theodori mar. Obit' ꝑılʇɾɪmı sac. ⁊ fꝑ. nꝑ. Beꝛa.
10	XV	F	IIII id.	Obit' ꝑulfɀaꝑı m°.
11	IIII	G	III id.	S'ci Martini ep'i. ⁊ Menne mar.
12		A	II id.	Obitus Cnuƀ ꝓex.
13	XII	B	IDUS.	S'ci Bricii ep'i.
14	I	C	XVIII KL.	DEC.
15		D	XVII kl.	S'ci Machloni conf.
16	VIIII	E	XVI kl.	
17		F	XV kl.	S'ci Aniani ep'i. Sol in Sagittarium. Obit' Æþelnoðı sac. Obitq. Ælfþꝛẏð mar. Æþelꝓeƀı ꝓeɀıꝛ.
18	XVII	G	XIIII kl.	
19	VI	A	XIII kl.	
20		B	XII kl.	S'ci Eadmundi regis ⁊ mar.
21	XIIII	C	XI kl.	Oblatio S'ce Mariæ in te'plo d'ni cu' e'& ʇɾıum anno'
22	III	D	X kl.	S'ce Ceciliæ uirg. Obit' Bẏɲhfɐɲðı m°.
23		E	VIIII kl.	S'ci Clementis p'p. ꝛ mar. Obit' fꝑıꝛ n'ꝑı ꝑulfꝑıcı.
24	XI	F	VIII kl.	S'ci Crisogoni mar. Ælfꝑım' uıʇa' lıquıʇ hıc abba caƀ.
25	XIX	G	VII kl.	Hic obiit ꝑulfꝑınn maʇ. Ælfꝑını abb.
26		A	VI kl.	S'ci Lini p'p ⁊ mar.
27	VIII	B	V kl.	Obit' ꝑulfꝑıcı. m. sac. Obit' Bẏɲhfɐɲðı sac.
28		C	IIII kl.	
29	XVI	D	III kl.	S'ci Saturnini mar. Uigilia.
30	V	E	II kl.	S'ci Andreæ Ap'li. Obit' Bẏɲhʇɾpıcı sac. blaca.

Nox horarum .XVI. Dies .VIII.

DECEMBER.

Terminat Arcitenens medio sua signa Decembri.
DECEMB. habet dies .XXXI. Luna .XXVIIII.

1		F	KL. DEC.	S'corum Crissanti ⁊ Darie.
2	XIII	G	IIII n.	Primus Embolismus.
3	II	A	III n.	Dep. S'ci Byrini ep'i.
4	X	B	II n.	S'ci Benedicti. Obit' Eadredani sac.
5		C	NON.	
6	XVIII	D	VIII id.	
7	VII	E	VII id.	Octave Andræ Ap'li. Obitus Ælfrici. diac. mancynn.
8		F	VI id.	Conceptio S'ce Dei Genetricis Marie.
9	XV	G	V id.	Hic requieuit abbas Ælfnodus honeste.
10	IIII	A	IIII id.	S'ce Eulaliæ uirg.
11		B	III id.	S'ci Damasi p'p. Obitus Byrhtrini. sacerd. cyrcepend.
12	XII	C	II id.	
13	I	D	IDVS.	S'ci Iudoci conf. ⁊ S'ce Luciæ uirg.
14		E	XIX KL.	IAN.
15	VIIII	F	XVIII kl.	
16		G	XVII kl.	
17	XVII	A	XVI kl.	
18	VI	B	XV kl.	Sol in Capricornum. Obitus Lyuuingi sac.
19		C	XIIII kl.	
20	XIV	D	XIII kl.	Obit' fr'm n'ror. Alfpilei m°. ⁊ Pulfnodi sac.
21	III	E	XII kl.	S'ci Thome Ap'li. Solstitium Brumale.
22		F	XI kl.	
23	XI	G	X kl.	
24	XIX	A	VIIII kl.	Vigilia.
25		B	VIII kl.	Natiuitas D'ni n'ri. I H Ū. X P I.
26	VIII	C	VII kl.	Natale S'ci Stephani protomar.
27		D	VI kl.	Assumptio S'ci Iohannis Eu'glte. Obit' Ælfnodi fn.
28	XVI	E	V kl.	Natale S'corum Innocentum.
29	V	F	IIII kl.	
30		G	III kl.	
31	XIII	A	II kl.	S'ci Siluestri p'p. Obit' Byrhtrini sac.

Nox horarum .XVIII. dies .VI.

The kalendar, published by Pinius and regarded by him as very ancient, seems to be more recent than any of the preceding.* After the account of Runic Almanacs, by Olaus Wormius, in his *Monumenta Danica*, it is unnecessary to say anything. The specimen of a Clog or rather a Log Almanac, originally published by Dr. Plot, was engraved by Mr. Hone, in his Every Day Book; and Mr. Gough, in his edition of Camden, has published the specimen of another. It may be here mentioned that two very perfect almanacs of this kind are preserved in the Chetham or College Library of Manchester.

Of Germanic kalendars, the most ancient appears to be that published by Beckius, in 1687, under the title of the Martyrology of the Germanic Church, a kalendar of Strasburg or of Augsburg, of which it has been remarked that the age is not higher than the tenth century, because St. Ulric, who died in 973 and was canonized in 993, is there first mentioned. It is not improbable that the kalendar published by Schilter in his Teutonic Antiquities from a MS. of the 13th century, is considerably older; for the 1st day of January is not called the day of the Circumcision but the Octave of Christ. The festivals are few in number, and those few are remarkable for the corruptions of some proper names, and translations of others, which have a whimsical effect: for instance, the festival of St. Agnes occurs as "Sanct Angenesen tag fe;" that of St. Sebastian is "Sanct Bastianis tag;" and St. John Chrysoston is rendered "Sanct Johans mit den gulden munde." The Epiphany which is properly the thirteenth day from Christmas, and was so called by the Icelanders, Danes, and other northern nations, is named as among the Anglo-Saxons the Twelfth Day: and its octave is the Twentieth Day, "Der zwengeste tag," or the last day of Christmas.†

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* Lib. cit. supra.

† Schilt. Thesaur. Antiq. Teutonicorum. Tom. II. *art.* Kalend. Alemannicum ex Cod. MS. Seculi XIII descriptum." p. 70.

The ancient kalendar of Salisbury, written in the 14th century, and preserved among the Lansdowne MSS. in the British Museum* was several times published in the 16th century, under the title of "*Portiforium Sarisburiense*," and is, therefore, too well known to need further notice. Since that period no kalendar has appeared combining the ecclesiastical and historical computations of our ancestors, with that authenticity which is absolutely indispensable for legal and historical purposes. On this account the following kalendars have been selected, and it is presumed, the whole will furnish a copious catalogue of festivals of Saints, particularly English, which will suffice for all ordinary ends.

The first is a kalendar in the Harleian Collection, elegantly written in a hand much resembling Normanno Saxon. This is said to be of the age of Henry II. and to have belonged to the church of Exeter, of which the feast of relics occurs among the very few festivals that it contains.† There is in the Cotton Collection a kalendar of the same age, which belonged to the church of Winchester. Some festivals not contained in the Exeter kalendar are inserted in italics from a kalendar which belonged to the church of Durham, and which is said in the catalogue of MSS. to be very ancient.‡ It cannot, however, be older than the 14th century, for in the obituary of the cathedral, is the death of Richard II. *(fo. 12 b.)* The mnemonical verses at the bottom of each page are transcribed from this kalendar. It will be seen that they consist of the first syllables of the Saints' names, whose festivals were observed in that month.

The Norman French kalendar which concludes the collection, seems to be of about the same age as the Durham, or is perhaps a little older; and also to have belonged to the church of Ludlow, in Shropshire.§

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* Missale ad usum Ecclesiæ Sarum; cum Calendario Sæculo XIV exaratum. *Lansdowne MSS. Cod.* 432.

† Harl. MSS. Cod. 863.

‡ Harl. MSS. Cod. 1804.

§ Harl. MSS. Cod. 273.

KALENDARIUM EXONIENSE.

JANUARY.

1	III	A	KL. JAN.	Circumcisio Domini. Dies Mala. *Cap.*
2		b	iiij n.	Oct. S. Stephani.
3	XI	c	iij n.	Oct. S. Johannis.
4		d	ij n.	Oct. S. Innocentium.
5	XIX	e	NON.	Oct. S Thome Archiep'iscopi
6	VIII	f	viij id.	Epiphania Domini.
7		g	vij id.	
8	XVI	A	vj id.	
9	V	b	v id.	
10		c	iiij id.	S'ci Pauli primi Heremite, &c.
11	XIII	d	iij id.	
12	II	e	ij id.	*Sancti Benedicti. Weremue.*
13		f	IDUS.	Oct. Epiphanie. *Cap.* Hilarii & Remigii.
14	X	g	xix KL. FEB.	Scorum confessorum Felicis in pincis & Felicis presbyteri.
15		A	xviij kl.	Sancti Mauri abbatis.
16	XVIII	b	xvij kl.	Sancti Marcelli Papæ & Martyris.
17	VII	c	xvj kl.	S. Antonii abb. & conf. Sulpicii Episc. *Primus ter-*
18				*minus* LXX.
		d	xv kl.	S'cæ Prisce uirginis & martyris.
19	XV	e	xiiij kl.	S. Marii, Marthe, Audifax & Abacuc m.
20	III	f	xiij kl.	S. Fabiani et Sebastiani martyrum.
21		g	xij kl.	S. Agnetis uirginis & martyris.
22	XII	A	xj kl.	S. Vincentii martyris.
23	I	b	x kl.	S. Emerantiane uirginis & mar.
24		c	ix kl.	S. Babille Sociorumque ejus.
25	IX	d	viij kl.	Conuersio S. Pauli. S. Præjecti mart.
26		e	vij kl.	S. Policarpi episc. et mart.
27	XVII	f	vj kl.	S. Juliani episc. & conf.
28	VI	g	v kl.	S. Agnetis secundo.
29		A	iiij kl.	
30	XIIII	b	iij kl.	S. Bathildis Regine.
31	III	c	ij kl.	

Cisio Ianus Epi super adde Ben Hil Fe Mau M'cel.
Prisca Fab Ag Vin Em Pauli Iul Agne sancte.

FEBRUARY.

1		d	KL. FEBR.	Seueri episc. & mart. Ignati mart. Brigide *uirg.*
2	XI	e	iiij n.	Purificatio S. Marie uirginis.
3	XIX	f	iij n.	S. Blasii episc. & mart.
4	VIII	g	ij n.	
5		A	NON.	S. Agathe uirginis et martyris.
6	XVI	b	viij id.	S. Vedasti & Amandi episcoporum.
7	V	c	vij id.	*Veris inicium sc. grec.*
8		d	vj id.	*Primum* xl.
9	XIII	e	v id.	
10	II	f	iiij id.	S. Scholastice uirg. Austreberte virg.
11		g	iij id.	
12	X	A	ij id.	*Hic incipiunt aues cantare.*
13		b	IDUS.	
14	XVIII	c	xvj KL. MARCII.	Ualentini presb. & mart.
15	VIII	d	xv kl.	*Sol in Pisse.*
16		e	xiiij kl.	S. Juliane V. & mart.
17	XV	f	xiij kl.	
18	III	g	xij kl.	
19		A	xj kl.	
20	XII	b	x kl.	
21	I	c	ix kl.	
22		d	viij kl.	Cathedra Sancti Petri. *Ver oritur.*
23	IX	e	vij kl.	
24		f	vj kl.	Sancti Mathie Apostoli. *Locus bissext.*
25	XVII	g	v kl.	
26	VI	A	iiij kl.	
27		b	iij kl.	
28	XIII	c	ij kl.	

Memento quod anno bissextili Luna Februarij mensis XXX dies habet sicut semper habet XXX ne Paschalis Lune ratio vacillet.

Nota.—Ubicunque prima Luna fuerit post festum S. Agathæ prima Dominica sequens erit Dominica Quadragesima.

Nota.—Si bissextus fuerit quarta die a Cathedra S. Petri inclusive fiat festum S. Matthiæ.—*Portifor. Sarisbur.*

Brig. pur Blas Ag Ve Fruo Scolastica valent
Jul Com'getur cum Pet Math societur
Quarta dat octauam dat dena p'nom

MARCH.

1	III	d	KL. MAR.	Sancti Dauidis episcopi.	
2		e	vj n.	*Cedde ep'i.*	
3	XI	f	v n.		
4		g	iiij n.		
5	XIX	A	iij n.	Kerani episcopi & confessoris mart.	
6	VIII	b	ij n.		
7		c	NON.		
8	XVI	d	viij id.	*Prima incensio.*	
9	V	e	vij id.		
10		f	vj id.		
11	XIII	g	v id.	Oswyni m'r. *Claues Pasche.*	
12	II	A	iiij id.	Gregorii Pape.	
13		b	iij id.		
14	X	c	ij id.	*Ultimum ieiunium.*	
15		d	IDUS.		
16	XVIII	e	xvij KL. APRIL.		
17	VII	f	xvj kl.	*Patricii.*	
18		g	xv kl.	Edwardi Regis et mart.	
19	XV	A	xiiij kl.		
20	IIII	b	xiij kl.	*Deposicio* S. Cuthberti episcopi.	
21		c	xij kl.	S. Benedicti abbatis. *Equinoc.*	XVI
22	XII	d	xj kl.	*Sedes Epactarum*	V
23	I	e	x kl.	*Adam creatus.*	
24		f	ix kl.	*Concurrencium Locus*	XIII
25	IX	g	viij kl.	*Annunciatio Dominica*	II
26		A	vij kl.		
27	XVII	b	vj kl.	Resurrectio Domini *(Christi)* prima	X
28	VI	c	v kl.		
29		d	iiij kl.		XVIII
30	XIIII	e	iij kl.		VII
31	III	f	ij kl.		

Nota quod ubicunque numerus aureus niger invenitur* sine dubio in dominica proxima sequente Dies Paschæ celebratur.—*Portif.*

* Nempe, in altera serie.

Mar. Cæd. in ordine Perpetue Os. Gregor. tibi festum.
Istis Cuth. Benedict. †Matris Sanctificate.

APRIL.

1		g	KL. APRIL.		XV
2	XI	A	iiij n.		IIII
3		b	iij n.		
4	XIX	c	ij n.	Sancti Ambrosii episcopi	XII
5	VIII	d	NON	*Ultima incensio*	I
6	XVI	e	viij id.		
7	V	f	vij id.		IX
8		g	vj id.		
9	XIII	A	v id.		XVII
10	II	b	iiij id.		VI
11		c	iij id.	*Guthlaci p'bi'ti.*	
12	X	d	ij id.		XIIII
13		e	IDUS.		III
14	XVIII	f	xviij KL. MAII.	S. Tiburcii & Valeriani mart.	
15	VII	g	xvij kl.		XI
16		A	xvj kl.		
17	XV	b	xv kl.	*Sol in Tauro.*	XIX
18	IIII	c	xiiij kl.	*Ultimus terminus Pasche*	VIII
19		d	xiij kl.	S. Elfegi Archiepisc. & mart.	
20	XII	e	xij kl.		
21	I	f	xj kl.	*Roma conditur.*	
22		g	x kl.		
23	IX	A	ix kl.	S. Georgii mart.	
24		b	viij kl.	*Uulfridi Archiep'i.*	
25	XVII	c	vij kl.	S. Marci Ew [angelista.]	
26	VI	d	vj kl.	*Primum Rogac.*	
27		e	v kl.		
28	XIIII	f	iiij kl.	S. Vitalis mart.	
29	III	g	iij kl.	*Claves Pent.*	
30		A	ij kl.		

Ponitur Ambrosius in April. Guthlacique Tiburci
Et post Elphegusque Ge. Will. Marcique Vitalis.
Dene prima premit. vnde ne vndena pereant.

MAY.

1	XI	b	KL. MAII.	Apostolorum Philippi & Jacobi.
2		c	vj n.	S. Athanasii episc. & conf.
3	XIX	d	v n.	Inventio S. Crucis. Alexandri, Eventii & Theod.
4	VIII	e	iiij n.	
5		f	iij n.	*Ascensio D'ni in Cœlum.*
6	XVI	g	ij n.	Johannis ante Portam Latinam.
7	V	A	NON.	
8		b	viij id.	
9	XIII	c	vij id.	
10	II	d	vj id.	S. Gordiani & Epimachi mart.
11		e	v id.	
12	X	f	iiij id.	S. Nerei Achillei & Pancracii.
13		g	iij id.	
14	XVIII	A	ij id	
15	VII	b	IDUS.	
16		c	xvij KL. JUNII.	
17	XV	d	xvj kl.	*Sol in Gem'is.*
18	III	e	xv kl.	
19		f	xiiij kl.	S. Dunstani archiepisc. Potentiane uirg.
20	XII	g	xiij kl.	
21	I	A	xij kl.	*Godrici he'mite.*
22		b	xj kl.	Festum Reliquarum Ecclesie Beati Petri Exon.
23	IX	c	x kl.	*Ultimus terminus Rogac.*
24		d	ix kl.	S. Donationi & Rogatione mart. *Estatis inicium.*
25	XVII	e	viij kl.	S. Urbani Pape & mart. S. Aldelmi ep & conf.
26	VI	f	vij kl.	S. Augustini Anglorum Apostoli, & Bede presbyt.
27		g	vj kl.	*Com. Bede.*
28	XIIII	A	v kl.	S. Germani episc.
29	III	b	iiij kl.	
30		c	iij kl.	Ultime Rogacion.
31	XI	d	ij kl.	S. Petronille uirginis.

Phip. at Crux Maij. Io. Io. Nic. Gordi Nereusque
Postea Duns sequitur simul Urb. Au. Be. Pet. p'.

JUNE.

1		e	KL. JUNII.	
2	XIX	f	iiij n.	S. Marcellini et Petri mart.
3	VIII	g	iij n.	
4	XVI	A	ij n.	S. Petroci Conf.
5	V	b	NON.	S. Bonifacii episc. Sociorumque eius mart.
6		c	viij id.	
7	XIII	d	vij id.	*Ultimus terminus.*
8	II	e	vj id.	S. Medardi & Gildardi episcoporum. Will'mi archiepi.
9		f	v id.	S. Primi & Feliciani mart.
10	X	g	iiij id.	
11		A	iij id.	S. Barnabe Apostoli.
12	XVIII	b	ij id.	S. Basilidis, Cirini, Naboris & Nazarii mart.
13	VII	c	IDUS.	S. Felicule V. et M. *Ultimus Pent.*
14		d	xviij KL. JULII.	S. Basilii Magni episcopi.
15	XV	e	xvij kl.	S. Viti, Modesti & Crescentis mart.
16	IIII	f	xvj kl.	S. Cirici & Julitte mart.
17		g	xv kl.	S. Nectani mart & Botulfi Conf. *abb'is.*
18	XII	A	xiiij kl.	S. Marci & Marcelliani.
19	I	b	xiij kl	S. Geruasii & Prothasii mart.
20		c	xij kl.	
21	IX	d	xj kl.	S. Leofridi abbat. & Conf.
22		e	x kl.	S. Albani mart.
23	XVII	f	ix kl.	S. Etheldrithe virg.
24	VI	g	viij kl.	Natiuitas S. Johannis Bapt.
25		A	vij kl.	
26	XIIII	b	vj kl.	S. Johannis & Pauli mart.
27	III	c	v kl.	
28		d	iiij kl.	S. Leonis Pape.
29	XI	e	iij kl.	Apostolorum Petri & Pauli.
30		f	ij kl.	Commemoracio Sancti Pauli.

En Mar. et in Junio Will. Primi. Bar. Basi. Ba Vi.
Ci. Bo. Ger. Alb. Eth Nati. Ionque Le. Pe Pau.
Dene Sexta minans vndene quarta suspirans.

JULY.

1	XIX	g	KL. JULII.	Oct. S. Johannis. Teobaldi. *Karilefi.*
2	VIII	A	vj n.	S. Swithuni conf. Processi and Martiniani mart.
3		b	v n.	
4	XVI	c	iiij n.	Transl. S. Martini & ordinatio eiusdem.
5	V	d	iij n.	
6		e	ij n.	Oct. Apostolorum.
7	XIII	f	NON.	S. Hedde episc. Translacio S. Thome Archiepisc. et mart.
8	II	g	viij id.	S. Grimbaldi. *Com. Bosili.*
9		A	vij id.	
10	X	b	vj id.	Sanctorum VII Fratrum martyrum.
11		c	v id.	Translacio S. Benedicti.
12	XVIII	d	iiij id.	
13	VII	e	iij id.	S. Mildride virg.
14		f	ij id.	*Dies Caniculares incipiunt.*
15	XV	g	IDUS.	Transl. S. Swithuni episc.
16	IIII	A	xvij KL. AUGUSTI.	
17		b	xvj kl.	S. Alexii & Kenelmi mart.
18	XII	c	xv kl.	Arnulfi episc. & martiris. *Sol in Leone. Oct. B'n'dicti.*
19	I	d	xiiij kl.	Arsenii abbatis & confessoris.
20		e	xiij kl.	S. Margarete V. & M.
21	IX	f	xij kl.	S. Praxedis V. Victoris M.
22		g	xj kl.	S. Marie Magdalene. Wandragisili abbatis.
23	XVII	A	x kl.	S. Apollinaris episc. & mart.
24	VI	b	ix kl.	S. Cristine V. & M.
25		c	viij kl.	S. Jacobi Apost. Christoferi & Cucufacis m.
26	XIIII	d	vij kl.	
27	III	e	vj kl.	Septem Dormientium.
28		f	v kl.	S. Pantaleonis m. Samsonis episc.
29	XI	g	iiij kl.	S. Felicis & Simplicii & aliorum mart.
30	XIX	A	iij kl.	Abdon & Sennen mart.
31		b	ij kl.	S. Germani episc. Neoti conf.

Ka. Proci. Mar. Iuli. Tho. Bosi. Fra. Benedicque Swythuni
Ei. Bo. Mar. Ger. abhinc Al. Eth. Jo. Baptist. Ioes. Le Pe. Pan.

AUGUST.

1	VIII	c	KL. AUG.	Ad Vincula S. Petri. Machabeorum mart. Aldwoldi episc. & Satiuole.
2	XVI	d	iiij n.	S. Stephani Pape & mart.
3	V	e	iij n.	Inuencio S. Stephani protomartiris
4		f	ij n.	
5	XIII	g	NON.	S. Oswaldi Regis et mart.
6	II	A	viij id.	Sixti Felicissimi & Agapiti mart. *Transfiguracio D'ni.*
7		b	vij id.	S. Donati episc. & mart. *Festum no'is Ihu.*
8	X	c	vj id.	S. Ciriaci Sociorumque eius mart.
9		d	v id.	S. Romani mart.
10	XVIII	e	iiij id.	Laurentii mart.
11	VII	f	iij id.	S. Tiburtii mart. Taurini episc.
12		g	ij id.	*Oct. Oswaldi.*
13	XV	A	IDUS.	S. Ypoliti mart.
14	IIII	b	xix KL. SEPT.	Eusebii presbyteri. *Oct. no'is iesu.*
15		c	xviij kl.	Assumptio S. Marie.
16	XII	d	xvij kl.	Arnulfi episc. & conf.
17	I	e	xvj kl.	Oct. S. Laurentii.
18		f	xv kl.	S. Agapiti martiris.
19	IX	g	xiiij kl.	S. Magni mart
20		A	xiij kl.	S. Philiberti abbatis. *Oswyni Regis.*
21	XVII	b	xij kl.	
22	VI	c	xj kl.	Oct. S. Marie. Timothei & Symphoriani.
23		d	x kl.	S. Timothei & Apollinaris.
24	XIIII	e	ix kl.	S Bartholomei Apost. S. Audonei episc.
25	III	f	viij kl.	*Ebbe uirginis.*
26		g	vij kl.	
27	XI	A	vj kl.	S. Rufi martyris.
28	XIX	b	v kl.	S Augustini episc. Hermetis Mart.
29		c	iiij kl.	Decollatio S. Johannis Bapt. Sabine V.
30	VIII	d	iij kl.	S. Felicis & Adaucti mart. Rumoni.
31		e	ij kl.	Paulini & Aidani episcoporum.

Pe. Steph. Steph. Au. Os. trans. No. Cir. Ro. Lau. Tibur. Ypol.
Sumpta Dat. Ag. Mag. Oswy. Timo. Bar Ebbe. Ruf. Au. Io. Fel. Ayd.

SEPTEMBER.

1	xvi	f	KL. SEP.	Egìdii abbat. Prìscì mart.
2	v	g	iiij n.	Antonini mart.
3		A	iij n.	Ordinacio S. Gregorii.
4	xiii	b	ij n.	Transl. S. Cuthberti episc. & conf.
5	ii	c	NON.	Bertini abbatis. *Dies caniculares fin.*
6		d	viij id.	
7	x	e	vij id.	Euurtìi episcopi
8		f	vj id.	Natiuitas S. Marie. *Adrianì.*
9	xviii	g	v id.	Gorgonii mart. *Georgii m'r.**
10	vii	A	iiij id.	
11		b	iij id.	S. Proti & Jacincti mart. *Oct. S. Cuthb'ti.*
12	xv	c	ij id.	
13	iii	d	IDUS.	
14		e	xviij Kl.	Oct. Exaltatio S. Crucis. Cornelii & Cipriani mart.
15	xii	f	xvij kl.	Oct. S. Marie. Nicomedis mart.
16	i	g	xvj kl.	Lucìe Geminiani & Eufemie mart. *Edithe v.*
17		A	xv kl.	Lamberti episc. & mart.
18	ix	b	xiiij kl.	
19		c	xiij kl.	
20	xvii	d	xij kl.	Vigil. *Equinoccium sec'd'm gregos.*
21	vi	e	xj kl.	S. Mathei Apost. Laudi episc.
22		f	x kl.	Mauritii sociorumque eius mart.
23	xiiii	g	ix kl.	Tecle uirginis
24	iii	A	viij kl.	*Locus indictus equinoc. secd'.* xviii.
25		b	vij kl.	S. Firmini episc. & mart.
26	xi	c	vj kl.	S. Cipriani episc. & mart. & Justine V. & M.
27	xix	d	v kl.	S. Cosme & Damiani.
28		e	iiij kl.	S. Exuperi episc. & conf.
29	viii	f	iij kl.	S. Michaelis Archangeli.
30		g	ij kl.	S. Jerononimi presbyteri.

Egi. Gre. Cuth. September. Nat. Gorgo. Prothi et crux.
Nic. Eu. Lam. postea Math. Mau. et Cosmas. Mich. Je.
Tertia lux terna nocet hora dena quaterna.

* Appears to be a mistake for *Gorgonii m'r.* as in the Exon.

OCTOBER.

1	XVI	A	KL. OCT.	Germani Remigii Vedasti episcoporum.
2	V	b	vj n.	S. Leodegarii episc. & mart. *Thome Hereforden.*
3	XIII	c	v n.	Duorum Ewaldorum martyrum.
4	II	d	iiij n.	*(S. Francisci conf.)*
5		e	iij n.	
6	X	f	ij n.	S. Fidis uirginis & mart. *Ob. Pet. Exonien. Episc.*
7		g	NON.	Marci Marcelli & Apulei. Sergii & Bachi m. *Marci p'pe.*
8	XVIII	A	viij id.	S. Demetrii mart.
9	VII	b	vij id.	S. Dionisii Sociorumque eius.
10		c	vj id.	Gereonis Sociorumque eius mart. Paulini episc.
11	XV	d	v id.	S. Nigasii Sociorumque eius.
12	IIII	e	iiij id.	S. Wlfridi episc. & conf.
13		f	iij id.	
14	XII	g	ij id.	S. Kalixti Pape & mart.
15	I	A	IDUS.	Wlfranni episc. & conf.
16		b	xvij KL.	Nov. S. Michaelis Archangeli.
17	IX	c	xvj kl.	S. Etheldrethe uirg.
18		d	xv kl.	S. Luce Euug. Justi mart. *Sol in Scorpione.*
19	XVII	e	xiiij kl.	Fritheswithe V.
20	VI	f	xiij kl.	
21		g	xij kl.	Vndecim Milium Uirginum. *Hillarionis abb'is.*
22	XIIII	A	xj kl.	
23	III	b	x kl.	S. Romani et Seuerini episcoporum
24		c	ix kl.	
25	XI	d	viij kl.	S. Crispini & Crispiniani mart.
26	XIX	e	vij kl.	
27		f	vj kl.	Vigil.
28	VIII	g	v kl.	Apostolorum Simonis & Jude.
29		A	iiij kl.	Narcissi episc. & conf.
30	XVI	b	iij kl.	Germani Capuani episc.
31	V	c	ij kl.	S. Quintini.

Ger. Thoms. octo. Fi. Marque. Di. Paulin. Willque Calixti.
Et Luci. Fri. post illa Roma. Cris. Symonis Quinti.

NOVEMBER.

1		d	KL. NOV.	Festiuitas Omnium Sanctorum.
2	XIII	e	iiij n.	Commemor. Omnium Fidelium Defunctorum. *Eustachii sociorq. eius.*
3	II	f	iij n.	S. Rumuuoldi conf.
4		g	ij n.	Birnstani episc. & conf.
5	X	A	NON.	
6		b	viij id.	S. Leonardi abb. & conf.
7	XVIII	c	vij id.	S. Willibrordi episc. & conf. *Hiemis inicium.*
8	VII	d	vj id.	Quatuor Coronatorum Martyrum.
9		e	v id.	Teodori martiris.
10	XV	f	iiij id.	S. Martini Pape & conf.
11	IIII	g	iij id.	S. Martini episc. & conf. Menne mart.
12		A	ij id.	
13	XII	b	IDUS.	S. Bricii episc. & conf.
14	I	c	xviij KL.	DEC.
15		d	xvij kl.	S. Macuti episc. & conf.
16	IX	e	xvj kl.	*Deposicio S. Edmundi.*
17		f	xv kl.	S. Hugonis episc. & conf. Aniatii* ep. & conf. *Hilde uirg. Sol in Sagittar.*
18	XVII	g	xiiij kl.	Oct. S. Martini.
19	VI	A	xiij kl.	
20		b	xij kl.	S. Edmundi Regis & Mart.
21	XIIII	c	xj kl.	S. Columbani abb.
22	III	d	x kl.	S. Cecilie uirginis & mart.
23		e	ix kl.	S. Clementis Pape & mart. Felicitatis mart.
24	XI	f	viij kl.	S. Grisogoni mart.
25	XIX	g	vij kl.	S. Katerine uirginis & mart. *Locus saltus.*
26		A	vj kl.	S. Lini Pape & mart.
27	VIII	b	v kl.	*Primus Aduentus.*
28		c	iiij kl.	
29	XVI	d	iij kl.	S. Saturnini mart. Vigilia.
30	V	e	ij kl.	S. Andree Apostoli.

Sanct. Eust Nouembri Leo. Co. Theo. Marque Bricique
Ed. Hil. & huic Ed. rex Ce. Cle. Gris. Kate. quoque Sat. And.
Octauum quinta noni pede tercia quintam.

* Aniani.

DECEMBER.

1		f	KL. DEC.	Crisanti & Darie mart.
2	XIII	g	iiij n.	
3	II	A	iij n.	S. Birini episc. *Ultimus Aduentus.*
4	X	b	ij n.	
5		c	NON.	
6	XVIII	d	viij id.	S. Nicolai episc. & conf.
7	VII	e	vij id.	Oct. S. Andree.
8		f	vj id.	
9	XV	g	v id.	
10	IIII	A	iiij id.	S. Eulalie uirginis.
11		b	iij id.	Damasi Pape & conf.
12	XII	c	ij id.	
13	I	d	IDUS.	S. Lucie V. & mart.
14		e	xix KL.	JAN.
15	IX	f	xviij kl.	
16		g	xvij kl.	S. Barbare V. & mart.
17	XVII	A	xvj kl.	*O sapiencia !*
18	VI	b	xv kl.	Sol in scorpione.
19		c	xiiij kl.	
20	XIIII	d	xiij kl.	
21	III	e	xij kl.	
22		f	xj kl.	
23	XI	g	x kl.	
24	XIX	A	ix kl.	Vigilia.
25		b	viij kl.	Natiuitas domini nostri Ihu. Xi. Anastasie V.
26	VIII	c	vij kl.	Passio S. Stephani.
27		d	vj kl.	S. Johannis Apostoli.
28	XVI	e	v kl.	Sanctorum Innocentium.
29	V	f	iiij kl.	Passio S. Thome archiepisc. & mart.
30		g	iij kl.	
31	XIII	A	ij kl.	S. Silvestri Pape.

Sunt in Decembro Nicho. Concept. Danaque Lucia.
O Sapienque Thomas modo Nat. Steph. Io. In. Tho. Sil.

VET. KAL. GALLICE SCRIPTUM.

HARL. MS. 273.

JANUARY.

Prima dies mensis et VII[a] truncat ut ensis.

1	III	A	KL. IENIUEER. Le Circu'cision de n're Seignur.
2		b	IIII n. Les vtaues seint Esteuene.
3	XI	c	III n. Vtaues seint Johan le Eu'ngliste.
4		d	II n. Vtaues des seinz Jnnocens.
5	XIX	e	NON.
6	VIII	f	VIII id. Epiphanie de n're Seignur.
7		g	VII id.
8	XVI	A	VI id.
9	V	b	V id.
10		c	IIII id.
11	XIII	d	III id.
12	II	e	II id.
13		f	IDUS. Vtaues del Epiphanie. Seint Hyllere.
14	X	g	XIX KL. FEBRUAR.
15		A	XVIII kl. Seint Maurie abb. & conf.
16	XVIII	b	XVII kl. Seint Marcellin pape & martyr.
17	VII	c	XVI kl. Seint Antoine abb. & conf.
18		d	XV kl. Seinte Prisce virgine.
19	XV	e	XIIII kl. Seint Wolstan eueske.
20	III	f	XIII kl. Seint Fabian & Sebastian.
21		g	XII kl. Seinte Agnes uirg.
22	XII	A	XI kl. Sein Vincent mr.
23	I	b	X kl.
24		c	XI kl.
25	IX	d	VIII kl. Le Conuersion sein Paul.
26		e	VII kl.
27	XVII	f	VI kl. Seint Julian conf.
28	VI	g	V kl. Seinte Agnes la secunde.
29		A	IIII kl.
30	XIV	b	III kl.
31	III	c	II kl.

La nuit ad XVI owrs. & le iour VIII.

FEBRUARY.

Quarta subit mortem, prosternit tertia fortem.

1		d	KL. FEBRUAIRE. Seinte Bride uirgine. Vigl.
2	XI	e	IIII n. La Purificacioun n're Dame.
3	XIX	f	III n. Seint Blase eueske.
4	VIII	g	II n.
5		A	NON. Seinte Agate uirgine.
6	XVI	b	VIII id.
7	V	c	VII id.
8		d	VI id.
9	XIII	e	V id.
10	II	f	IIII id. Seinte Scolace uirg.
11		g	III id.
12	X	A	II id. Le Translaceon seinte Freþeswide uirg.
13		b	IDUS. Dedicacion de la Eglise seint Laurence de Lodelaw.
14	XVIII	c	XVI KL. MARCH. Seint Valentin.
15	VII	d	XV kl.
16		e	XIIII kl. Seinte Juliane virg. & mar.
17	XV	f	XIII kl.
18	III	g	XII kl.
19		A	XI kl.
20	XII	b	X kl.
21	I	c	IX kl.
22		d	VIII kl. Seint Piere.
23	IX	e	VII kl. Seinte Mileburge virgine.
24		f	VI kl.
25	XVII	g	V kl.
26	VI	A	IIII kl.
27		b	III kl.
28	XIII	c	II kl. Seint Oswald arceueske.

La nuit ad XIIII oures & le iur X.

MARCH.

Primus mandantem. disrumpit IIII bibentem.

1	III	d	KL. MARCH. Seint Dauid eueske.
2		e	VI n Seint Chadde eueske.
3	XI	f	V n.
4		g	IIII n
5	XIX	A	III n.
6	VIII	b	II n.
7		c	NON.
8	XVI	d	VIII id.
9	V	e	VII id.
10		f	VI id.
11	XIII	g	V id.
12	II	A	IIII id. Seint Gregoire pape.
13		b	III id.
14	X	c	II id.
15		d	IDUS.
16	XVIII	e	XVII KL. DE AUERIL.
17	VII	f	XVI kl.
18		g	XV kl. Seint Edward roy & mr.
19	XV	A	XIIII kl.
20	IV	b	XIII kl. Seint Cuthbert eueske.
21		c	XII kl. Seint Benet abbe.
22	XII	d	XI kl.
23	I	e	X kl:
24		f	IX kl.
25	IX	g	VIII kl. Le Annunciation de n're Dame.
26		A	VII kl.
27	XVII	b	VI kl. La Resurrection de n're Seignur.
28	VI	c	V ki.
29		d	IIII kl.
30	XIV	e	III kl.
31	III	f	II ki.

La nuit ad XII oures & le iur XII.

APRIL.

Denus & undenus est mortis uulnere plenus.

1		g	KL. AUERIL.	
2	XI	A	IIII n.	Seinte Marie Egyptiane.
3		b	III n.	
4	XIX	c	II n.	Seint Ambrose eueske & confess.
5	VIII	d	NON.	
6	XVI	e	VIII id.	
7	V	f	VII id.	
8		g	VI id.	
9	XIII	A	V id.	
10	II	b	IIII id.	
11		c	III id.	Seint Guthlak eueske.
12	X	d	II id.	
13		e	IDUS.	
14	XVIII	f	XVIII KL. DE MAY.	Seint Tyburce & Vallerian.
15	VII	g	XVII kl.	
16		A	XVI kl.	
17	XV	b	XV kl.	
18	IIII	c	XIIII kl.	
19		d	XIII kl.	
20	XII	e	XII kl.	Seint Victor pape.
21	I	f	XI kl.	
22		g	X kl.	
23	IX	A	IX kl.	Seint George.
24		b	VIII kl.	
25	XVII	c	VII kl.	Seint Marc Eu'ngliste.
26	VI	d	VI kl.	
27		e	V kl.	
28	XIIII	f	IIII kl.	
29	III	g	III kl.	
30		A	II kl.	

La nuit ad X oures. & le iur XIIII.

MAY.

Tertius occidit & septimus ora residit.

1	XI	b	KL. MAY.	Seint Phelip & seint Jacob apostles.
2		c	VI n.	Seint Anestas eueske.
3	XIX	d	V n.	La Inuencion de la seinte Croiz.
4	VIII	e	IIII n.	
5		f	III n.	
6	XVI	g	II n.	Seint Johan deuant la Porte de Arseyn.
7	V	A	NON.	Seint Johan de Beouerleye.
8		b	VIII id.	
9	XIII	c	VII id.	
10	II	d	VI id.	
11		e	V id.	
12	X	f	IIII id.	
13		g	III id.	
14	XVIII	A	II id.	
15	VII	b	IDUS.	
16		c	XVII KL.	DE JUNIE.
17	XV	d	XVI kl.	
18	IIII	e	XV kl.	
19		f	XIIII kl.	Seint Dunstane arceueske.
20	XII	g	XIII kl.	Seint Ethelbert roy & mr.
21	I	A	XII kl.	
22		b	XI kl.	
23	IX	c	X kl.	
24		d	IX kl.	
25	XVII	e	VIII kl.	
26	VI	f	VII kl.	Seint Augustin eueske.
27		g	VI kl.	
28	XIIII	A	V kl.	Seint Germin eueske.
29	III	b	IIII kl.	
30		c	III kl.	
31	XI	d	II kl.	Seinte Perenele uirgine & mr.

La nuit ad VIII oures, & le iur XVI.

JUNE.

Denus pallescit quindenus federa nescit.

1		e	KL. IUNIE.	
2	XIX	f	IIII n.	Seint Marcellin & Petre mr.
3	XVIII	g	III n.	
4	XVI	A	II n.	
5	V	b	NON.	Seint Bonefas & ces compainons.
6		c	VIII id.	
7	XIII	d	VII id.	Translacion de seint Wolstan eueske.
8	II	e	VI id.	
9		f	V id.	Translacion de Seint Eadmund confessor.
10	X	g	IIII id.	
11		A	III id.	Seint Barnabe apostle.
12	XVIII	b	II id.	
13	VII	c	IDUS.	
14		d	XVIII KL.	DE IULIE.
15	XV	e	XVII kl.	
16	IIII	f	XVI kl.	
17		g	XV kl.	
18	XII	A	XIIII kl.	
19	I	b	XIII kl.	
20		c	XII kl.	Translacion de Seint Edward.
21	IX	d	XI kl.	
22		e	X kl.	Seint Alban martir.
23	XVII	f	IX kl.	Seinte Etheldride uirgine. Vigl.
24	VI	g	VIII kl.	La Natiuite seint Johan le Baptist.
25		A	VII kl.	
26	XIIII	b	VI kl.	Seint Johan & seint Paul mr.
27	III	c	V kl.	
28		d	IIII kl.	Seint Leoun pape & confess.
29	XI	e	III kl.	Seint Piere & seint Paul apostles.
30		f	II kl.	La Commemoracion de seint Paul

La nuit ad VI oures & le iur XVIII.

JULY.

Tredecimus mactat Iulii denus labefactat.

1	XIX	g	KL IULII.	Vtaues de seint Johan le Baptist.
2	VIII	A	VI n.	
3		b	V n.	
4	XVI	c	IIII n.	Le Translacion de seint Martin.
5	V	d	III n.	
6		e	II n.	Vtaues de les Ap'les seint Piere & seint Paul.
7	XIII	f	NON.	Translacion de seint Thomas le martyr.
8	II	g	VIII id.	
9		A	VII id.	
10	X	b	VI id.	
11		c	V id.	Le Translacion seint Benett le abbe.
12	XVIII	d	IIII id.	
13	VII	e	III id.	
14		f	II id.	
15	XV	g	IDUS.	
16	IIII	A	XVII KL.	DE AUST.
17		b	XVI kl.	Seint Kenelm roy & martyr.
18	XII	c	XV kl.	
19	I	d	XIII kl.	
20		e	XIII kl.	Seinte Margerete
21	IX	f	XII kl.	
22		g	XI kl.	Seinte Marie Maugdeleine.
23	XVII	A	X kl.	
24	VI	b	IX kl.	Seinte Cristine uirgine & mr. Vigl.
25		c	VIII kl.	Seint Jame le Apostle.
26	XIIII	d	VII kl.	Seinte Anne la mere n're Dame.
27	III	e	VI kl.	
28		f	V kl.	Seint Samson eueske & conf.
29	XI	g	IIII kl.	
30	XIX	A	III kl.	
31		b	II kl	Seint Germaine eueske & conf.

La nuit ad VIII oures & le iur XVI.

AUGUST.

Prima necat fortem strauitque secunda cohortem.

1	VIII	c	KL. AUGUSTUS.	Aduincula s'ci Petri.
2	XVI	d	IIII n.	
3	V	e	III n.	La Inuencion de seint Esteuene.
4		f	II n.	
5	XIII	g	NON.	Seint Oswald roy & mr.
6	II	A	VIII id.	
7		b	VII id.	
8	X	c	VI id.	
9		d	V id.	Seint Romain mr.
10	XVIII	e	IIII id.	Seint Laurence mr.
11	VII	f	III id.	Seint Tyburcie mr.
12		g	II id.	
13	XV	A	IDUS.	Seint Ypolite & ces compainons.
14	IIII	b	XIX KL.	DE SEPTEMBRE.
15		c	XVIII kl.	Le Assumption n're Dame.
16	XII	d	XVII kl.	
17	I	e	XVI kl.	Vtaues de seint Laurence.
18		f	XV kl.	
19	IX	g	XIIII kl.	
20		A	XIII ki.	
21	XVII	b	XII kl.	
22	VI	c	XI kl.	Vtaues del Asumption.
23		d	X kl.	
24	XIIII	e	IX kl.	Seint Bartholomee.
25	III	f	VIII kl.	
26		g	VII kl.	
27	XI	A	VI kl.	
28	XIX	b	V kl.	Seint Augustine eueske.
29		c	IIII kl.	Decollation de Seint Johan le Baptist.
30	VIII	d	III kl.	
31		e	II kl.	

La nuit ad X oures & le iour XIIII.

SEPTEMBER.

Tertia Septembris & X^us^ fert mala membris.

1	XVI	f	KL. SEPTEMBRE. Seint Gyle le abbe.
2	V	g	IIII n.
3		A	III n.
4	XIII	b	II n. Seint Cuthbert.
5	II	c	NON. Seint Bertin le abbe
6		d	VIII id.
7	X	e	VII id.
8		f	VI id. La Natiuite n're Dame.
9	XVIII	g	V id. Seint Gorgon.
10	VII	A	IIII id.
11		b	III id. Seinte Prothe.
12	XV	c	II id.
13	III	d	IDUS.
14		e	XVIII KL. DE OCTOBRE. Exaltacion de la Seinte Croiz.
15	XII	f	XVII kl. Vtawes de la Natiuite.
16	I	g	XVI kl. Seinte Eufemie uirg.
17		A	XV kl. Seint Lambert mr.
18	IX	b	XIIII kl.
19		c	XIII kl.
20	XVII	d	XII kl.
21	VI	e	XI kl. Seint Matheu le Apostle.
22		f	X kl. Seint Maurie & ces compainons.
23	XIIII	g	IX kl.
24	III	A	VIII kl.
25		b	VII kl.
26	XI	c	VI kl.
27	XIX	d	V kl. Seint Cosme & Damian.
28		e	IIII kl.
29	VIII	f	III kl. La feste Seint Micheel.
30		g	II kl. Seint Jeromin le Prestre.

La nuit ad XII oures & le iur XII.

OCTOBER.

Tertia cum dena clamat sic integra uena.

1	xvi	A	KL. OCTOBRE.
2	v	b	vi n.
3	xiii	c	v n. *Seint Thome Herford.*
4	ii	d	iiii n. Seint Fraunceis confessour.
5		e	iii n.
6	x	f	ii n. *S'ce Fydes.*
7		g	NON. Seinte Osithe uirgine.
8	xviii	A	viii id.
9	vii	b	vii id. Seint Denis et ces cumpaynons.
10		c	vi id.
11	xv	d	v id.
12	iiii	e	iiii id.
13		f	iii id. Seint Edward roy.
14	xii	g	ii id.
15	i	A	IDUS.
16		b	xvii KL. DE NOUEMBRE.
17	ix	c	xvi kl.
18		d	xv kl. Seint Luc Eu'ngliste.
19	xvii	e	xiiii kl.
20	vi	f	xiii kl.
21		g	xii kl.
22	xiiii	A	xi kl.
23	iii	b	x kl. Seint Romain arceuesk.
24		c	ix kl.
25	xi	d	viii kl.
26	xix	e	vii kl. Seint Adfrid prestre & conf.
27		f	vi kl.
28	viii	g	v kl. Seint Simond & seint Jude Apostles.
29		A	iiii kl.
30	xvi	b	iii kl. Seint Germin eueske.
31	v	c	ii kl. Seint Quintin mr.

La nuyt ad XIIII oures et le iour X.

NOVEMBER.

Quinta nouat membris partes & iii[a] Nouembris.

1		d	KL. NOUEMBRE.	La feste des tus seinz.
2	XIII	e	IIII n.	Commemoracion des Almes.
3	II	f	III n.	
4		g	II n.	
5	X	A	NON.	
6		b	VIII id.	Seint Leonard conf.
7	XVIII	c	VII id.	
8	VII	d	VI id.	
9		e	V id.	
10	XV	f	IIII id.	
11	IIII	g	III id.	Seint Martin eueske.
12		A	II id.	
13	XII	b	IDUS.	Seint Brice eueske.
14	I	c	XVIII KL.	DE DECEMBRE.
15		d	XVII kl.	
16	IX	e	XVI kl.	Seint Eadmund arceueske.
17		f	XV kl.	
18	XVII	g	XIIII kl.	
19	VI	A	XIII kl.	
20		b	XII kl.	Seint Eadmund roy & mr.
21	XIIII	c	XI kl.	
22	III	d	X kl.	Seinte Cescille uirgine et mr.
23		e	IX kl.	Seint Clement pape.
24	XI	f	VIII kl.	
25	XIX	g	VII kl.	Seinte Katerine uirgine.
26		A	VI kl.	Seint Lin pape & mart.
27	VIII	b	V kl.	
28		c	IIII kl.	
29	XVI	d	III kl.	
30	V	e	II kl.	Seint Andreu apostle.

La nuit ad XVI oures et le iur VIII.

DECEMBER.

Septimus ut Anguis virosus X^us^ ut anguis.

1		f	KL. DECEMBRE.	
2	XIII	g	IIII n.	
3	II	A	III n.	
4	X	b	II n.	
5		c	NON.	
6	XVIII	d	VIII id.	Seint Nicholas
7	VII	e	VII id.	Vtaues de Seint Andreu.
8		f	VI id.	Conception n're Dame.
9	XV	g	V id.	
10	IIII	A	IIII id.	Seinte Eulalie uirg.
11		b	III id.	
12	XII	c	II id.	
13	I	d	IDUS.	
14		e	XIX KL.	DE IENEUEER.
15	IX	f	XVIII kl.	
16		g	XVII kl.	
17	XVII	A	XVI kl.	
18	VI	b	XV kl.	
19		c	XIIII kl.	
20	XIIII	d	XIII kl.	
21	III	e	XII kl.	Seint Thomas le Apostle.
22		f	XI kl.	
23	XI	g	X kl.	
24	XIX	A	IX kl.	
25		b	VIII kl.	Natiuite de n're Seignur Ihu Crist.
26	VIII	c	VII kl.	Seint Esteuene.
27		d	VI kl.	Seint Johan Apostle & eu'ngliste.
28	XVI	e	V kl.	Seinz Innocenz.
29	V	f	IIII kl.	Seint Thomas arceueske & mr.
30		g	III kl.	
31	XIII	A	II kl.	Seint Siluestre pape.

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ADDITIONS AND CORRECTIONS.

P. 17, *l.* 25, for *Engligss*, read Englÿss. *l.* 28, for *he*, read ÿt.

P. 19, *l.* 17, for *Galicis*, read Gallicis.

P. 20. *Mentioned in the will of Eadgife.* The Saxon kings at their coronation, also laid their pledges or written engagements on the high altar, as expressly mentioned in Dunstan's "Promissio Regis:" Ðiꝛ ȝe-ꝑꝛiꝛ iꝛ ȝe-ꝑꝛiꝛene ꝛꝛæꝼ be ꝛꝛæꝼe. be þam ȝe-ꝑꝛiꝛe þe ðunꝛtan aꝼceb.' ꝛealde uꝛum hlaꝼoꝛde æt cinȝeꝛtune. þa on ðæȝ þa hine man halȝode to cinȝe. ⁊ ꝼoꝛhbeað him ælc þeðð to ꝛÿllan butan þÿꝛan þeðð þe he on cꝛiꝛteꝛ þeoꝼoð leðe ꝛþa ꝛe b.' him ðihte. This writing is copied letter by letter from the writing which archbishop Dunstan gave to our lord at Kingston, on the day that he was consecrated king, and forbad him to give every pledge but this pledge which he laid on Christ's altar, as the bishop charged him. *MS. Cott. Cleop. B.* XIII. *fo.* 56.

P. 22, *n. l.* 1, for aꝼceb, read aꝼceb.

P. 24, for *pompous malediction*, read *pompously quoted malediction.* The words are taken from *Matt.* xxv, 4 and 34, and are certainly misplaced. Add to the last note the following Spanish imprecations. The council of Oviedo, in 873, say, "Si quis autem nostrum se obliviosus concilii unitate subtraxerit, a vera et integra societate sanctorum segregatus, pariterque anathemate cum Juda, Domini proditore, cum diabolo et angelis ejus in perpetuum sit damnatus." *Conc. Ovetens. can.* 12. In atrocity of this kind, the priests of Leon seem to have excelled:—"Quisquis ex nostra progenie, vel extranea, hanc nostram constitutionem sciens frangere tentaverit, fracta manu, pede et cervice, evulsis oculis, fusis intestinis, percussus lepra, uno gladio anathematis, in æterna damnatione cum diabolo et angelis ejus luat pœnas." *Conc. Legion. An.* 1023, *Aguirre.*

P. 27, *l.* 15. This translation, of which I have mislaid the reference, of the Saxon in *note* †, is not strictly correct, unless the words "*bade* all the thanes *hold* his wife clear of the land," correspond in legal acceptation to "prayed all the thanes to give his wife the land clear, which her relation had granted to her."

l. 21. *Before the time of Edward the Confessor.* There is extant, however a seal with the legend Sigillum Ælfrici, followed by the arbitrary characters which de-

noted an alderman, and a cross, around a side portrait of a crowned head and bust clad in a toga. This was in all probability the seal of Ælfric, alderman or earl of Mercia in 983, who was expelled from that province in 985. *Chron. Sax. ad annos.*

P. 29, *n.* †, after *Westmon.* add *Mon. Angl. p.* 135.

P. 31. *l.* 30, for 2560, read 5260.

P. 32, *n.* §. Add after *p.* 308.) Dr. Aikin's Athenæum.

P. 38, *n.* †, for *in a letter*, read *in his Letter;* and add at the end, *Usser. de Brit. Eccles. Primord. cap.* XIV. *p.* 539.

P. 58, *n.* I have trusted to a treacherous memory. Horace does not include more than the Faunalia and the Feralia in this ode.

P. 74. *Old Nick.* Mr. Kemble, the learned editor of *Beowulf*, gives a more probable opinion of the origin of this appellation, viz. *eald Nicer.* The morse or walrus seems to have suggested the superstition of the sea monsters, in this poem called *nicers.* Beowulf finds them lying upon the sea cliffs in his passage to the watery residence of Grendel, "a fiend of hell:"—

Geſapon ða æſtеſ pæteſe	They there amidst the water saw
þýnm cynneſ ſela	many a kind of snake,
ſellice ſæ ðnacan	strange sea serpents
ſund cunnian	swim the deep,
ſþýlce on næſ hleoðum	and, on the promontories, huge
nicaſ licgean.	Nicers, worms, and savage beasts
ða on unðeþn mæl	stretch'd their horrid length,
oft beþicgað	which, at undern tide,
ſoþhfulne ſið	many a time and oft,
on ſegl naðe	a sorrowing journey caused
þýnmaſ ⁊ pilðeoſ.	over the path of sails.

v. 2849.

Beowulf, a mythic hero, somewhat resembling Hercules in his character and death, slays a nicer with an arrow.—*v.* 2866.

P. 90. *Superstitions respecting Salt.* It is an ingredient of holy water, which is said to have been invented by Pope Alexander I. about 113, for the express purpose of expelling devils from the possessed and of keeping them out of churches: "Dæmones procul effugantur, solo etiam sacræ aquæ aspersu." "Ad dæmones effugandos in templo servantur." *Polyd. Verg. de Invent. Rer. lib.* V. *cap.* 8, *p.* 319. The primitive fathers, however, condemned it as heathenish, impious, and detestable; and Justin Martyr says that it was invented by devils in imitation of the true baptism. *Apol.* I. The ancient Egyptians considered salt as impure, in which opinion the early christians concurred; and the emperor Julian, out of spite to them, used to order the victuals in the markets to be sprinkled with holy water, either to starve or force them to eat what, by their own principles, they esteemed most polluted. *Middleton, Letter from Rome.* As it was used in the sacrifices to the gods, we can readily understand why it was put into holy water, and why it was feigned to be disliked by witches and devils.

P. 108, *l.* 15, for *aëru* read *aërii.*

P. 109 *note* †, after *Faber*, add *Cic. Nat. Deor. l.* II. *c.* 25.

P. 127, *l.* 14, for *Estum*, read *Estan or Estonians. l.* 16, for *wore* read *bore.* The mention of the hog or boar as a military bearing, is frequent in Beowulf. In the

following passage, it would seem that the helmet was formed in the shape of the boar's head:—

Eoforlic scionon	The warriors seemed to bear
ofer hleor benan	o'er their cheeks a boar's form
golde gehroden	twisted with gold.
fah ond fyr heard	Varied in hue, and fire-hardened,
feorh cwicre scylde.	it the guard of life preserved.

v. 604.

When Hildeburh commands her son to burn himself on Hnæf's funeral pile, we are told that—

æt þæm aþe wæs	At that baleful pile
eþ gesyne	easily was seen
swat fah swyrce	the gore stained mail shirt,
swyn eal gylden	the hog all gold,
eofer iren heard	the iron-hard boar.

v. 2213.

It occurs as a crest over the helmet, and it may possibly have been used as a standard:—

swyn ofer helme

v. 2573.

eafor heafolan segn

v. 4300.

The purpose was to protect the helmet from injury in battle:—

swa hine fyrn dagum	So it in ancient times
worhte wæpna smið	by armour smith was wrought
wundrum teode	and wonderfully furnished—
besette swinlicum	set with shapes of hogs,
þæt hine syððan no	so that never afterwards
brond ne beado mecas	brands or war blades
bitan ne mihton.	might bite it.

v. 2902.

P. 129 *n* ‡. Polydore Vergil asserts that masking was a capital offence in England. "Apud Anglos in re hac præ aliis certe sapientiores, lex est, ut capitale sit si quis personas induerit." *De Invent. lib.* V. *cap.* 2. *p.* 289. *Ed. Argentor.* 1606.

P. 130, 131. *Worship of Wells and Springs.* Allusions to this are frequent in Virgil. The Romans planted groves around fountains: "Facito memora circa fontes," because the souls of heroes were supposed to dwell in fountains and groves: but the superstition, prohibited by Canute, probably was a propitiation of some malignant sprite that was believed to inhabit wells, rivers and springs. Thus in *Beowulf*, the fiend Grendel dwells—

on nicera mere	in the lake of the Nicers,

v. 1684.

as did his mother.—

ꝛe þe pæteꝛ eȝeꝛan — Who in the water's terror.
punian ꝛcolᵭe — within the cold streams
cealᵭe ꝛtꝛeamaꝛ. — was doomed to dwell.

v. 2520.

The lake is subsequently described as burning by night:

Puᵭu pẏꝛtum pæꝛt — Fast by its roots a wood
pæteꝛ oꝛeꝛ helmað — o'ershades the dismal pool,
þæꝛ mæȝ nihte ȝehpæm — where every night we may
nið punᵭuꝛ ꝛeon — behold a wonder hideous—
fẏꝛ on flode — fire upon the flood.
no þæꝛ fꝛoᵭ leoꝛað — There lives not of the sons of men
ȝumena beaꝛna — one with knowledge so imbued
ƿ þone ȝꝛund pite. — that he can the depth declare.

v. 2727.

The residence of the fiends was a hateful palace within the lake:—

Ða ꝛe eoꝛl onȝeat — Then the warrior perceived
ƿ he nið ꝛele — that he a hateful hall,
nat hpẏlcum pæꝛ — I know not what, had gained,
þæꝛ him æniȝ pæteꝛ — where him no water
pihte ne ꝛcaþeᵭe — injured in aught,
ne him foꝛ hꝛoꝛ ꝛele — or him could even touch,
hꝛunan ne mihte. — the palace roof preventing.

v. 3024.

Mr. Thoms relates from Gervase of Tilbury, the story of "Peter de Cabina," in which there is an unfathomable lake of dark water upon a mountain of Catalonia, containing in its bosom a mansion of demons, palace-like, but unknown and invisible to the mass of mankind. If a stone be cast into the water, the offended demons instantly raise a tempest. *Lays and Legends of Spain, p.* 20. Here we again find the same superstition in the north and south of Europe, whither it has passed in all probability through similar myths of the Hela of Scandinavia and the Hecate of classic mythology. See *Apoll. Argon.* III. *v.* 1193.

Thirty years ago, superstition had given a name somewhat resembling *Grendel (*Jenny *Grendith,* or *Grinteeth)* to a water-sprite in the north of England, but whether there be any other connexion than similarity of sound is not clear. In Cædmon Grendel is a name of Satan. Mr. Halliwell introduces a song of the 15th century, founded on the popular custom once prevalent of "waking wells," with the remark that "there is perhaps no part of popular superstition so curious as the worship of wells, of which, many traces remain even to the present day. The fairs, or *wakes,* in our country villages, often originated from the custom of waking the well." *Reliquiæ Antiquæ, No.* I. 1. Possibly waking, though certainly not worshipping the well may have originated from waking the church, the origin of fairs and wakes. The song begins:

"I have forsworne hit whil I life, to wake the well,"

P. 133. *l.* 9. The child was probably intended to be the king's slave. There are extant several manumissions of this class of persons in England, of a date so recent as the reign of Elizabeth. See *Barrington's Observations on Ancient Statutes.*

P. 134, *n.* †. By some oversight the Saxon verses from the Thesaurus have been

transposed, but without materially affecting the sense. The following are the same, transcribed from the original MS. in the Cotton Library. *(Tiberius, B.* I. *fo.* 110.*)*

Anᵹ þær ymbe fif niht.	And five nights thence
þæt te fulfiht tiᵹ.	the baptismal tide
ecer ᵹniht̄er.	of the eternal lord
to us cymeð.	cometh to us,
þæne tpelfta ᵹæg.	which the people,
tin eaᵹige.	happy in glory,
hæleð heaðu fofe.	heroes famed in war,
hatað on bfytene.	call, here in the land
in folᵹan hef.	Of Britain, the Twelfth Day.

P. 136, *l.* 20. for *modiperator*, read *modimperator.*

P. 143, *l.* 6, for *Orientibus*, read *Orientis.* *l.* 8, for *talit* read *tulit.* *l.* 9, for *virtas* read *virtus.* *l.* 11, for *Sichem* read *Sichen.* *l.* 13, *Jordanam* read *Jordanem.*

P. 145, *l.* 19. The verse "Repleat donis et gloriæ," should follow this line.

P. 155, for ᵹefihtᵹ should we read ᵹenihtᵹ?

P. 156., "benynge lanterne." Mr. Kemble remarks in his Glossary to *Beowulf*, that St. Juliana is styled fulᵹofer conᵹel, a lamp of glory.

P. 161, *l.* 19, for *usual* read *unusual.*

P. 168, *l.* 19, for *Kalenda* read *Kalendæ.*

P. 170. *Offering Enemies.* This practice does not seem peculiar to Wales: the rev. H. O'Neil, of Liverpool, having at a public meeting in Wigan, June, 3, 1839, mentioned a Roman catholic cross then recently erected at Standish, added that, "On saturday evening, May 25, a good Roman catholic kneeled down at that cross. I think I hear you ask for what purpose? For a pious purpose? He kneeled down deliberately for the purpose of cursing publickly Messrs. Jackson and Whitlock, the two curates." *Wigan Gazette*, June 7, 1839.

P. 209. *n.** for Ιχνοφαγια read Ιχθυοφαγια.

P. 210. *n.‡* Ælfric also quoting Augustine, says, in the homily "De Auguriis:" Ne fceal nan man cepan be ᵹaᵹum on hfylcum ᵹæᵹe he faſe. oððe on hfylcum he ᵹecyfe. foſᵹan fe ᵹoᵹ ᵹefceap ealle ða feofan ᵹaᵹaf. þe yfnað on þæſe fucan. oð þiffe foſuld ᵹe-enᵹunge. Ac fe hfiᵹef faſan pille. fiᵹe hif pateſ n'ſ. f cpeðan ᵹe he cunne. ⁊ clyfiᵹe to hif ᵹnyhten. ⁊ bleᵹfiᵹe hine fylfne. ⁊ fiðiᵹe oſfoſh þufh ᵹoᵹef ᵹefcylᵹnyfe. butan ðæſa fceoccena fiᵹlunᵹa. *Julius. E.* VII. *fo.* 81. 81 *b.* No man shall observe by the days on what day he travel, or on which he return; because God created all the seven days which run in the week to the end of this world. But whithersoever he desires to go let him sing and say his paternoster if he know it, and call upon his lord, and bless himself, and travel free from care, under the protection of God, without the sorceries of the devils.

P. 250. *Herculi Magasuno.* The latter epithet appears to be *maga*, mighty, and *sunne*, the sun: hence the inscription. "To Hercules the powerful sun." became characteristic.

P. 267 *l.* 21. For *Compeigne*, read *Champagne*: *l.* 22 for *Valentin*, *Valentia.*

P. 268. *Præstities Lares.* The ancient Roman Kalendar, published by Dr. Foster. gives for May 1, "Bonæ Deæ. Laribus præstitibus ara posita."

P. 281 *n.†* *Alestake.* It was probably, at first, a pole erected before the booths in which ale was sold at the fairs in the neighbourhood of churches, at the dedication

and other great feasts. In a satyrical ballad by Lydgate, the stake seems to be used for the ale-booth :—

"And with his wynnynges he makith his offryng
At the ale-stakis. syttyng ageyn the none,
Out of a cuppe to pluk out the lyneng."

Reliquæ Antiquæ. No. 1. *p.* 14.

P. 285, *l.* 21. A feast at the sepulture of a distinguished person was sometimes given among the Scandinavians, without reference to the hereditary descent of his property. Such banquets the Angles called *corpse-feasts.* Beowulf, giving directions respecting his funeral, says:—"If war shall take me, forth bear my bloody corse; forget not to bury it, and let the solitary traveller eat without mourning: mark my moor dwelling (i. e. grave): for my corpse feast (licer ƿeorme) more than this thou need'st not care." *Beow. v.* 890-7.

P. 286, *n. l.* 5. For *circuit* read *course.*

P. 287. *The Suttee was occasionally celebrated.* So in *Beowulf*:—

Þet ða þildeburh	Then commanded Hildeburh
æt þnæfer aðe	At the funeral pile of Hnæf
hire selfne sunu	her own dear son
ƿeoloðe beæftan	to commit himself to the fire.
ban fata byrnan	his bone-vessel (i. e. his body) to consume
⁊ on bæl ðon	and on the pile to place.
iðer gnornoðe	Wretchedly the lady mourned,
eafme on eaxle	and, o'er his shoulder leaning,
geomroðe giðum	lamented him with songs.
guðrinc afstah. &c.	The warrior mounted.

v. 2221.

Mr. Kemble, in a note, quotes several instances of this kind of sacrifice among the northern nations.

P. 288, *n.* *. Add, "Nullus forestarius faciat scotallas, vel garbas colligat."—*Carta de Foresta, c.* 8.

P. 302. *Bael Fire.* Though the existence of cremation, among the Scandinavian tribes is as well authenticated as it is among the Romans, we find a well informed and judicious critic in Blackwood writing that "incremation and urn burial were as totally unknown to the ancient Danes as powder and perukes." *Sept.* 1839, *p.* 342. The fact is that the Scandinavians and Romans had the custom from the same source, and hence many of the ceremonies of the one were common with the other. See Mallet, *North. Antiq. Vol.* I. *ch.* 12.

P. 317, *l.* 16. In the introductory note to her *Wild Huntsman,* Mrs. Hemans says, "It is confidently asserted that the sound of his phantom horses and hounds was heard by the Duke of Baden before the commencement of the last war in Germany." The terrific operations of a midnight storm on the superstitious, are admirably drawn by the poetess. See *vol.* IV. *p.* 114, of the beautiful edition of her Works, by Messrs. Blackwood.

P. 326, *l.* 23. *Bedizened,* adorned like a fool; a provincial word, apparently from the Saxon, byrigan, to be foolish.

P. 330, *note l.* 13. I believe that I am wrong in deriving *Sire* from *Seigneur.* Mr. Kemble in the Glossary to *Beowulf,* under the word Sige, *victoria,* traces it thus:

Sigor, *victoriosus*. Got. *sigora*. *sihorce*. O. Nor. *sira*. Fr. *sire*. So in August. Epist. 178, the Gothic *Sihora armen* is no more than κυριε ελεησον."

P. 332 *n.* ‖. Hlammæssa is also found, *ad an.* 1009.

P. 336. *Errors of former generations.* By the Gloss. art. *Assumptio S. Mariæ*, it will be seen that about a century before the Tridentine Council, it was preached in England that the virgin did ascend to heaven, "body and soul." I am as unwilling to ascribe error as heresy to any religion, and therefore withdraw what may seem to some a heavy imputation on their faith.

P. 366 *n.* †. For *Bremontacæ* read *Bremonatacæ*.

P. 377 *n* *. The rattling of chains was one of the accompaniments of Tartarus:—

" ——— Stridor ferri tractæque catenæ."

Virg. Æn. VI. 558.

P. 421. *l.* 9, & 422, *l.* 1, for *Vitellius E.* read *Vitellius A.*

P. 434, *l.* 26. Mr. Wright, who has copied a latin prayer from it, adjudges this MS. to the first half of the 11th century; he adds that "it appears to have belonged to a nunnery from the circumstance of the person who prays in this and other instances speaking in the feminine gender. *Reliq. Antiq.* I. *p.* 35.

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DATES, CHARTERS, AND CUSTOMS

OF THE

MIDDLE AGES,

&c. &c.

BOOK IV.

GLOSSARY.

[*The Initials* D, E, G, L, T, V, *refer to the Kalendars in Vol.* I. *and the Figures which follow them refer to the pages.*]

Abacuc.—With Marius, &c. Jan. 19. E. 449.

Abdon & Sennen.—July 30. G. 410. V. 428 T. 441. E. 455. "3 Kal. (Aug.) Natalis Sanctorum Abdonis et Senes" (*Kal. Arr.*, 826). Persian Princes martyred, 254.

Abitis.—Obits in old Eng. and Scot. See *Anniversary Days.*

Abraham.—See *Dominica de Abrahame.*

Abreu, Abrieu.—April. "Le mois d'Abrieu." N. Fr. Roman. &c.

Absolutionis Dies.—Day of Absolution (Holy Thursday) which precedes Good Friday: "In ipso absolutionis die, qui est ante parasceven."—*Chron. Camerac. l.* iii, *c.* 74. The power of absolution, from oaths at least, seems to have been claimed in 750, when it was decreed, that an oath set against the interest of the church was not tenable: "Juramentum contra ecclesiasticam utilitatem non tenet" (*Decretal. l.* xi, *t.* 24, *c.* 27). By a canon of Edgar, in 967, the bishop is directed to administer absolution to all the people assembled together, on Thursday before Easter (*Spelm. Concil.*, *t.* I, *p.* 461). Hence, among us, this day was called *Schir*, *Shere*, and *Shear Thursday.* In the reign of Charlemagne, and in that of Louis, absolution was by petition and judicial: "May God put away all thy sins, and deliver thee from all evil" (*Bib. Patr.*) Henry I. of England, having a reluctance to break his promise, was thus assured by P. Calixtus: "I am Pope, and will absolve you from your promise." In consequence of a papal dispensation to nullify his father's will, which Henry II. had sworn to execute, the king robbed his brother of his inheritance (*Eadmer*, V. 126; *Innet, Orig. Brit.*, 306, 344).

See *Cœna Domini; Dies Mandati; Dies Viridi; Jeudi Saint; Maundy Thursday, &c.*

ACACIUS.—See ACHACIUS.

Accensio Lunæ.—The first illumination of the new moon in each month. In a MS. kal. at St. Germaine's of the 10th century: "Luna Januarii media nocte accenditur; Luna Febr. inter mediam noctem et galli cantum accenditur, &c."—*Du Cange*, i, 75.

ACHACIUS *and Companions.*—June 22, Achacii sociorumque ejus: interpolated with St. Alban (*p.* 427). This was Acacius, an officer under Adrian: there were also of this name a mart. under Decius, and a bp. of Antioch in 250, otherwise called Achates, and sometimes Agathangelus;—his day, March 31.

ACHILLEUS.—With Nereus, &c., May 12. V. 426; T. 438; E. 453.

A. D.—An abbreviation of *Anno Domini* most commonly; but the same letters are also used for *ante diem.* In the latter case, they have sometimes been mistaken for the preposition *ad*, particularly by ignorant transcribers of manuscripts of the higher ages, who have written, for instance, *ad* IV. *kalendas*, instead of *ante diem quartam kalendarum.*

ADACTUS, ADAUCTUS.—T. 442; E. 456. See FELIX *and* AUDACTUS.

ADFRID, Pr. Conf.—Oct. 26, L. 470. This is the day of King Ælfred, who seems here to have been mistaken for a priest and confessor. See ÆLFRED *rex obiit* (hic.)

Adnuntiatio Sanctæ MARIÆ Virginis.—March 25: V. 424; T. 437. See *Annunciatio Dominica.*

ADOMARUS.—See AUDOMARUS.

Adorate Dominum.—The introit from Ps. 96 ("Adorate Dominum omnes angeli ejus"): and name of the third Sunday after Epiphany.

Adoratio Crucis.—See *Cross, Adoration of; Dominica de adoranda Cruce.*

Adoratio Magorum.—The adoration of the wise men from the East: a name of the Epiphany.

ADRIANUS, Miles.—March 4, G. 401, where *miles* seems to be synonimous with *martyr:* S'ce Aðrianeſ ðnopunȝ þæſ æþelan peŋeŋ.—*Jul., A.* X. Others of this name, and their days were: 1, abbot, 710, Jan. 9; 2, priest, 7th cent., April 1; 3, with Eubulus, March 5; 4, Oct. 12: G. 415. And the following:—

ADRIANI *martyris, Festum.*—Sept. 8: V. 430; T. 443; E. 457. "6 id. (Sept.) Natalis Sancti Adriani, et Nativitas Sanctæ Mariæ."—*Kal. Arr.* 826. He was martyred in 306, and his day in the Greek church is Aug. 26.

Adsumptio Beatæ MARIÆ.—The Assumption of the V. Mary, which see

Ad te levavi.—Introit from Ps. 24 ("Ad te levavi animam meam"); and name of the first Sunday of Advent.

Advent; Advent Sunday; Adventus; Adventus Domini.—The four weeks preceding Christmas, devoted by the church to preparation for the advent of Christ, were commonly called *Adventus Domini:* "Erat autem hiems, et dominici natalis solemnis expectatio, quæ Adventus Domini dicitur."—*Gulielm. Neubrig. Hist., l.* v. *c.* 17. For the same reason they are named *Nati Adventus*, in the Benedictional of St. Æthelwold. In a more restricted sense, the word *Adventus* was employed to denote the day of the nativity; and the time immediately preceding that day was called *Ante Nativitatem*, or *Ante*

Natale Domini. This custom obtained more particularly among the A. Saxons.—*Archæol, v.* xxiv, p. 50. Some authors pretend that Advent was instituted by the Apostles.—*Durand. Rat. Div. Off., l.* iv, *c.* 2; *Pol. Verg. l.* vi, *c.* 8, *p.* 377. To this account of its origin Hildebrand objects, because the Apostles observed only the festivals of Easter, Pentecost, and the Nativity; and he adds that Maximus Taurinensis, in 450, has a homily on Advent, whence it appears that, if he also wrote the titles of his homilies, the festival has been celebrated from the 5th century.—*De Diebus Sanctis, p.* 11. Others say that it was first observed in 423; and others, again, in 433. What cannot be controverted is, that St. Ephraim, who died in 378, has a sermon on the dominical Advent *(Oper., per Ger. Vossium; Antv.* 1619*)*; and that it is the subject of a sermon by Chrysostom, in 407 *(Oper. t.* v, *hom.* 137*)*. The first council of Maçon, in 581, instituted a fast in Advent thrice a week, Monday, Wednesday and Friday, from the feast of St. Martin to Christmas, excluding the Saturdays, because it was not usual, at this period, to keep the seventh day a fast except in Lent. Hence it appears, as well as from the Ambrosian Missal, that Advent formerly contained six Sundays.—*Du Cange, t.* i, *c* 169. In fact Martinus Sacerdos says, in Observat. de Ritu Ambros.: "Inde incipit officium de Adventu Domini, cujus sex dominicæ assignantur."—*Mabillon, Iter. Ital., t.* II, *p.* ii, *p.* 107. And Pinius notices this number of Sundays as a peculiarity in the Mozarabic ritual.—*Tract. de Antiq. Liturg. Hispan.; Antv.* 1740. We learn from the Capitularia Caroli Magni, that, in the ninth century, there was a fast of forty days at Advent, which, though not enforced by canons, had become a law of custom. Amalarius, however, who lived in the same age, testifies that this fast was observed by the rigidly pious only, and not in all churches.—*Moreri, t.* I. A. *p.* 752. On account of this fast, Advent was often called *Quadragesima S. Martini*; and, when the time of fasting was contracted within the present limits of Advent, *Quadragesima Parva; La Petite Carême*, or little Lent. The retrograde computation of time, which prevailed among the ancient Romans and primitive Christians, was retained for nearly six centuries in counting the Sundays of Advent, and that which fell nearest to the Nativity, and which of course was at the end of the period of Advent, was called its first Sunday, while the most distant from the Nativity, or that which fell nearest to the feast of St. Martin, was the sixth Sunday of Advent. In the year 1000, according to Du Cange, the rule was established, by which the commencement of this festival was fixed to be the Sunday on or nearest to the feast of St. Andrew, or, as it is better expressed in the Portiforium Sarisburiense, edit. 1528—the first Sunday after the feast of St. Linus is the first Sunday of Advent. But the following rule, from *Bed. Argument. Lun. Oper. t.* I, *p.* 205, belongs to the 8th century; it is contained in the Saxon MS. from which the Kal., *v.* I, *p.* 434, is copied: "Quicumque Aduentum Domini celebrare desiderat, videat ne ante quinta Kal. Decembris, nec post III. nonas ipsius mensis transeat; sed in his septem diebus ubicumque Dominicus Dies aduenerit illac sine dubio et sine errore celebrare ualebit."—*Fo.* 25, *b.* The words *Primus Adventus Domini* (p. 432, 459) and *Ultimus Adventus* (p. 433, 460), the first and last days of Advent, define the space within which the first Sunday must fall, according to the dominical letter of the year. Advent Sunday commences the liturgic year of the churches of Rome and England:

"Adventus tempus, quod dominicæ Nativitatis memoriam antecedit, ideoque nuncupatur, quia totus ordo ejus ecclesiasticus ordo, juxta contemplationem Adventus Domini dispositus est."—*Rupert. de Div. Off., l.* iii, *c.* 1. Our ancestors shewed great reverence and devotion at this time (says Jacob), in regard to the approach of the solemn festival [the Nativity]; for 'in adventu domini, nulla assisa debet capi.'"—*Inter Placit. de temp. Reg. Joh., Ebor.* 126. But the *Stat. Westm.* 1, *c.* 48, ordained that, notwithstanding the usual solemnity of time and rest, it should be lawful in respect of justice and charity, which ought at all times to be regarded, to take assizes of Novel Disseisin, Mort d'Ancestre, &c. in the time of Advent, Septuagesima, and Lent. This is also one of the seasons, from the beginning of which to the end of the octaves of the Epiphany, the solemnization of marriages is forbidden without special license, as we may find from the old verses:

Conjugium *Adventus* prohibet; *Hilarique* relaxet;
Septuagena vetat, sed *Paschæ Octava* reducit;
Rogatio vetitat, concedit *Trina* potestas. *Law Dict.* v. *Advent.*

An old translation of these verses is given in Termes de la Ley, p. 26, as follows:

"*Advent* all marriage forbids,
Hilary's feast to nuptials tends;
And *Septuagint* no wedding rids,
Yet *Easter Octaves* that amends.
Rogation hinders hasty loves,
But *Trinity* that let removes."

The time for celebrating marriages prohibited by the Council of Trent is not so much curtailed; it is from the first Sunday of Advent to the Epiphany, and from Ash Wednesday to the octave of Easter, inclusively (*Corso delle Stelle, p.* 15; *Torino*, 1777). Among the Greeks, some begin Advent from Nov. 15, others from Dec. 6, and a third body from Dec. 20. So, at Constantinople, some made an Advent of forty days, some of three weeks, and others reduced it to a single week.—*Moreri, t.* I. *A. p.* 752. *Adventus Domini* sometimes occurs as a date; in the annals of Norwich, the cathedral of that city is said to have been rebuilt, "anno 1278, dominica prima Adventus Domini" (*Anglia Sacra, t.* i, *p*, 401); on the first Sunday of our Lord's Advent, which was Nov. 27 in 1278. Advent was also used for the whole period; Osbern, bishop of Sarum, died innon Aduent (within Advent).—*Chron. Sax., an.* 1019. The table of moveable feasts in the Common Prayer Book exhibits Advent Sunday according to Easter; but they are not otherwise connected than by the Dominical Letters.

Adventus.—Sometimes Advent signifies the translation of a saint or martyr; but in the Chron. Sax., an. 903, it seems to mean the first removal. "In this year *was* consecrated the new minster, on Þinceaxtre. ⁊ Ð. Iudoces cyme" (*at Winchester and St. Judoc's advent*); which Dr. Ingram, mistaking it for the day of consecration, translates, "at Winchester *on* St. Judoc's advent." The meaning, however, is, that the consecration of the minster and the translation of the saint occurred at the same time; and it appears from the Peterborough Catalogue of Relics, that St. Judoc and St. Grimbald

were deposited in the new minster: " In Wyncestre—in novo monasterio, sanctus Grymbaldus, presbyter, et sanctus Judocus, confessor" *(Antient Hist., French and Engl., p.* 246*)*. See JUDOCI *Translatio.*

Adventus B. CASSIANI Episcopi.—July 16.—*Kal. Arr.*, 826.

Adventus Corporis JUSTI de Eremo.—August 4 *(S. Hieron. Martyrol.*, II. *non. Aug.)*

Aduincla S. PETRI.—August 1, " Aduincula S. Petri:" V. 429; T. 442; L. 468. " Ad Vincula S. P." E. 456. This manner of writing *Dies* or *Festum S. Petri ad Vincula*, is of common occurrence in dates: " Le jour seynt Pere Aduincula," in a certificate of 1 Edw. III.—*Madox. Formul. Angl. n.* 23, *p.* 12. See PETRI *ad Vincula Fest.*

Ædfamina.—Jan 31: G. 398. It appears to be a clerical error.

Æfensang.—Eve Song, a canonical hour, about 4 o'clock. From St. Dunstan's Concord of Rules, it appears to have been equivalent to *Vespers.* Æfteꝛ æfen ſanȝe ȝe ſceolon unfcyƿan ða peoꝛoƿa. ⁊ ſtanƿan hi ſpa nacoƿe. oþ þone ſæteꝛneſ ƿæȝ, (After Evesong you must uncover the altars, and let them stand thus bare until Saturday).—*Ælfrici Epist. ad Sacerd.; Tib. A.* III. *fo.* 104. See *Hours Canonical.*

Æftera Geohles Monath—The after or second yule month, answers to our January; V. 422. The name is supplied from the Saxon Menology, Julius, A. X, and may, perhaps, slightly differ in spelling from the original words, which the fire has destroyed. The meaning of Gule, or Yule, and its orthographical varieties, has been explained in vol. I. p. 92 n., and p. 282. See *Ærra Geola; Egyptian Days; Hora; Signa Mensium.*

Æftera Lytha Monath.—The month of July; V. 428. Supplied from the same source as the preceding. The Menology merely says, that it is the month called Julius in Latin, and is the seventh of the year. See *Lytha Monath.*

ÆLFEAGUS, archbp. & mart.—April 19; V. 425. In the same kalendar occurs Ælfeagus, bp. March 12 (*p.* 424), which seems to be a mistake, for Ælfeage was martyred " iii kal. Maii," 1012, and his translation was Saturday, " xvii Junii," 1023. See ELFEGUS.

ÆLFRED *Rex obiit (hic).*—Oct. 26; G. 416. Alfred Athulfing, the king, died six nights before All Saints' Mass *(Chron. Sax., an.* 901*)*, and was enrolled among the British saints *(Britan. Sancta, p.* ii. *p.* 222, where, however, the day is said to be Oct. 28). This entry, as observed I. 395, is fatal to the opinion that *Galba* belongs to the year 703. It is singular that the author of the Catalogue of MSS. in the Cotton Library, p. 243, should also have fallen into this mistake. He says: " Argumentum ad inveniendum annum incarnationis Domini, ex quo conjicere licet kalendarium hoc descriptum fuisse A. D. 703." " Hic obit Ælfredi rex," Oct. 26. I. T. 444, for Ælfred, or Æfredus rex.

Æmere.—Without day, *i. e.* without date; a barbarous compound of *α (priv.)*, and *ἡμερα.—Dict. Roman. Celtique, &c.*

Æpiphi.—The 11th Egyptian month (V. 427), sacred to Osiris, beginning June 25. Plutarch says the Egyptians celebrate the nativity of the eyes of Osiris on the 30th day of Epiphi, when the sun and moon are supposed to be in the same right line with the earth.—*De Iside et Osir., c.* 52.

Æquinoctium.—See *Equinoctium.*

Æra.—Any given year, in some writers; hence such expressions " as entering

down the æra," " the 1108th æra," &c. The derivation of the word has occasioned a diversity of opinions; and in the books of the council of Carthage and Toledo, as well as in an inscription on the ancient temple at Nebrissa, it is written *Era*. " We understand almost the same thing by a period as a cycle; only we commonly apply the name of a period to a larger interval of time. A period differs from an epoch and an æra in this, that it includes a respect to the *terminus ad quem*, whereas these two relate only to the *terminus a quo*. Thus, we may justly say the 1664th year of the Christian epoch, but we cannot call it such a year of the Christian period, because this is not a periodic epoch.—*Strauch., b.* I. *c.* 9, *s.* 2, 4.

Ærra Geola.—Before Yule, V. 443, i. December. Supplied from the Saxon Menology, Jul. A. X., which accounts for the name thus: Foꝛðam ða monðaꝛ tpezen ꝑýnꝺon nemꝺon anum naman. oðeꝛ ꝑe æꝛꝛa ȝeola. oðeꝛ ꝑe æꝛtepa. ꝓoꝛðan ðe hýꝛa oðeꝛ ȝanȝeꝼ beꝓoꝛan ðæꝛa ꝛunnan. æꝛ þon ðe heo cýꝛꝛe hiȝ ðæꝛ ꝺæȝeꝛ lenȝe. oðeꝛ æꝛtepa.—(Because two months are denominated by one name, of which one is the *Before-Yule-day*, the other the *After;* for the former precedes the sun before it turns itself in the length of the day, and the other follows it). This fixes the yule-day to December 22, the day of the winter solstice (see *Vol.* I, *p.* 55), though there can be no doubt that Dec. 25 bore the name of Yule-day among the Saxons, who had not yet lost sight of the pagan celebration of the solstice; and it also adds probability to the opinion, that the word *geola*, with its orthographic varieties, was originally *hwel*, or *hweol*, a wheel (*Vol.* I, *p.* 92 *n*†). See *Gole Feast; Yule; Egyptian Days; Hora; Signa Mensium.*

Ærra Iula.—The same as Ærra Geola. It occurs in Bede, and the Dano-Sax. poetical Menology, Tib. B. I, fo. 112, b.

Ðænne ꝓolcum bꝛingꝺ.	Then the morning brings
moꝛȝen to mannum.	to nations, to men,
monaꝺ to ꝛune.	the month of December;
ꝺecembꝛiꝛ.	
ꝺꝛihta beaꝛnum.	to the children of nobles
æꝛꝛa iula.	Ærra Iula.

V. 423 in Dr. Hickes's copy, Thesaur. t. I. p. 203; but when correctly arranged, it is 430. See *Egyptian Days; Hora; Signa Mensium.*

Ærra Januaria.—Jan. 1, 1564. This name marks the discontinuance of commencing the year at Easter among the French, in consequence of an edict issued by Charles IX.—*Du Cange, t.* I. *c.* 206.

Ærra Lytha.—June, in Bede. See *Lytha Monath.*

Æstæ.—A word used for *æstivi.*

Æstatis initium habet dies XCII.—May 9; V. 426. May 24; D. 453. The Summer of the Saxons commenced May 9, but they differed by three days as to its length. The Menol. Sax. *(Jul. A.* X.*)* and Brydferth *(De Comput. Eccles.)* give it only 90 days.

Æstivi Initium.—May 9; G. p. 405. So, also, the Dano-S. Menol., Tib. B. I. fo. 111.

ÆTHELDRYTHE, Virgin.—June 23: V. 427; E. 454; L. 466; T. 440. Her translation, October 17; V. 431. June 23, as her feast day, agrees with

Ælfric's homily *(Jul. E.* VII. *fo.* 92 *b)*: "viiii. kl. Natal. S'ce Ætheldrythe virginis"—and with the Menology *(Jul. A.* X*)*: Dæꝑe halȝan cꝑene ȝeleoꝑneꝛ Æþelꝺryþe (the decease of the holy queen Ætheldryth); yet, in the kalendar of the Common Prayer Book, we have—"October 17, Etheldreda, V. 2." However, the error, if it be one, was not originally made by the authors of that kalendar. She was the daughter of Anna, king of the East Angles, who was slain in 654 *(Chron. Sax.)*, and was married to an alderman, who died, and then to Ecfryd, or Egfrid, king of Northumbria *(Jul. E.* VII. 93*)*. With both her husbands she lived in perfect maidenhood; "et tamen in virginitate usque ad finem remansit" *(Ant. Hist., p.* 246*)*. She died in 679.—*Chron. Sax.*

Æthelfledæ Depositio.—Oct. 23; T. 444. See *Depositio.*

Ævum.—An age, or duration, which has a beginning, but no end *(Censorin. de Die Nat., c.* 16; *Strauch.*, I. 8, *s.* 7*)*. It occurs in the classical sense of *ætas:* "Cum essem quasi octavi anni ævi" *(Greg. Tur. de Vit. Patr.)* The plural is sometimes found equivalent to *tempora*, as in Vit. S. Ricardi Ep., Jun. 11, 248: "Inde post pauca æva factum est, quod omnia sua morte, fabricæ templi B. Mariæ, veteris nuncupatæ reliquit."—*Du Cange*, I. *c.* 212.

Agapitus, mart.—August 18: V. 429; T. 442; E. 456. Slain in 275. There were also, 1, Agapitus, with Sixtus, &c., Aug. 6: 2, pope, 536, Sept. 20: and, 3, bp. & conf., March 16.

Agas Day.—Agatha's Day: "Wretyn on seynt Agas day in hast," 1469.—*Paston Letters, v.* iv, *p.* 426.

Agatha, V. M.—Feb. 5. In the Portiforium Sarisbur. 1528, it is given as a rule, that wherever the golden number of the year after this festival, the Sunday following the number is the first Sunday of Lent: "Ubicunque prima Luna fuerit post festum S. Agathæ, prima Dominica sequens erit Dominica Quadragesimæ." For instance, in 1036, the G. N. was III, and the D. L. was *A.* On referring to the kalendars, the G. N. after S. Agatha is found at March 1, and the letter A. at March 5, which was the first Sunday of Lent in that year. This saint finds a place in the kalendar of the Common Prayer Book. Simeon Metaphrastes, in his life of S. Agatha, says that she was born at Palermo, and suffered under Decius in 251: but some of the ancient breviaries making Catania the place of her birth, occasioned a remarkable contest between the two cities for the honor of having produced a person, whose very existence is extremely doubtful. On the authority of her Greek biographer, who lived at least 650 years after her supposed martyrdom, Clement VIII, at the end of the 16th century, substituted Palermo for Catania, on which the senates of the two cities sent deputies to argue the case at Rome. A summary of the proceedings is given by Robinson *(Ecclesiast. Researches, ch.* xi, *p.* 354-7; *4to, Cambr.* 1792*)*. In the end Urban VIII, about 1622, after duly considering the matter, wisely decided for neither party, but inserted in the Breviary: "quam Panormitani et Catanenses civem suam esse dicunt" *(Brev. Rom., Par.* 1623*)*; whom the people of Palermo and Catania claim to be their citizen. 2, There is another Agatha, or rather another day ascribed to her, in Galba, p. 409, July 5, and her translation *ib.*, July 12.

Age.—The longest space of human life; a century; a definite space, as the Middle Age, which commences, according to French chronologists, A. D.

409, and ends A. D. 1413.—See *Ævum; Century; Seculum.* Age, in the sense of majority, was not complete by the canon law before 25; by the feudal and English law, 21 in a knight, and 16 in a woman *(Reg. Majest., l.* II. *c.* 41, *s.* 3*).* Bracton states the latter at 15 *(l.* II. *c.* 37, *s.* 3*).* By ancient custom in Derbyshire, any person at the age of 15 might sell or give tenements, and be deemed of full age as soon as he could count twenty shillings, measure cloth, or weigh merchandize; and the like custom for a woman.—*Assysa Com. Derb. Placit. de T. Pasch. Claus.* 9 *Edw.* I. *rot.* 5: *Keurden, MS. 4to. fo.* 339 (Manchester College Libr.)

Agna.—G. 397, 398 *(Bed. Ephemer. Oper., t.* I, *p.* 242*).* Under this name, St. Agnes is celebrated by Prudentius—*Hymn* 14.

Agnes, V. M.—Jan. 21: V. 422; T. 425; E. 449; L. 461. The two last kalendars have also, Agnes, the second [commemoration], Jan. 28; but the two former call it the octave of Agenes. See *Festum Agnetis secundo.*

Agnet, Augnet.—See Agnes. "Wryten at Febrygg, ye Monday affer seynt Augnet's day," 1465 *(Paston Letters, v.* iv, *p.* 244*).* "Agnet ye fyrst" *(Ib.* p. 422*).*

Agni Circumcisio.—Jan. 1; G. 397.

Ags.—August, or *Augustus;* T. 442. "Kl. Ags." for Kalendas Augusti; T. 441, and Julius, A. VI. In a charter of Chlodovæus III, in 691, "Agustus minsis," the month of August *(Du Cange, t.* I. *c.* 257*).* *Agosto,* Mod. Ital.

Alammasse Day.—On Lammas Day, Aug. 1.—*Robert of Gloucester, p.* 200.

"And þat hii alammasse day mẏd her poer cam."

Alba.—Morning, or dawn of day: *aube,* Fr.

Albæ.—The week following Easter and Pentecost; thus, Benedict of St. Peter's, before 1143, calls the interval from Easter Day to the following Saturday, "Infra Albas Paschæ" *(Lib. Pollicit., n.* 52, *p.* 144); and Du Cange says, that the *Octo dies Neophytorum* are named "Albas Pentecostes" in the in the Pœnitentiale of Theodore, Abp. of Canterbury, c. xviii.—*Gloss., t.* I. *c.* 274.

Alban, M.—June 22: V. 427; T. 440; E. 454; L. 466. The Saxon Menol. *(Julius, A.* X.*)* at this day says, "The passion of St. Alban. The place where St. Alban suffered, is near the city which the Bryttwales (Britons) named Verolamium; and the nation of the Angles now name it Pætlinga-ceaster" (Watlingacaster, Watlingchester, or city of the Watlings). I do not remember that topographers have noticed this name of St. Alban's. The kalendar of the Common Prayer Book gives June 17 to this Saint, which is certainly the wrong day. The Laity's Directory and the Corso delle Stelle, as well as the Breviaries, have the same day as our kalendars, June 22, which must be read in all dates before the Reformation. Ælfric's homily on the Passion of St. Alban mentions no day *(Jul. E.* VII, 89 *b.)* In the Portiforium Sarisb. he is styled "Protomartyr Anglorum;" and Robert of Gloucester, p. 82, says:

"Ymartred at þilke tyme, seynt Albon was on,
That was þe firste martyr, þat to Englond com."

The same form is observed in ancient dates, as "The xi Kalends of Julii, the vygell of our first martir, Seint Albon."—*MS. Chron., temp. Ed.* III. *Arch.* XXII, 280.

ALCMUND, ALKEMUNDE.—March 19; a martyr in 800: "Suche a day ȝe schul haue seynt Alkemundus day. He is patron of a chyrche: þan schul ȝe know þ^{t} a patron in Englys is a defendur, wherfore ȝe schul vndurstonde þ^{t} iche chirch hath too patronus, one in heuen, anothyr in erthe, one to defende hur from gostely enimyes, and onoþ^{r} to defende hur from bodyly enimyes" *(Mirk's Festiall; MS. Claud., A.* II, *fo.* 102, *b)*. The right of patronage to churches began in the Council of Nola, 402. This name is vulgarly corrupted to St. Talkamund.

ALDELM, B. Conf.—May 25: T. 439; E. 453. Aldelm, or rather Aldhelme, was bishop of the West Woods, as Sarum was called, and died in 709 *(Chron. Sax.)* There were also—1, Aldelm, or Adelm, 1100, Jan. 30: and—2, March 31.

ALDWOLD, Bp.—August 1; E. 456. See ATHELWOLD.

Alectrophone.—Cock Crow *(Forster, Per. Cal. p.* 644*)*. Others call it *Alectryophone, αλεκτρυοφωνια.* See *Cock Crow; Gallicantus; Pulli cantus.*

ALEXANDER.—Feb. 9, March 11: G. 399, 401. With Eventius and Theodolus, May 3: V. 426; T. 439 (where Evortius, and Theortolus by error for Theodolus); E. 453. The Sax. Menol. Jul. A. X. has at May 3: "The passion of Alexander, the young pope, at Rome, and with him his two priests, Eventius and Theodolas" *(fo.* 95 *b.)* But the Arras Kal. of an. 826, has—"V. non. (Maii) Natalis Sanctorum Juvenalis, Eventi et Theodoli." Besides this Alexander, who was martyred in 119, there were—1, with Empodius, mart. 178, Apr. 6—2, Bp. of Jerusalem, mart. 249, May 18—3, the Collier, bp. 250, Aug. 11—4, Patriarch of Alexandria, 326, Feb. 26—5, Founder of the Acmetes, 440, Jan. 15. The Juvenal in the Arras Kal. was the first bishop of Navarre, in 377.

ALEXIUS & KENELM, m.—July 17. Alexius or Alexis, 4 cent. March 17: Gr. ch. See KENELM.

Alhalwenmesse.—Mass of All Hallows, or Saints. See *All Saints; Mass.* Robert of Brunne dates the arrival of K. William of Scotland, in 1189, to perform homage to Richard, in—

> "The moneth of Novembre, after Alhalwenmesse,
> That wele is to remembre, com kyng William all fresse."
>
> *Chron., p.* 127.

Alhalwentyde.—All Hallows' tide.—*Paston Letters, v.* I. *p.* 26.

Alhollontide.—All Hallows' tide. See *Tide.*

Allehalowenday.—All Hallows' day. In the original record of the new year's gifts of Henry VI, in 1436, when the title of the herald, Anjou king of Arms, was altered to Lancaster king of Arms: "Item, deliv^{r}d by your saide comaundem^{t} the erles of Warewyke and Stafford, and your chamb^{r}leyn beying present at that same tyme, that is to say, on Allehalowenday laste, whan ye were crowned, ye gaf to an heraude kynge of armes, afore that tyme called Aungoye, and thanne at that fest his name changed by yow and called Lancastre, j belle of sylver weyng xvj. unc. and an other belle of sylver at that tyme delyv^{r}d to oon that was made pursevant, and thanne called Coler, the which weyed viij. unc." *(Cleop. F.* IV, *fo.* 103*)*. The words "when ye were crowned," mean merely wearing the crown.

Alleluia; Alleluiah.—Septuagesima Sunday, when the hymn of joy ceased to

be sung in the church. The word was introduced by St. Jerome, who died 420, from the Hebrew, and signifies Praise ye God *(Pol. Verg., l.* v, *c.* 13, *p.* 342*)*. For a long time it was employed only once a year, on Easter day, in the Western church *(Augustin. Epist.* 119, *ad Januar.)*; but oftener among the Greeks. According to Gregory the Great, Damasus, who died in 384, introduced the custom of singing Alleluia in all offices of the year; and Gregory issued a decree to the same effect, so that it was sung even in the services for the dead. At length, the chant was suppressed in the office and mass for the dead, and, as will be shewn more particularly, from Septuagesima to the Graduale of the mass on Holy Saturday, when the words—"Laus tibi domine, rex æternæ gloriæ," were substituted. This alteration appears to have been made by the Council of Toledo 4, in 643, which, by can. 11, prohibited the singing of Alleluia during the whole period of Lent, permitting it to be resumed at the festival of the Resurrection *(Pinii Liturg. Mozarab., c.* III, *s.* 99*)*. Durandus says that it was allowed to be sung on the Sundays, between the octave of the Epiphany and Septuagesima, and on the Sundays between the octave of Pentecost and Advent *(Ration. Div. Off., l.* V, *c.* 4*)* The rule of the Saxon Benedictines was—Fnam eaptpon oþ pentecopten pý alleluia butan to þæleþnerre zecpýden æzþer ze on realmum ze on nepprum. fnam pentecopten oþ lencteneſ anzinne ælce niht æt uhtſanze ꝼi alleluia zecpeden, &c.: From Easter to Pentecost let alleluia be said without intermission in both the psalms and responses; and from Pentecost to the beginning of Lent, with the six after psalms. Every Sunday night, except in Lent, let the canticles, matins, primes, tierces, sexts, and nones, be sung with alleluia, and let vespers be said with the anthem. Responses are never sung with alleluia, except from Easter to Pentecost *(MS. Titus, A.* IV. *fo.* 40*)*. In Dr. Hickes's catalogue of Saxon MSS., there is a sentence which would appear to be the rubric of a rule for finding Alleluia: "Regula ad inveniendum diem qui dicitur Alleluia" *(Thes. t.* II. *p.* 249*)*. But the MS. to which it refers *(Titus, D.* XXVII *)* contains no such rubric or rule, though there is a table for finding Septuagesima Sunday, which our ancestors certainly called Alleluia, as is evident from the homily, "De Alleluia," in the Sax. MS., *Faust., A.* IX. *fo.* 36 *b*. It is preceded by a homily on Septuagesima, and is a short explanation of the reason of its omission on that day. The name was common among the old German writers: Pezius calls Septuagesima Sunday—"Der Tag uncz man Allelevia niderlegt" (the day on which Alleluia is laid down).—*Haltaus, Cal. Med. Ævi, p.* 43.

Alleluia Clausum.—It might be supposed that this was Saturday before Septuagesima Sunday, when Alleluia was laid aside: "Sabbato Septuagesimæ ad vesperam tacetur Alleluia, et dicitur, Laus tibi, domine" *(Lib. Pollicit. n.* 30, *p.* 132*)*; but it is the same as Alleluia alone. An annotator on Notker's Commentary on the Psalms, written at the end of the tenth century, says: "Sunday so man das *Alleleuja hinleiten*, vel leit, dicitur in Historia Lombardic. Teuton., fo 47 MS., 'Dominica circumdederunt me,' quæ est tertia ante jejunium quadragesimæ"—*i. e.* the Sunday which is called Alleluia clausum, is called "Dominica circumdederunt me," which is the third before Lent. What Notker himself says has been quoted in Vol. I. p. 150 n. In this sense, it is found in a plea of the time of William I.: "Ab illo die,

quo *clauditur Alleluia*, usque ad octauas Paschæ."—*Selden, Annot. in Eadmer, p.* 199.

Alleleuie Clost.—The same as the preceding. Du Cange quotes Pierre de Fontaines *(Concil. c.* v, *s.* 6: "Sairemens cesse des les commencement de l'Avant duskes à lendemain de la Teffaigne et deske l'Alleleuie clost jusques à quinzaine de Pasques."

Alleluia Dimissum.—The same as *A. Clausum.—Haltaus, Cal. Med. Ævi, p.* 43.

Alleleuaticæ Exequiæ.—The funeral of Alleluia—a ceremony performed in some cathedrals on the eve of Septuagesima, and in others on Septuagesima Sunday.—See *Vol.* I, *p.* 149. Du Cange gives the vespers, matins, and lauds for the occasion, from a liturgy of the tenth century *(t.* I, *c.* 312, 313).

Alle Solyne Day.—Alle Souls' Day, Nov. 2. An ancient and decayed MS. homily begins—"Such a day ȝe schalle have Alle Solyne day that bene in purgatory, abyding there the mercy of God" *(Harl. Coll.*, 2391, *fo.* 128*)*. See *Festum Omnium Animarum.*

All Halan Day.—All Saints' Day—"November 1, being All Halan Day."—*Abp. Laud*, 19 *Car.* I. *in State Trials, V.* I, *p.* 492; *Ed. fol.*

All Hallamass.—The same.

All Hallontide.—The same, including the eve.

All Hallowe'en.—The eve or day before All Hallows' day, Nov. 1: On ealna halȝena mæſſe æfne (On All Hallowe'n mass even.—*Chron: Sax.* 1094.

All Hallowenmas.—The mass of All Hallows, with the old plural termination *en*: Foꝛan ꝛo alna halȝena mæſſan *(Chron. Sax., an.* 1053*)*. One of the articles in the bond of convention of the Saxon Gild at Exeter is, that the members should assemble thrice in twelve months: ane ꝛo ꝛce Michaeleſ mæſſan. oðꝛe ſiðe ꝛo ꝛce Maꝛian mæſſan oꝛne Miðne ſintne. þiſðan ſiþe on eall Þæliȝna Mæſſe ðæȝ oꝛeꝛ Eaſtꝛon. Dr. Hickes translates this passage: "Prima in festo S. Michaelis archangeli, secunda in festo S. Mariæ proximo sequente solstitium brumale, et tertia in omnium Sanctorum festo, quod post Pascha celebratur." The first of these festivals is Michaelmas, Sept. 29; the second, the Purification, Feb. 2; and the third, All Hallamas after Easter, which Dr. Hickes understands to be May 1: "Id est, Calendas Maii. Vide librum H. Lestrange—The Alliance of Divine Offices, 1 ed. p. 158; 2 ed. p. 148" *(Thes.* III; *Diss. Epist.* 21, 22*)*. The passage to which he refers in L'Estrange amounts to this—that on the 1st May, St. Basil has a homily on All Saints, whence that author concludes that the festival of All Saints was formerly celebrated on the 1st of May. The date in question, however, seems to be a blunder of the Saxon writer of the bond, who, knowing that all martyrs were saints, and forgetting that all saints were not martyrs, employed the wrong term. It is probable that the festival called the *Natalis B. Mariæ ad Martyres*, May 13, appointed by Boniface IV. in 607, when he converted the Pantheon into a Christian temple, must be the festival intended for the third meeting of the Gild; because the Saxons have always understood Hallowenmas to be the 1st of November; for instance, King Alfred died Oct. 26 (See *Ælfred Rex hic obiit*), and the Saxon annalist says that he died six nights before All Hallowenmas: ſix niht̃um æfne ealna halȝna mæſſan *(Chron. an.* 921*)*. Canute also, in his law, *De Festis et Jejuniis*, commands that a fast be observed on each

of St. Mary's festivals, and on each of the Apostles', *except* that of *Philip and James*, which, he says, we do not constitute a fast by reason of the Easter festival, by which it was preceded: To Sᵓcam Mapian mæſſan ælcepe. ȝ to ælcep Apoſtolep mæſſan ſæſten. butan PꝐILIPI anᵭ IACOBI. pe ne beoᵭaᵭ nan ſæſtan ponᵭam ⊖AStERLICAN FREOLSE *(Ll. Cnuti, p.* ii. *c.* 16*)*. It is, therefore, evident that the first of May was then understood to be the day of the apostles, Philip and James, as the 1st of November was understood to be All Hallowenmas. The Dano-Saxon Menology of the same age as the law, having described the entrance of Blotmonath, or November, says:

Anᵭ þý ylcan ᵭæȝ.	And on the same day
ealpa pe healᵭaᵭ.	the festival we hold
Sancta ſymbel.	of All the Saints
þaþa ſiᵭ oᵭᵭe æn.	who, after or before,
ponhtan in ponlde.	wrought in the world
pillan ᵭnihtnep.	the will of the Lord.

Thesaur., t. I. *v.* 387; but, correctly arranged, *v.* 390. *Tib., B.* I. *fo.* 112 *b.*

Gregory IV, in 835, transferred the festival appointed by Boniface to the 1st of November, which he consecrated to the worship of the Virgin, and all martyrs and saints Now the words oꝑep ealtþon, in the bond, have reference to the festival of Boniface for May 13, and cannot apply to May 1, because Bede, whose authority in the West, and particularly among his countrymen, was as great as that of St. Basil in the Greek church, had already taught the Saxons that the 1st of November was held in honor of All Saints. See *Festum Mariæ et Omnium Martyrum; F. Apostolorum; Festivitas Omnium Sanctorum.*

All Hallamas.—The same. When the names of festivals were as familiar as in Shakspeare's days, Simple's false reckoning in the *Merry Wives of Windsor* must have been irresistibly ludicrous: "Upon all hallowmas, a fortnight afore Michaelmas" *(Act* I, *scene* 1*)*. The clown in the Lancashire dialect, blunders more grossly: "It wur th' Circumcision onner (of our) Lady, I believe" —*Collier's Works, p.* 31.

All Halogh.—All Saints, 14th cent.—*Cott. MS., Claud. A.* II, *fo.* 111.

All Hollontide.—A corruption of all Hallon Tide. "All Hollond Eve" occurs in *Measure for Measure, Act* II, *sc.* 1.

All Saints' Day.—Nov. 1.—See *All Hallowenmas*, and *Festiv. Omnium Sanctorum.* It was formerly observed with great solemnity: in the reign of James I, the Lord Mayor, accompanied by many of the nobility, went to St. Paul's in great state on this day.—*Nichols' Progr. of K. James, V.* III, *p.* 444.

All Salwyn Day.—All Souls' Day, Nov. 2—*Paston Lett., v.* I. *p.* 86.

All Soulen Day—The same.

All Souls' Day.—Nov. 2; otherwise called the commemoration of all the faithful deceased, "that bene in purgatory." Praying for the dead was common in the second century *Tertull. de Monogr.*, 10. But the most ancient date of this festival is 607, when, according to Sigebert, Martinus, and Polonus, it was instituted by Boniface IV. Others, however, ascribe it to

Odilo, abbot of Clugny, in 993: Polydore Vergil says 1000, in the pontificate of John XVIII. The abbot, hearing sounds from Mount Etna, of which the crater was believed to be the mouth of hell, fancied that they were the lamentations of tormented spirits in purgatory. To deliver them by prayers and sacrifices, this festival was instituted *(De Rerum Invent. l.* vi, *c.* 10, p 384*)*. The idea of a purgatory, which the pagan Romans received from the Egyptian Necropolis, or city of the dead, and which Virgil allegorically describes in the 6th book of the Æneid, was repugnant to the primitive Christians, and forcibly condemned by the fathers of the church, as contrary to reason and unfounded in Scripture *(Augustin. de Peccat. Remiss. l.* I. *c.* 28*)*. It is to be observed that the festival of All Souls, which is connected with this ancient superstition, is not contained in the kalendar Vit. 432, whence we infer, either that the festival was not instituted in 1000, or that the kalendar is of an earlier date than that year. See *Vol.* I. *p.* 421.

Almes.—Souls (Nov. 2) taken absolutely for Feste des Almes, in the Anglo-French stat., 4 Ric. II, which is dated on the "Leindemain des Almes." —*Ruffhead, Coll. Stat. v.* I. *p.* 349.

Amandus.—With Vedastus, Feb. 6. He lived 657.—Also, 2, a bp. of Bourdeaux, June 18. To one of them belongs the following translation: "VII. kal. (Nov.) Translatio Sancti Amandi."—*Kal. Arr.*, 826.

Amantius.—June 6, Sept. 13: G. 407, 413. Probably Amatus, or Amé, abbot, 627, Sept. 13.—Also a bp., 690, April 29.

Amandi Inimici.—See *Dominica de Amandis Inimicis.*

Ambrose, Bp. of Milan.—April 4: V. 425; G. 403; T. 438; E. 452. Bp. and Conf., L. 464. A father of the church in 397, and retained in the kal. of the Common Pr. Book: "11 Non. (Apr.) Depositio S. Ambrosii" *(Kal. Arr.* 826*)*. "The departure of St. Ambrose, the holy bp. of Milan, and there resteth his body" *(Sax. Menol. Jul. A.* X.*)* On ꝑ'ce Ambꝛoꝛiuꝛ mæꝛꝛe niht. ꝥ iꝛ .ii. non. Apꝛ.—*S. Chron.*, 1095.

Ambulatio.—See *Dominica de ambulatione in mari.*

Amorwetide.—In the morning time; thus, in Pierce Plowman's Crede—

> "Then wennede I to wytte, and with a whight I mette
> A minoure in amorwetide, and to this man I saide—"

From the Saxon ameꝛiȝen *(Tib. A.* III. *fo.* 67*)*, and *tid*, the *morning of the next day*, the evening being counted first anciently, and time. See *Morrow.*

Anastasia, V.—Dec. 25; E. 460. Dec. 22 in the Gr. church.

Anastasimus.—Easter Day, in the Greek church.

Anastasius.—Dec. 20; G. 420. *Anastassius*, Jan. 22; G. 398. In the Sax. Menol. Jul. A. X., Jan. 22: On ðone ilcan ðæȝ biꝺ ꝥæꝛ halȝan peꝛeꝛ ðꝛopunȝ ꝑ'ci Anaꝛtaꝛi. He was mart. in Persia, 672. There were also—1, Anastasius Sinaita, the learned patr. of Antioch, 559, Apr. 20—2, Pope, 401, Apr. 27—3, Junior, 610, Apr. 21—and, 4, of Torrino, Jan. 20.

Andermesse.—An old corruption of Andreasmas, or Andrew's mass.

Andreas, Andrew, Apostle.—Nov 30. From this day, it is usual to compute the first Sunday of Advent, for which Du Cange gives an ancient rule from the Martyrol. S. Vict., Paris:

" Andriæ festo vicinior ordine quovis colit
Adventum Domini feria prima."

Andrewmesse, Androismesse, Andyrs Day.—See *Andermesse.*

Anestas, Bp.—May 2; L. 465.

Angariæ.—A singular name given by Bede to the ember weeks, or fasts of the four seasons, in the rubric of the following rule:

" Feriam temporum affectant jejunia quartam,
Cinerem, et quæ Luciam, Spiritum sequitur Crucem."
Oper., t. I, *p.* 266, *fol.*; *Bas.* 1563.

The synod of Worcester, in 1240, adopted the name in their rule for the ember fasts:

" Dat crux Lucia cineres carismata dia.
Ut sint in angaria quarta sequens feria.
Inchoat istius semper jejunia mensis,
Post exaltatam feria quarta crucem."
Spelm. Concil. t. II, *p.* 259.

Haltaus has found it employed in dates, in ancient Germanic chronicles *(Cal. Medii Ævi, p.* 14*)*; and Mabillon, in his *Iter Germanicum,* says that the Germans, at the four seasons, pay their taxes, which they call *angariæ*; whence the *quatuor tempora, i. e.* the ember fasts, are also called *Angariæ* (*Veter. Analect., p.* 14). In the civil law, *angariæ* were carriages drawn by post-horses, or obligations to provide such horses.

Angel, Angul Aout.—Augel, and Augul Aout, or S. Pierre au Goul Aout. See *Gula Augusti.*

Aniaday.—The eternal Spring of the Hermetics in the middle ages.—*Johnson, Lexic. Chym. p.* 15.

Anianus, Bp.—Nov. 17: V. 432; T. 445. His translation, June 14; G. 407. " xviii kal. (Julii), S. Aniani Episcopi" *(Kal. Arr.* 826*)*. Anianus or St. Agnan, corruptly called S. Tignan, was bp. of Orleans, 453; his day in Italy, Nov. 16 *(Corso delle Stelle, p.* 77*)*. There was another Anian, 86, Apr. 5, an Egyptian monk, and author of chronological treatises, which are said to differ sometimes from those of Eusebius.

Animæ.—Souls, for All Souls Day. See *Almes.* This is a common date: " In crastino animarum omnes Angliæ magnates, &c." *(Matt. Westm.,* 1244.*)* " Rex Angliæ profectus in Angliam, apud S. Eadmundum parliamentum tenuit in crastino Animarum" *(Nic. Triv. Chron.,* 1296*)*. " Apud Westmonasterium in crastino Animarum."—*Rymer, t.* VII, *p.* 377.

Animarum Dies.—All Souls Day, Nov. 2.

Anna, mother of Mary.—July 26; V. 428. Mother of our Lady; L. 467.

Annale.—Anniversary (See *Anniversaria).* Also, the mass celebrated for deceased persons during the space of a year.—*W. Thorn, Chron., p.* 1894.

Annatus.—First-born. Aged one year, as " annatæ oves," sheep of one year. —*Fleta, b.* I. *c.* 79, *s.* 4.

Anne.—A year. N. Fr.

Annee des Magnificences.—The year 1612 was so called, from the pompous ceremonies attending the double alliance of the French and Spanish royal families.—*Thomassin, Edits contre les Protestants, Suppl., p.* 393.

Annee des Placards.—The year 1534. See *Thomassin, lib. cit., p.* 93.

Annee des Processions.—The year 1586, in consequence of irregular processions or Litanies in Brie, Champagne, and Picardy, made with a view to turn the fortune of the war.—*Thomassin, ut suprà, p.* 242.

Anni.—This day, but, literally, this night, *quasi à nuit.* The Normans, as well as the Franks, Saxons, and others, used the same term for both day and night in computing days. See *Night.*

Anniculatus.—Age of one year.

Annieux.—Annuals, in which anniversary days were entered. Anniversary Days, *q. v.*

Anni Nubiles.—The marriageable years of a woman: by the civil law, these were the age of puberty, which were defined to be 14 in a man, and 12 in a woman *(Salmuth in Pancirol. l.* II, *p.* 171*).* This was anciently the law of England *(Bracton, l.* II, *c.* 37, *s.* 3*);* but a woman in soccage was deemed marriageable, when she could perform the ordinary duties of a house *(Ibid.)* The Lombards also adopted the civil term of 12 years.—*Ll. Liutprand. tit.* 86.

Anni Regni.—The regnal years of our early kings were computed, not from the deaths of their predecessors, but from the days of their coronation. See Vol. I. p. 49-51.—*Year of Crowning.*

Annis Communibus. See *Communibus Annis.*

Anniversalis, Anniversaria (*fem. gen.*), Anniversary Day, Dies Anniversaria, Annivesitas.—The Annual day. Solemn days, appointed to be celebrated yearly, in commemoration of the deaths or martyrdoms of saints; or the days whereon, at the return of every year, men were wont to pray for the souls of their departed friends, according to the custom of the Roman Catholics, mentioned in the Statutes of 1 Edw. VI, *c.* 14, and 12 Car. II, c 13. This was in use among our ancient Saxons, as may be seen in Lib. Rames., sect. 130: "Anniversaria Dies ideo reperitur defunctis, quoniam nescimus qualiter eorum causa habeatur in alia vita" *(Alcuini Lib. de Divin. Off.)* The anniversary or yearly return of the death of any person, which the religious registered in their obitual or martyrology, and annually observed in gratitude to their founders and benefactors, was by our forefathers called a *Year Day* and a *Mind Day, i. e.* a Memorial Day; and though this proceeded from the trading arts of the priests, who got many a legacy for thus continuing the memorial of their friends, yet, abating the superstition of it, this practice of theirs has been a great advantage to the history of men and times, by fixing the obits of great and good men.—*Jacob, Law Dict.:* see *Mind Day; Year's Day.* By far the greater part of the obits, or anniversaries, entered in the Saxon Kalendar (vol. I. p. 435), have been retained. The more remarkable of these are—*Æthelgar*, abp., Feb. 13; *Æthelmar*, duke, Apr. 19.—[This is perhaps the alderman of Hants, who was buried at Winchester in 982—*Sax. Chron.*] *Heahflæd*, abbess, May 6; *Osgar*, abbot, May 24; *Wulfsi....*, abp. [the *i* may be a mistake for *t*, and the name be that of Wulfstan]; *Elfgar*, abbot or prior, May 28; *Athelsin*, a reeve, June 10; *Harthacanute*, king, June 8, distinguished by a cross, as being probably a principal patron of the convent to which the MS. belonged. He died in 1040, but this entry proves nothing as to the age of the MS.; *Wulfric*, painter, July 3; *Eadgar*, king, July 8, 971—historians say July 1; *Leof-*

gith, July 14; *Byrhtnoth*, earl, Aug. 11; *Ælfmær*, bishop, Sept. 18; *Wulfrith*, abbot, Sept. 21; *Eadwig*, king, Oct. 2—but the chronicle says that Edwy died on the kalends of October, 959; *Leofwin*, town or parish priest, Oct. 16; *Ælfred*; *Æthelstan*, king, Oct. 27; *Æthelnoth*, abbot, Nov. 2; *Cnud*, king, Nov. 12 [Canute died in 1035]; *Ælfthryth* (the *Ælfthryth* of the chronicle, 965, and *Elfrida* of the Latin historians), mother of Æthelred, king, Nov. 17; *Ælfwin*, abbot, here (Nov. 24) died at Caen; here (Nov. 25) died *Wulfwinn*, mother of abbot *Ælfwin*; here (Dec. 9) honorably rested abbot *Ælfnoth*; *Byrhtwin*, priest, the churchward, Dec. 11. Edward, the black prince, bequeathed the tapestry of his banquetting hall to be taken to the choir of our Lady of Underschaft, to be there preserved, and used as a memorial of him at certain festivals, among which are all those held in honor of the virgin, and also on the days of his Anniversary, perpetually, as long as the tapestry should last without being put to any other work: "Et les jours auxi de n're Anniversaire perpetuelement, tant come ils purront durer sainz James estre mys en œps" *(Nichols, Royal Wills, p.* 70, where read *œp's)*. Estates and manors were frequently granted to religious communities, to be held from year to year, computed from the anniversary of the donor, on the tenure of celebrating that day: "De terris ecclesiæ de Walsingham concessis ad Anniversaria facienda pro animabus Edmundi de Raynham militis, &c." *(Monast. Angl., t.* II, *p.* 22.) A MS: Anniversary sermon of the reign of Edw. IV. is extant, in Harl. Coll. 2217, *fo.* 206. The Anniversary of a festival is a term sometimes employed for its octave; thus Benedict, the author of the Liber Pollicitus, enumerating the days on which the Pope should be crowned, says—"in festivitate S. Petri, et in anniversario suo;" and in the "Stationes Nocturnæ," after mention of all the preceding festivals, we have—"Pentecostes, Festivitas S. Petri et ejus octava." See *Festivitas*.

Anniversarium Omnium Animarum.—Nov. 2.—*Card. Gaietan. Ordinar., c.* 1, *p.* 387.

Anniversitas.—See *Anniversaria*.

Annua, Annuale, Annuarium.—Anniversaries, or registers of them. The annuarium of Durham (see V. I, p. 448) follows the kalendar, and is arranged in monthly paragraphs. See *Festes Annueles*.

Annunciatio Dominica.—March 25; D. 451—the earliest name of "Ann. B. Mariæ," or, as in the Ludlow Kal., *v.* I, *p.* 463, the Annunciation of our Lady. Roger Hoveden records that, in 1190, Easter day fell upon the "Annuntiatio Dominica *(Scrip. post Bedam, p.* 665*)*. Writers do not agree about the date of this festival: Hospinian, on the supposition that it is mentioned by Athanasius *(In Evang. de Deipara)*, ascribes it to the year 350; but Baronius denies that he used the words attributed to him, and assigns them to Cyrillus, who was living in 430 *(Not. ad Mart. Rom., p* 200*)*. It is certain, say the French chronologists, that this festival was held before the time of the Council of Toledo, for we there find a canon, prohibiting the celebration of all festivals in Lent, except the Lord's Day and the Annunciation—so that we may date its origin from the 7th century *(Verification des Dates)*. This is probably one of the earliest of the festivals adopted from Pagan idolatry, under a new name. Anciently, the 25th of March was accounted to be that of the vernal equinox, and was universally

celebrated with festivals of a joyous description, on account of the longer days which the equinox announced. It was the assurance of the sun's birth, or return from the southern hemisphere, on which account the Egyptians celebrated a festival to Isis, the wife of Osiris, the sun. The Romans adopted this festival, and celebrated it on the 25th of March, which is marked in their kalendar as that of the vernal equinox, the Hilaria, or festivals of the pregnant mother of the Gods, many of whose titles and attributes the superstitious have transferred to the virgin mother of our Saviour (see *Candlemas*). It is not improbable, that the change in the name of the equinoctial festivals took place before the council of Jerusalem, which, in 200, settled the point, that the equinox fell on the 21st of March (*Bed. in Comm. de Æquin. Vern.*) Gregory Thaumaturgus, who died in 270, has a homily upon this very festival, and the emperor Theodore Lascaris made it the subject of a discourse, both of which are extant. Augustin has two sermons on the Annunciation. It seems by no means unlikely that, in the first instance, it was intended to commemorate the Incarnation, and that usage joined to it the name of the Virgin. The Council of Toledo 10, in 636, ordered the Annunciation and the Incarnation to be celebrated a week before Christmas, because the 25th of March commonly fell in Lent, or during the solemnities of Easter, when the church was occupied with other festivals. S. Ildenfoso confirms this decree, and names the festival, "Expectatio Puerperii Deiparæ." Hence, also, arose its name of Oleries, or "Feste des O O, in Advent (see *Expectatio B.* Mariæ; *Oleries*). Pope Sergius, in 688, honoured the festival with litanies (*Platina, Vita Sergii*), in imitation of the equinoctial processions to which the people had been accustomed. Damascenus founded the hymns on this feast, and they are extant in his works (*Hildebr., de Diebus Sanct., p.* 60). The northern, and probably many other nations, computed the year from one solstice to another, which they divided into equal parts, and thus the solstices and equinoxes became quarter-days, of which Lady Day, as the Annunciation is commonly termed, has always been the most noted, and, previously to the reformation of the kalendar, was the first day of our civil year. The Armenians hold the Annunciation on January 5, in order to prevent its falling in Lent; but the Greeks make no scruple of celebrating it during that solemn festival. See *Fest. Annunc. b. Mariæ.*

Annus ab Annunciatione.—The French chronologists remark, that those who commenced the year from the Annunciation, March 25, were nine months and seven days in advance of others, whose years began on the 1st of January. This style was adopted by our ecclesiastics in the 12th century; and hence also Eadmer, who wrote in the middle of this age, calls the Quater Temper, or ember days of Pentecost, the fast of the fourth month, reckoning March the first.

Annus ab Incarnatione.—The year from the Incarnation, which appears to have been formerly celebrated on the 25th of March (see *Annunciatio Dominica*). In some cases, it seems to mean the year from the Nativity, and, in others, merely the year of Christ. Gervase, of Canterbury, mentions that the writers of his age, whether they computed from the beginning or the end of the solar year, annexed this title to the years of the Christian era: "Uterque etiam annis Domini unum eundemque titulum apponit, cum dicit

anno ab Incarnatione tanto vel tanto facta sunt illa et illa." The French chronologists remark that there is a difference of a year, short of seven days, between the two commencements of the year, from Dec. 25 and Jan. 1, though both were styled the years of the Incarnation. As the greater uumber of our early historians and diplomatists began the year of the Incarnation from the Nativity, they have given occasion to an opinion that these words, "Anno ab Incarnatione," always pointed to Dec. 25 as the New Year's Day; but, as we learn from Gervase, the signification was not so precise. Under the third race of the French kings, the year of the Incarnation, which is properly the year of the Nativity, was changed to March 25, the time of the Conception: thus, in an ancient deed, "Anno pene finito 1010, Indict. IX. mense Febr.," or February, 1011, beginning the year at January *(Moreri, tom.* I, *A. p.* 476*)*. A French charter of the 12th century, quoted by Du Cange, is dated on the second of January, in the year of the Incarnation, 1183, January 1 being New Year's Day: "Fait en l'an de l'Incarnation de notre S. Jesu Christ, 1183, el mois de Janvier, lendemain du premier jour de l'an" *(Gloss., tom.* I, *col.* 463*)*. See *note* ‡, *vol.* I, *p.* 3; and art. *Years of* CHRIST.

Annus a Partu Virginis.—The year computed from the Nativity.—*Gul. Neubrigens. passim.*

Annus a Paschate.—The computation of the years from Easter was introduced about the 11th cent., and became common in the 13th and 14th ages, particularly in France and the Netherlands; thus, a charter of King John is dated at Villeneuve, near Avignon, on Good Friday, March 31, 1362—and another, granted the following day, is dated on Holy Saturday of Easter, April 1, 1362, the year being in both cases 1363, according to our calculation from January 1 *(Encycl. Fr. Dep. Antiq., t.* I, *p.* 195*)*: "Jusques au dit terme de Pasques commencanz, qui serra l'an de Grace, 1368" *(Rymer, Fœd.,* III, ii, 785*)*. See *Pasques Commencanz.*

Annus a Translatione S. MARTINI.—The translation of St. Martin is July 4 and this term may denote only a conventional year, and not a year of common computation.

Annus Bissextilis.—See *Bissextilis.*

Annus Canicularis.—The Egyptian year, which commenced with the first of the month Thoth, when *Canicula,* or the dog star, rises.

Annus Circumcisionis.—The year computed from January 1, the feast of the Circumcision.

Annus Climactericus.—The climacteric year, *i. e.* the sixty-third or eighty-first year of a man's age, which, in the days of superstition, were accounted critical, because one is the product of 7 times 9, and the other of 9 times 9.

Annus Curriculosus.—The current year. See *Curriculus.*

Annus, Dies, et Vastus.—Year, day, and waste, are a part of the royal prerogative, by which the king challenges the profits of the lands and tenements, for a year and a day, of those who are attainted of felony; and the king may cause waste to be made on the tenements by destroying houses, ploughing up meadows, &c. unless the lord of the fee agree with him for the redemption of such waste.—*Jacob, Law Dict.*

Annus Embolismalis.—A lunar year, containing thirteen lunations or lunar astronomical months, the quantity of which is 383 d. 21 h. 33 m. This year

is frequently used in the mixed lunar or soli-lunar computation (*Strauch. Brev. Chron., b.* I, *c.* 6). See *Embolismus.*

Annus et Dies.—A formula used for a complete year, in a charter of 1187; in the old English law phrase, "Annus, dies et vastus"—and in the Speculum Saxonicum, art. 38, "Qui per annum et diem in proscriptione imperatoriæ majestatis denique steterit, ille juris erit alienus, et ejus feodum domino liberum vacabit." A year and a day are defined to be a year and six weeks, by the commentators on the Saxon text (*Spelm. Gloss. in v.*) By the Charta de Foresta (9 *Hen.* III, *cap.* 10), the punishment for killing the king's deer is imprisonment "per unum annum et unum diem," the day being added evidently to ensure the completion of the penal year.

Annus Gratiæ.—The year of grace is the vulgar year of Christ. This formula was introduced in the 12th century, and became common in the 13th. In a charter of Henry de Lacey, earl of Lincoln—"Totam terram quæ mihi accedit per feloniam W. de Reeley, pro qua suspensus fuit in itinere justiciarorum, anno gratiæ 1272."—*Kuerden, MSS. t.* IV, *fo.* 10; *in Coll. Armorum, Lond.*

Annus Lunæ.—The year of the moon—not a lunar or astronomical year, but a single month.

Annus Magnus.—The great year of the astronomical philosophers, the completion of which was supposed by the vulgar to be the end of the world. Hence, some charters of the tenth century contain an annunciation of this approaching climax. An unfortunate transposition of the figures 5260 (*vol.* I, *p.* 30, *n*), has obscured the quotation of Cardinal de Aliaco's calculation.

Annus Novus.—Pascha, or Easter, which is still so called in the church of Antioch.

Annus Philosophicus.—A common month among the old alchemists and physicians: "Annus Philosophicus est mensis communis" (*Johnson, Lexic. Chymic., p.* 16; *Lond.* 1652); "Ein Philosophisches Jahr, is ein gewohnlicher Monath."—*Christoph. Lex. Pharmaceut., p.* 18; *Neuremberg*, 1701.

Annus Regni.—The year of a king's reign.

Annus Sabbathi, Sabbaticus.—See Matt. Paris, Hist. an. 1109, which was a Sabbatic year, or a seventh year among the Jews. The Sabbatic cycle is a system of seven lunæ-solar years, continually recurring, which commences from the time of the division of land by Lot, according to Eusebius, Scaliger, and Calvisius.

Annus secundum Evangelium.—Between this and the Dionysian or vulgar era, Gervase of Canterbury, in Præfat., says there is a difference of twenty-two years; but the difference is only two years.—*Strauch., b.* IV, *c.* 40, *r.* 4.

Annus Trabentionis.—According to Du Cange, this is the year of the crucifixion, "Annus trabentionis Christi (annus quo Christus trabi affixus est); but, according to *L'Art de verefier les Dates*, it is the same as the year of the Incarnation. The import of the words is the year of the crucifixion, and cannot well be reconciled with that of the incarnation. Scaliger makes the epoch of the Passion, the year of the Julian period 4746, sol. cycl. 14, lun. cycl. 15, April 3, or A. D. 33 vulg. era.

Ans.—For a time, once—*Norm. Fr.*, from the Saxon, ane ꝛ, *once.*

Antan.—Last year.

Antecinerales Feriæ.—The carnival days preceding Ash Wednesday, which are called Cineres, or Dies Cineris, and Dies Cinerum.

Antelucanum.—Twilight, when the last of the four nocturnal vigils was said. Gregory of Tours, mentioning the funeral of St. Ambrose, says—"Ad ecclesiam antelucana hora qua defunctus est, corpus ipsius portatum est."—*De Gloria Confess., cap.* 104.

Antelucinum.—The last of the four nocturnal vigils, "quæ in ortum luminis adimpletur" *(Arnob. Comment. in Psalm* CIX*)*. It also signifies the morning twilight.

Anteluculum.—Like the two last words, morning twilight; *ante*, before, and *lux*, light.

Ante Natale Domini.—Advent, the time immediately preceding Christmas-day.

Ante Nativitatem Domini.—Advent: the French call the eight days before Christmas—*les Avents de Noel.*

Antipascha—Among the Greeks, the second Sunday after Easter, which we account the first. The week beginning with this Sunday is named Antipaschal Week; but *Antipascha*, in the Western church, was *Dominica in Albis*, which is sometimes still so called.—*Corso delle Stelle, p.* 40.

Antonia.—May 4: G. 405.

Antonius, Antoine, Anthony, Abbot and Confessor.—Jan 17: G 397; V. 422; T. 435; E. 449; L. 461. "xvi Kal. (Feb.) Depositio S. Antonii Monachi" *(Kal. Arr.* 826*)*, commonly called St. A. the Great, as founder of monastic orders in the deserts of Thebais, in 305. He died in 356, aged 105 years. *Antonius*, Jan 17; G. 397. There were also St. Anthony, monk, 520 a 530, Dec. 28: and St. A. of Cauleas, bishop, 896, Feb. 12.

Antoninus, *mart.*—Sept. 3; G. 413: Sept. 2; E. 457, which agrees with others. The kalendars *Tib., Jul.*, and the Sax. Menol., *Jul. A.* X., call him Antonius. There was also Antoninus, a Dominican, and abp. of Florence 1459; May 10.

Anuales.—Annual Masses (see *Annieux; Annua; Anniversary)*; "Chapelleins parochiels, ou autres chauntantz anuales" *(St.* 36 *Edw.* III, *st.* 1, *c.* 8*)*. In Rushworth erroneously, parish chaplains, or others, singing *daily masses*, whereas it is singing the masses on the anniversaries.

Anz.—N. Fr., plural of an year.

Aore.—Now: N. Fr., Adoré. See *Vendredi Aoré.*

Aparitia Domini—For *Apparitio Domini*, or Epiphany.—*Sax. Menol., Jul. A.* X.

Aperta.—See *Dominica Aperta.*

Apocreos.—The carnival of the Greeks, which commences on Monday in Septuagesima week, and ends on the Sunday following, after which they abstain from the use of flesh. Hence the name Apocreos—*απο τον κρεατον*, from *flesh*, is nearly synonimous with carnival.

Apollinaris (1), Bp., Mart.—July 23: V. 428; T. 441; E. 455. This festival is not mentioned in the S. Menol., Jul., A. X.: "x. Kal. (Aug.) Natalis S. Apollinaris" *(Kal. Arr.*, 826*)* He was the first bishop of Ravenna, about the beginning of the second century.—*Corso delle Stelle, p.* 58.

Apollinaris (2), Bp.—Aug. 23, with Timothy; E. 456. This was Sidonius, Apollinaris, bp. of Clermont, who died in 452. There were also,—1, Apol-

ogist of Christianity, 177, Jan. 8—2, Bp. of Valencia, 525, Oct. 5—3, a Virgin, Jan. 5 (*Martyrol. Rom.*); but this is probably Apollinaria, whose life is extant in Gr. MS. Oxon., and whose day is Jan. 4. The church of Apollinaris, at Rome, is built on a place anciently sacred to Apollo.

Apollo.—June 4; G. 407. This was probably one of the crowd of saints adopted with Bacchus, Concordia, Nympha, Mercurius, &c. from Roman mythology. See *Middleton's Letter from Rome.*

Apolonaris.—July 23; G. 410. See *Apollinaris* (1)

Apostles, *Peter and Paul* (1)—June 29: G. 408; V. 427; T. 440; E. 454.

Apostles, *Simon and Jude* (2)—Oct. 28: G. 416; V. 431; T. 444; E. 458; L. 470.

Apostolorum Festum.—See *Festum Apostolorum.*

Apparitio, Apparitio Domini.—The appearance or manifestation of Christ; a name of the Epiphany: "Apparitio quod est Epiphthania."—*Fragm. Kal. Mozarab., ap.* Pinium.

Apparitio Sanctæ Crucis.—Aug. 19, in the martyrologies of Jerome and Wandulbert.

Apparitio S. Michaelis Archangeli.—May 8. See *Festa S. Michaelis.*

Apres la Conqueste.—These words were inserted in the king's title by Edw. I, and were constantly used in the time of Edward III. (*claus.* 2, *Edw.* III, *Jacob.*) They are said to have been employed for the purpose of distinguishing these kings from others of the same name before the Conquest; but they are to be found in the dates of charters in the reigns of Richard II and Henry VII and VIII, where, if such were the reason, they were needless. Judge Cavendish's will, in 4 *Ric.* II, supplies an example. It is dated at Bury St. Edmund—"le Vendredy proscheyn devant la Feste des Palmes, l'an du reigne le Roy Richarde seconde, apres la Conqueste quart."—*Archæol., vol.* IX, *p.* 56.

Apuleius.—Oct. 7, with Marcellus; V. 431.

Aquarius.—Sun's entry into this sign, Jan. 18: V. 422; T. 435.

Aquila & Severus.—Jan. 23; G. 398.

Araclius.—July 7; Jul.—where the copies Galb. and Tib. have *Mælmen.*

Architriclini Dies.—The second Sunday after the Epiphany. See *Festum Architriclini.*

Ar, Are.—Before; Rob. of Glouc. and Rob of Brunne: from the Saxon ar̃e. See *Dawes.*

Aries.—Sun's entry into this sign, March 18: G. 401; T. 437.

Arma Passionis.—See *Festum Lanceæ* Christi.

Arn Monath.—The month of August (*Eiginhart, Vit. Caroli Magni, c.* 29). This should, perhaps, be printed Aru, or Arv, Monath; for, as it signifies the month of harvest, it is derived from the Suio-Goth, *argh*, a field. The similarity of *u* and *n* in some ancient MSS., particularly where a name or term is unknown to the transcriber, will readily account for a mistake, which, if it be one, it is singular has passed so long without correction.

Arnulf, Bp. and Mart.—Aug. 16; G. 411. *Bp.* and *Conf.*; E. 456, and July 18, E. 455. This was Arnoul, mart 534. There were also—1, Bp. of Metz, 640, July 18—2, Bp., 1074, Sept. 19—3, Bp. 1087, Aug. 15. See *Crastinum* B. Arnulfi et Clarii.

Arsenius, *Abb. et Conf.*—July 19; E. 455. Tutor of Arcadius and Ho-

norius: he died in 449. In the Sax. Menol., July 20, Arsenus (for *Arsenius*) and Rusticus, July 19; G. 410.

Ascensa Domini.—For *Ascensio Domini*, the Ascension.

Ascensio B. Mariæ V.—The Assumption, so named in the 9th cent.

Ascensio Domini.—Ascension of our Lord; Ascension Day. A moveable festival, held on Thursday in Rogation week, which is next but one before Pentecost. As to its antiquity, it is said to have been instituted so early as 68 (*Augustin. Epist.* 118, *n.* 1: *Polyd. Verg., l.* vi, *c.* 8, *p.* 377). Athanasius and Chrysostom have each a homily on this festival; and it is ordained by the Apostolical canons (*Thomassin, Traité des Festes, p.* 370). King John, when earl of Morton, dates a charter on Monday next before the ascension of our Lord (May 20, 1191): "Anno regni domini regis tercio die lune proxima ante ascensionem domini" (*Cartæ, Privilegia, &c. p.* 7). "I write in hast w^{t} in Wyght on Soneday at nyght aft' the Ascenc'on of our Lord" (*temp. Henry* VI; *Paston Letters, v.* I, *p.* 212). This is explained in the old English sermon on the "Ascensio Domini" thus: "Gode men þis day is a hegh day & holy fest in alle holy chyrche, for þis day os þe feythe of holy chyrch beleveth & prechuth, Criste, goddys sone of heuen, veri god & man, stegh vp in to heuen, & syttyth þere on hys fadir ryghte hande in þe blysse þ^{t} euer schal laston. Wherfore in tokenyng of þis þing þe paschal, þ^{t} is þe schef lyght in holy schyrch þ^{t} hath standon fro astur hydir to openly in þe quere, þis day is remevyd away."—*MS. Claud., A.* II, *fo.* 70 *b.*

Ascensio Domini in Cœlum.—May 5: G. 405; D. 453. "Prima Ascensio Domini in Celos," or first ascension of our Lord into heaven: T. 439. In the Sax. Menol., *Julius, A.* X: "Se ðæg þe upe ðrýhten on to heoforonum arstag; the day on which our Lord ascended into the Heavens. This was fixed apparently according to the opinion of Beda; but the epoch of the Passion itself is a matter of dispute among chronologists (see *Strauch., Brev. Chron., b.* IV, *ch.* 41). However this may be, it occurs as a date: þis fær on þam ðæge prima arfenþio ðomini (*Chron. Sax. an.* 1010.) Dr. Ingram very strangely translates this passage—"This was on the day called the first of the ascension of our Lord (*p.* 184-5); though it is obviously —"This was on the day [called] the first ascension of our Lord," or "the day of the first ascension," for the Saxons, when composing in their own language, paid little regard to the cases of Latin nouns.

Ascensus Christi.—See *Ascensio Domini; Pol. Verg., l.* VI, *c.* 8, *p.* 317.

Ash Wednesday.—The first day of Lent, and on that account called *Caput Jejunii*, the head or beginning of the fast. In a MS. homily for the day—"Now good frendys that ȝe schalle cum to churche—for hit ys the Hed and the begynninge of alle this holy fastynge of Lenct" (*Harl. MS.*, 2383, *fo.* 85, *b*). The name of Ash Wednesday, as well as its equivalent, *Dies Cinerum*, is taken from an ancient custom, mentioned in a MS. which Du Cange quotes, of placing *cineres*, or ashes, upon the head of the penitent, and at a subsequent period upon the heads of all the faithful, on this day (*Gloss., tom.* II, *col.* 621). Stow, the annalist, records that, on Ash Wednesday, 1547-8, "the use of giving ashes was left off throughout the whole city of London." See *Caput Jejunii; Cineres; Dies Cinerum, &c.*

Ask Wednesday.—The same (*Robert of Brunne*). From the Saxon æsc, *cinis*,

ashes, or apca, *dust, powder*. Islandic *aska, cinis*. The Dutch call it *Asschen Woensdach*, and the Germans *Eschtag*, and *Eschen Mittwoche*.

Asotus.—See *Dominica Asoti*.

Aspiciens a longe.—The first Sunday in Advent, from the response in the first of the *Nocturnæ*.

Assembly Day —Among the ancient Jews, Oct. 28, but now Oct. 29.

Assensio Domini.—For Ascensio Domini.—*Chron. Sax.*, 1010.

Assompcion Messe.—The mass or festival of the Assumption, Aug. 15.—*Rob. of Brunne, p.* 175.

Assumptio CHRISTI, or *Domini*.—A very ancient name of the Ascension, on which St. John Chrysostom has a homily.—*Oper., tom.* VII, *h.* 63; *Ed. Savile*.

Assumptio Sancti JOHANNIS Evangelistæ.—Dec. 27; T. 446. This is the same as "Natalis S. Johannis Evang." (*Arr.* 826, *ad* 5 *kal. Jan.*), for the Assumption of a saint is the day of his death, "quo ejus anima in cœlum assumitur;" and a Saxon homily, "*In Assumtio Sci Johannis*," explains it thus:—John, the beloved of our Lord, was this day assumed into the kingdom of Heaven" (*Hickes, t.* II, *p.* 9). Orderic Vitalis uses it as a date.

Assumptio S. Mariæ—Assumption notre Dame, Aug. 15: G. 411; V. 429; T. 442; E. 456; L. 468. The assumption of our Lady was formerly preceded, in the Gothic and Gallic churches, by the *Cathedra S. Petri*, and celebrated Jan. 18 (*Sacram. Gallicum, p.* 297). By the council of Mentz, held in 813, the feasts of Andrew, Peter, Paul, John the Baptist, Pentecost, the Epiphany, and the Assumption, which had been previously observed, were authoritatively enjoined (*Can.* 36). Leo IV, who died in 855, honoured it with an octave. Though sometimes applied to other saints, as St John the Evangelist, the term Assumption is considered as properly due to the Virgin only, whose ascent into Heaven it is taken to express:—

> "Tandem clara dies Reginæ Adsumptio cœlis
> Regiparentis adest." *Du Cange, Gloss. t.* I, *col.* 794.

To the same effect is a MS. homily, entitled "Assumpcio beate Marie Virginis," of the age of Edward IV, in the Harleian collection:—"Suche a day shalle be the only feste of the assumpcione of our lady Seinte Mary. For that same day our souerayne Sauiour Christ Jhesu assumpte and toke vp vnto hyme his blesside Modir Maria in to Heuene, bothe body and soule, and crownede her Quene of blisse. Whiche day, alle Aungellis in Heuene came in procession to hir with rosis and swete smellinge floures of paradise, in token that she is rose holi and floure of all womane; and so they dide Omage vnto hir as the chefe princes of Blisse" (*Codex*, 2247, *fo.* 178 *b*). The day of Mary's death is totally unknown, yet Damasus, about 364, appointed this festival.—*Dresser. de Fest. Dieb., p.* 148. See *Fest. Obdorm. b. Mariæ*.

Aster Day, Astur Day.—Easter Day, and apparently a corruption of that name; but Mirk, the author of the Festival of Englyssche Sermones, and others who have copied him, consider it to be so called from *aster*, or *astir*, the stoke of the chimney or fire-place (low Lat. *astrum*, a house or habitation, whence *aster homo*, a resident; and in Coke, I. *Inst.* 8, *astrarius hæres*, a heir dwelling where his ancestors placed him). Mirk's account of it is contained under the rubric—*In die Pasche, Sermo post Resurreccionem*,

and is as follows :—" Hit is called astur day as candulmas day is of candeles, and Palme Sonday of palmes; for welnyȝ in ych place hit is þe maner to ds þe fyre owte of þe halle at þis day, and þe astur þ^t hath be alle þe wyntur brend w^t fyre and baked w^t smoke, hit schall be þis day araed w^t grene rysshes and sote [sweet] flowrus strawed abowte hit, schewyng an hye ensampull to alle men and women þ^t ryȝte as þe maken clene þe howse w^t in forthe, berynge owte þe fyre and straywyng þere flowrus ryȝte, þey shall clanse the hose of þere sowle, doynge away þe fyre of lechery, of deedly wrath, and of enuye, and straye þeyre sote erbis and flowrus, &c." *(Lansd. MS.* 392, *fo.* 55 *b.)* If this be correct, Aster or Astur Day is from the Sax. ąꝛtẏṅṇan, *to stir up.* The parallel passage in the *Harl. MS.* 2247, reads " Esterne Day" for *Astur Day*, and " stoke of the chimney" for *astur*, which effectually destroys the author's meaning (see *Pace Day*). Astur Day occurs in *Harl MS* 2403, *fo.* 83, in a passage quoted under *Clene Lent*, and in the following lines, from a metrical treatise on the duties of a parish priest of the 14th cent.—

" They schulen alle to chyrche come
And ben schryue alle and some,
And be hoseled wythowte bere
On Aster Day alle and fere
In þat day by costome
Ee schule be hoselet alle and some."
MS. Claud., A. II *fo.* 129 *b.*

Athanasius, *Abp. Conf.*—May 2; V. 426. Bp.; T. 439. Bp. and Conf.; E. 453. In some kalendars, this day is called that of his translation. This celebrated father of the church died in 371.

Atheldrith, *Virg.*—Oct. 17; V. 431. See Ætheldrythe.

Athelwold, Bp.—Aug. 1; V. 429. " Depositio S. Athelwoldi"—T. 442. Translation, Sept. 10: V. 430; T. 443. The " benevolent bishop of Winchester, and father of the monks," died in 984.—*Chron. Sax.*

Attente des Couches de notre Dame.—The same as *Expectatio b. Mariæ*, and *Expectatio Puerperii B. Mariæ.* See *Annunciation; Expectatio, &c.*

Audactus & Felix.—Aug. 30; G. 412.

Audifax.—Jan. 19.

Audoenus.—Aug. 24: V. 429; T. 442; E. 456. This was Dado Ouen, bp. of Rouen in 683 or 686. His other days are March 20 and 31, one of which is that of his translation, which took place about 842.—*Cadomans, Ann. in Mon., p.* 1016.

Audomarus (1), Conf.—June 7; V. 427. 2, Audomarus and Gorgonius, mart., Sept. 9; G. 413. " V. id. (Sept.) Natalis S. Gorgonii et Depositio S. Audomari" (*Kal. Arr.* 826). This was St. Omer, living in 607.

Audrey's Day —An old corruption of Ætheldrythe, or Etheldreda.

Aueril.—April; L. 463, 464.

Aueryl.—An old English, or rather French, name of April, borrowed by the English. Robert of Gloucester, speaking of the death of " Kyng Cadwallad" in 699, says—

" And elleþe daẏ of Aueryl out of þys worl he wende."
Chron., p. 255.

Aufemia.—April 13; G 403. This should be Euphemia: "Idus (April.), Natalis S. Euphemiæ."—*Kal. Arr.*, 826.

Augustine (1).—May 7; G. 405.—2, Aug. 28; G 412.—3, May 26; G. 406. *Augustinus*, abp., and Bede, presbyter; V. 426. Augustine, apostle of the English, and Bede; E. 453. The Saxon Menol., *Jul. A.* X—"Commemoration of St. Augustine, the bishop, who first brought baptism to the English nation. His see was at Canterbury" (see *v.* I, *p.* 12 *n.*) He died in 614, was buried at St. Peter's, Canterbury *(Dissect. S. Chron., p.* 246*)*, and has a high character in the Dano-S. poetical Menology. 4, Augustinus, bp., May 28; E. 453. The great Augustine (V. 429; T. 442), bp. of Hippo, father of the church, and founder of monastic orders in Africa in 388, of communities of clerks in 395, and of monks in 423 *(Corso delle Stelle, p.* 64*)*. He was the son of St. Monica, 354; elected to Hippo, 395; and died 430.

Augustus.—August, in which the harvest month commenced, whence the Latin name, Augustus, came to be used for harvest itself; thus, in a charter of 1158—"Concessum est etiam ut omnes homines de communia (Incrensi) suum habeat Martium apud villam a purificatione S. Mariæ Candelarum usque ad medium Aprilem, et a festivitate S. Johannis Baptistæ, suum similem habeat Augustura usque ad festivitatem Omnium Sanctorum" *(Du Cange, t.* I, *c.* 852*)*; that is, they might make their harvest from June 24 to Nov. 1. The French still say, in this sense of the word—"Faire l'Aoust," and "l'Aoust n'est pas commencé." Augustus is used for harvest in Domesday Book. See *Bederepe.*

Aulaire.—A name of St. Eulalia.

Auril, Aurill.—April; old Engl. and Norm. Fr.

Aust.—August; L. 467—and Fr. diplomas, temp. Edw. III.

Austraberta, Virg.—Feb. 11; G. 399. An abbess in 703. There was also A., a virgin, 431, Oct. 20.

Austynes Day.—May 26. Day of Augustine, apostle of the English, who thus abridged his name as early as the 13th century:

"Seyn Austynes day, as it valþ in May."

Robert of Glouc., p. 277; *Paston Lett., A. D.* 1478, *v.* II, *p.* 268.

Autumni initium.—Aug. 7: G. 411; V. 429; T. 442—the two last give 92 days to Autumn. Brydferth of Ramsay has the same commencement of Autumn, but allows only 90 days to the season, which, he says, takes its name from ripening or gathering of fruit—"propter autumationem, vel propter maturitatem." This day is also the beginning of Autumn in the Dano-Sax. Men., *Tib. B.* I, *v.* 276. According to Dr. Forster, the Autumnal quarter commences Sept. 10, and consists of ninety days *(Peren. Cal.*, 465*)*; others have it on Sept. 12. The Bajwari numbered their years by Autumns, as the Anglo-Saxons, Franks, and others, did theirs by Winters; but the Germans, though acquainted with the other seasons, had neither the name nor the benefit of Autumn: "Hiems, et ver, et æstas intellectum ac vocabula habent; auctumni perinde nomen ac bona ignorantur" *(Tacit. de Mor. Ger., c.* 26*)*. From *autumnitas*, Bishop Hall *(Satyres, b.* III*)* produces Autumnity:

"Thy grandsire's words savour'd of thriftie leekes,
Or manly garlicke: but thy furnace reekes

Hote streams of wine; and can aloofe descrie
The drunken draughts of sweet autumnitie."

Auvreil, Auvrill, Auvryl.—April: old Engl. and Fr.
Avant.—Advent: N. Fr.
Avaunt Veille.—Before the vigil of a festival, N. Fr.
Avents de Noel.—The eight days before Christmas. See *Advent.*
Aventus.—For Adventus, in 1385.—*Du Cange, t.* I, *c.* 761.
Averil.—April. *Harl. MS.* 2253, *fo.* 63 *b.*

"Bytwene Mershe and Averil,
When spray beginneth to springe."

Aves incipiunt cantare.—Birds begin to sing, Feb. 12; D. 450.—*Bed. Ephem.*
Aveuglé Né.—Wednesday in the fourth week of Lent. It is a Fr. translation of the Latin of the same day. See *Dies Cæci Nati.*
Avrill.—April: "The last day of Avrill, in the ij yere of kyng Harry the Vth."—*Madox, Form. Ang., p.* 6.
Awdryes Day.—A corruption of Ætheldrythe, or Etheldreda, whose day is June 23, and whose translation Oct. 17: "Wretyn at London on Seynt Awdryes daye A°; Ed. iiij^{ti} xvij."—*Paston Lett., v.* II, *p.* 248. See ÆTHELDRYTHE.
Ax-wednesday.—Ash Wednesday, by the same kind of transposition of the letters (arca into acra) as takes place in the verb arcian when it becomes acrian, or axian, *to ask,* or *to ax,* as it is yet pronounced in parts of Lancashire:

"Sir Edweard, toward Lente, toward þe Marshe he gan wende,
As the þat on Axwednesdai, al by þe weste ende,
To Gloucester he wende"— *Rob. of Glouc., p.* 542.

Azymes.—The feast of unleavened bread among the Jews. See *Festum Azymorum.*

Babilla.—Jan. 24. Babilla and his three boys; V. 422. B. and his companions; E. 449: but the three boys alone, G. 398. Babylas, bp. of Antioch, mart. 251, is commemorated in the Greek church, Sept. 4.
Bacchanalia.—See *Clericorum,* vel *Dominorum Bacchalia.*
Bachus.—Oct. 7; with Sergius, E. 458. A saint of the same family as Apollo. "In another place (says Dr. Middleton), I have taken notice of an altar erected to St. Baccho; and in their stories of their saints, I have observed the names of Quirinus, Romula and Redempta, Concordia, Nympha, Mercurius *(Aring. Rom. Subt., l.* II, 21; III, 12; IV, 16, 22; V, 4), which, though they may have been the genuine names of Christian martyrs, cannot but give occasion to suspect, that some of them at least have been formed out of a corruption of old names."—*Letter from Rome.* See Sergius and Bachus.
Bæophorus.—Palm Sunday: among the Greeks, Βαιοφορος, *i. e. ramifera,* vel *palmifera.*
Balbina.—March 31. This is the young woman whom Pope Alexander cured of a wen in her *gula,* or throat, by means of St. Peter's chains, whence

August 1 was called *Gula Augusti* (See *v.* I, *p.* 334). She is invoked for wens by pious Romanists.—*Hospin. Fest. Christ., fo.* 55 *b.*

Balthildis, *Queen.*—Jan. 30: V. 422; T. 435. This was Batilda, or Bathildis (E. 449), queen of Clovis II of France, and mother of Clothaire III, Childeric II, and Thierri I. She died in 680, and was canonized by Nicholas I.

Baptisterium.—The Epiphany among the Armenians.

Baptistre.—In our Fr. Statutes, and elsewhere, the Baptist: "Seint Johan le Baptistre" (2 *Hen.* VI, *c.* 11). "A la feste de Seint Johan le Baptistre."—*Acts of Privy Council, v.* I, *p.* 60.

Barbara, *V.*—Dec. 16; V. 433. A martyr in 306: her day is now Dec. 4.—*Corso delle Stelle, p.* 80; *Hospin. de Fest. Christ., fo.* 152 *b.*

Barnabas, *Apost.*—June 11: V. 427; T. 440; E. 454; L. 466. June 10: G. 407: "III id. (Jun.) Depositio S. Barnabæ Apostoli."—*Kal. Arr.*, 826.

Bartholomæus, Bartholomew, *Apost.*—Aug. 24: G. 412; V. 429; T. 442; E. 456; L. 468. This festival is said to have been instituted in 1130 *(Hospinian).* But it is contained in the kalendar of Arras, of 826, and in Saxon and Dano-Saxon Menologies, as well as in these MSS. Another saint of this name was celebrated June 24.

Barthu Day.—Bartholomew's Day, in *Paston Lett.*, I, *p.* 174: "Bartud Mess," in the Runic kalendar—*Ol. Worm., Fast. Danici, p.* 140.

Bascarah.—Among the Syrians, the Annunciation, celebrated Dec. 1. The word signifies search, or inquiry.

Basilicæ S. Mariæ Dedicatio.—June 5; T. 440 (see *Dedicatio.*) The basilicæ were originally royal palaces, but the Romans applied the term to large public places used for trials, deliberations, and other business; afterwards the name was given to temples, and then to churches. Their eastern aspect was a consequence of the ancient worship of the sun.—*Tertullian, Apol. dist.*, 84; *Higinius de Limit.*

"Esse deum solem recta non mente putantes."

Corripus, l. I.

But the aspect of Christian churches may be partly owing to imitation, or bear reference to the great scenes of the revelation.

Basilidis, Cirinus, Nabor and Nazarius.—June 12: V. 427; T. 440; E. 454. Basilidis: G. 407.

Basilius, Bp.—June 14: V. 427; T. 440. Basilius the Great (E. 454), bp. of Cæsarea, founder of the Basilian monks in 363, the most ancient of all religious orders: died 379—in the Greek church, Jan. 10—at Paris, March 3—Italy, June 14. There were also—1, Bp., 281, June 29, in Gr. ch. March 22—2, Bp. of Ancyra, deposed in 360, Mar. 22: he is supposed by Jerome to have been an Arabian; his treatise, De Virginitate, has been attributed to Basil the Great—3, Pr. & mart., March 22; this is probably the bp. of Ancyra—4, Basilius, Nov. 21; G. 418: perhaps Basolus, anchoret of Champagne, 630; day at Paris, Nov. 20.

Basilla, V.—May 20; G. 406. "A royal virgin at Rome."—*Sax. Menol. Jul., A.* X.

Bastian's Day.—Jan. 20 *(Lives of Saints, Bodl. MS. temp. Hen.* VI.) This

is St. Sebastian (see *vol.* I, *p.* 447), a martyr in 287, commemorated with Fabian:

"To Fabyan ⁊ Bastyane moste we;
Thyᵖ haue we myles þre."

Stacyonys of Rome, MS. Cal. A. II, *fo.* 82, *col.* 2.

Beatrix.—July 29. with Felix, &c.; called Viatrix, in *Kal. Arr.*, 826. She was strangled in prison about 287.—*Hospin. Fest. Christ., fo.* 123 *b.*

Beda, Bede.—May 26, with Augustine: V. 426; E. 465. He died in 734 *(Chron. Sax.):* "vii kal. Junii circa horam xᵃᵐ" *(Flor. Wigorn.)* In the Britannia Sancta, *par.* I, *p.* 327, his day is said to be May 27, which is adopted in the Comm. Pr. Book. In the *Kal. Salamense*, written about the year 1000, we have nearly the same entry as in the kalendars V and E: "vii kal. Junii, Depositio Augustini Confessoris, Bedæ Presbyteri"—whence it appears, says Mabillon, that both died on the same day; but in order that each might have his own proper day, the festival of Bede was remitted to the day following, that is, to May 27 *(Veter. Analect., p.* 18, *fol. Par.* 1723). Mabillon notices at the end of an ancient hymn—"vi id. Maii (May 10), Natalis S'ci Bedæ Presbyteri," which he supposes to be the day of his translation *(Ibid. p.* 381*)*. He was buried at Durham, with Æthelwold, Basil, and others:

And þnema bocepa Beda
And the famous author Beda.

De Situ Dunelmi, l. 26.

His works, which embrace all the learning and science of his age, were published at Basil, 1563, and at Cologne 1613. It is difficult to account for the omission of his festival in the Saxon menologies, and the kalendar Titus. There was also *Beda*, an Italian monk, April 10.—*Iter. Ital.* I, 144.

Beda, Virgin.—Sept. 12, Tib. A. III; but Teccla, G. 413, and Julius. There was Bega, abbess, 7 cent., Sept. 6; also Begga, or Bees, abbess, 698, Dec. 17.

Bederepe.—A day of customary work in harvest, from beoðan, *to bid*, and næpan, *to cut down, to reap;* it is mentioned in Domesday Book. Of the thanes of a manor that had belonged to Edward the Confessor, it is there said—"that each was accustomed to send two reapers to cut down the king's crops, for one day in harvest, or pay 2*s.* fine: "Unusquisque eorum uno die in Augusto mittebant messores duos secare segetes regis; si non, per .ii. sol. emendabant" *(Cestrescire, fo.* 269 *b.)* Sometimes the custom was extended to two days; thus, of another manor, the record says that the men had the same customs as the former—"⁊ plus illis .ii. diebus in Augusto metebant in culturis regis." In a third manor it says—the men did not reap in harvest, but made a hedge in the wood: "Neque metebant in Augusto tantum .i. haiam in silua faciebant." See *Augustus; Bind Days.*

Behourdi; Behourdich. The first and second Sundays in Lent, in ancient Fr. charters: "Le dimence premier Behourdi" *(Chart de Cambray).* "Le Samedi aprês le Behourdich" *(Hist. Gen. de la Maison de Guines, p.* 556*)*. See *L'Art de verif. les Dates.* These names refer to a military game of justing or tilting, *hastiludium*, and are derived from the old verb *behourder*,

which Menage, *p.* 89, explains by the modern word *jouster*. See *Behordicum*.

Beltane, Beltein.—May I. *Vol.* I, *p.* 246.

Benedicta.—Introit, and name of Trinity Sunday.

Benedict (1).—Jan 12: D. 449. This was Benedict Biscop, abbot of Weremouth 690, or 703: "In Torneie—sanctus Benedictus qui fuit abbas apud Weremutham" *(Anc. Hist. Fr. & Eng., p.* 248*)*. 2, B., abbot, 780, Feb. 11. —3, Benet, or Benoit, of Anian, 827, Feb. 12.—4, B., abbot, March 21: G. 402; V. 424; T. 437; E. 451; L. 463. This was the founder of the western monks, or Benedictines, whence the Saxon Chronicle, which places his death in 509, calls him father of all the monks.—5, B., July 4: G. 409. —6, B. IX, pope, poisoned 1304, July 7.—7, B., abbot, July 11: "v. non. (Jul.) Natalis S. Benedicti abbatis" *(Kal. Arr.* 826*)*: but in G. 409; V. 428; T. 441; E. 455; and L. 467, July 11 is the *Translation* of St. Benedict (4).—7, B., abbot, Dec. 4: V. 433; T. 446.

Benedictio.—Several ecclesiastical benedictions, some of which are of the nature of consecrations, occur in dates, of which the following are the principal:—

Benedictio ad Mandatum.—See *Dies Mandati; Maundy Thursday.*

Benedictio Candelarum,—The benediction or consecration of candles or tapers at Christmas, for Candlemas. Bede, who traces this ceremony to the time of the apostles, says that the English monks who had been to Rome, were accustomed to inscribe the tapers of the Virgin, on Christmas Day, with the year of our Lord *(De Ratione Temp., c.* 45*)*. This was evidently done in order to mark the new year, which commenced on this day. The Saxons, in respect of the time for performing the ceremony, differed from the church of Rome, as they did in far more important matters. The continental churches consecrated the candles for the Purification on the day itself, and distributed them among the devout. In 1381, there was so great a concourse of people at Rome, demanding the candles on the Purification, which fell on Septuagesima Sunday, that Urban VI directed the Sunday service to be performed, and the candles to be distributed on the following day *(Amelio, Ordo Rom., p.* 515*)*. The miraculous properties of these holy tapers have been noticed in *v.* I, *p.* 156. The original lines of the translation by Barnabe Googe are—

> "Mira est candelis istis et magna potestas.
> Nam tempestates creduntur tollere duras;
> Porro creduntur sidere tonitrua cœli
> Dæmonas atque malos arcere, horrendaque noctis
> Spectra, atque infaustæ mala grandinis atque pruinæ,
> *Ut jam non sit opus Christo committere cuncta.*"
>
> *Naogeorg. Regn. Papist., l.* IV.

For the reason, see *Durand. de Rat. Div. Offic., l.* VII, *c.* 7.

Benedictio Cerei.—The benediction or consecration of the paschal taper, which was performed on the eve of Easter: on eaꝛtep æfen mon ꝛceal halgian æneꝛt þone tapoꝛ *(Ælfrici Epist. ad Sacerd., MS. Tib. A.* III, *fo.* 104). At Rome, the ceremony was performed on holy Saturday at midnight, "ad VI^am^ horam," immediately after obtaining a new light by striking a crystal

or stone *(Ordo Rom.* X ; *Mabillon, Mus. Ital., v.* II, *p.* 106*)*. From an expression in the Benedictio Cerei of the ancient Gallic liturgy, it would seem to have been performed at night wherever that was used: " Hujus igitur sanctificatio noctis fugat scelera, culpas lavat, et reddit innocentiam lapsis, mæstis lætitiam : fugat odia, concordiam parat, et curvat imperia" *(Sacram. Gall. Mus. Ital. v.* I, *p.* 321*)*. Udalric mentions that it was the custom at Rome, to inscribe the paschal taper with the year of the dominical passion, indiction, concurrent and epact *(Antiq. Consuet. Cluniac. l.* II, *c.* 14*)*. Polydore Vergil says Zozimus (who died in 418) was the author of the consecration of waxen tapers in all the churches at Easter *(l.* VI, *c.* 7, *p.* 346). The decoration of churches with burning tapers, he supposes to be founded on the same reason as the preservation of perpetual fire by the Vestals (*l.* V, *c.* 7, *p.* 313) ; but images of the gods, with lamps before them, were common in heathen temples, as observed by Dr. Middleton: " Placuere et Lysimachi pensiles in delubris" *(Plin. Hist. Nat.*, 134, 3*)*. " Cupidinem argenteum cum lampade" *(Cic. in Verr.*, 2*)*:—

> " Centum aras posuit, vigilem sacraverat ignem."
> *Virg. Æn., l.* IV, *v.* 200.

Eusebius, in *Vit. Constant., l.* IV, relates that the emperor rendered the paschal vigil so brilliant, that he seemed to convert night into day, and that he did not burn tapers, but whole columns of wax *(Hildebr. p.* 63*)*. Bishop Elidius, in 665, mentions the use of consecrated tapers in the church. The consecration of tapers was prohibited in England by Order of Council, in 1543.

Benedictio Cinerum.—The consecration of the ashes for Ash Wednesday. See *Cineres.*

Benedictio Fontium.—The consecration of the fonts, on Saturday before Easter day (see *v.* I, *p.* 288). It appears to have been the last ceremony of the day.—*Ordo Roman.* X, *p.* 106.

Benediction du Cierge.—The same among the French as *Benedictio Cerei.* A charter is dated, " De Villeneuve près d'Avignon, le Samedi Saint de Pasques, apres la Benediction du Cierge, le premier Avril de l'an 1363;" and thus marks the first moment of the new year, which began at Easter with this ceremony, or immediately afterwards.—*Encycl. Fr., departm. Antiq., t.* I, *p.* 195.

Benedictio Novorum Fructuum.—Aug. 1. See *Primitiæ.*

Benedictio Palmarum et Ramorum.—Palm Sunday.

Benet, *Abbot.*—March 21—*Translation,* July 11 : L. 463-7. " Praying you interlych to bie w^t^ me at dyner on seynt Bennett day, the which xall be on Fryday next comyng," 1454 *(Paston Letters, v.* III, *p.* 236*)*. See Benedict (4) & (7).

Berhtin, *Abbot.*—Sept. 5: T. 443; Jul. and Tib. 413—*Translation,* July 16. He lived in 709.

Bernabye.—" Fryday next befor seynt Bernabye," 1464 *(Paston Lett. v.* IV, *p.* 180*)*. See Barnabas.

Bernardin.—May 21.—*Hospin. Fest. Christ., fo.* 86.

Bernhard, *Abbot.*—Aug. 20. Born 1091 ; died 1153, and festival instituted 1164.—*Hospin. Fest. Christ., fo.* 131.

Bertin, Abbot.—Sept. 5: G. 413; E. 457. "Die Lune in festo s'ci Bertini abb'is," (1391) *Calend. of Wills, p.* 378. See Berhtin.

Bertylmewys Evyn, Bertylmwes Eve.—Aug. 23 *(Paston Letters, v.* IV, *p.* 44-52). See Bartholomæus; Bartholomew.

Bethpharica.—The Epiphany, so called because our Lord manifested himself in a house at the marriage of Cana.—*John*, II, 1; *Hickes Thes., t.* I, *p.* 203.

Biduana.—A fast of two days *(Matt. Westm., p.* 135). Also Good Friday, the second day before Easter, in an ancient Missal: "Item, orationes in Cœna Domini, sive in Biduana."—*Du Cange*, I. 1158.

Bind Days.—The days on which, by the custom of some manors, tenants were bound to reap their lord's corn in harvest *(Rot.* 10 *Hen.* III.) The custom still exists in some places, and seems to be the same as *Bederepe.*

Binding Day.—The second Tuesday after Easter, otherwise called Hock Day.

Biricius, *Bp.*—Nov. 13. See Brice.

Birinus, *Bp.*—Dec. 3: V. 433; T. 446; E. 460. First bishop of Dorchester, and apostle of the W. Saxons *(Chron. Sax.*, 634; *MS. Julius, E.* VII, *fo.* 153). The translation of Birinus and Cuthbert, Sept. 4: V. 430; T. 443.

Birnstan, *Bp. Conf.*—Nov. 4; E. 459. Byrnstan, commonly called Brenstane, bp. of Winchester, died 934.—*Chron. Sax.*, 932-4.

Bisext.—Leap-year in old English. See *Bissextus.*

> "Now biþ þis ꝛre hondreþ dawes ⁊ sixti in þe ȝere
> ⁊ fif þ^r to wit oute mo. bote hit bisext were."
>
> *MS. Jul. D.* IX, *fo.* 49 *b.*

"Leap year is so called (says Jacob), because, in that year, both Feb. 24 and 25 are written—VI *diem ante kalendas Martias*, so that the bissextile year has one day more than others, and happens every fourth year. This intercalation of a day was invented by Julius Cæsar, to make the year agree with the course of the sun: and to prevent all doubt and ambiguity that might arise therefrom, it is enacted by the statute *De Anno Bissextili*, 21 *Hen.* III, that the day increasing the Leap-year, and the next day before, shall be accounted but one day—*Brit.* 209; *Dyer*, 17" *(Law Dict.)* The name bissextile is applicable only to the computation of days in the Roman manner —in our way, the number of days in February is increased to 29; but the intercalary day is still the same, and the dominical letters are changed on the 24th.

Bissextus.—The day intercalated in Leap-year. "Erat bissextus de C litera dominicali ad B hoc anno" *(Chron. Petriburg, an.* 656*)*. At XII kal. Mart., the Portiforium Sarisburiense gives the rule for finding Leap-year, by dividing the given year of Christ by 4, which, if it leave no remainder, is bissextile: "Annos partiri per partes quatuor equas cum poteris bissextus adesse docetur." The folowing account of the Bissextus, or intercalary day, is literally translated from a Saxon treatise, *De Primo Die Seculi*:—

"Some priests assert that the bissextus comes through this, that Joshua prayed to God that the sun might stand still for one day's length, when he swept the heathens from the land, as God granted to him. It is true that the sun did stand still the length of a day over the city of Gabaon, through this thane's prayer; but the day went forwards in the same manner as other days: and the bissextus is not through that, though the unlearned so think.

Bis is twice, *sextus*, the sixth—and *bissextus*, twice six, because we say in the year, now to-day, the sexta kal. Mart., and in the morning, the sexta kal. Mart., because there are always one day and night more in this year than in the three preceding. This day and night grow from the six hours which every year are to be added to the three hundred and sixty [five] days. The sun runs through the twelve signs in 365 days, and in six hours also, and ends the first year on the equinoctial circle, at early morning—the second year at midday—the third in the evening—the fourth year at midnight, and the fifth again at early morning. Thus each of these four years gives six hours, which are twenty-four hours, or one day and night. This day the Roman philosophers gave to the month called February, because it is the shortest and last of all the months. Of this day the wise Augustin says, that the Almighty Creator made it from the beginning of the world for a great mystery, and if it be passed by untold, the just course of the year will be perversely altered; and, again, it will happen to both the sun and the moon, because there is one day and one night [*not reckoned*]. If you will not account it also to the moon, as to the sun, then you frustrate the rule for Easter, and the reckoning of every new moon all the year."—*MSS. Tib. A.* III, *fo.* 66, 67 *b*, collated with *Tib. B.* V; *Tit. D.* XXVII; *Calig. A.* XV.

The Romans looked upon the bissextile day as unfortunate (*Marcellin., l.* XXVI; *Macrob., l.* I, *c.* 13). This superstition was extended, in the middle ages, to the whole year: "Hic tumultuosus annus vere bissextilis fuit, et tunc in ordine concurrentium bissextus cucurrit, at ut vulgo dicitur, Bissextus super regem et populum ejus in Normannia et Anglia cecidit" (*Ord. Vital. l.* XIII, *p.* 905). The French still say, when any misfortune happens, that the bissextus has fallen upon the business: "Le bissexte est tombé sur une telle affaire." See *Locus Bissexti.*

Black Cross Day.—April 25, St. Mark's Day—so called, from the black covers of the crosses and relics in the processions of the Great Litany. See *Cruces Nigræ.*

Black Monday, Blakmononday.—Easter Monday: "In Anglia feria secunda Paschæ Blakmononday nuncupatur" (*Fordun, Scottichron. t.* II, *p.* 359). Some superstition attended this day in Shakspeare's time: "Then it was not for nothing (says Lawrence) that my nose fell a bleeding on Black Monday last" (*Merch. Venice, A.* II, *sc.* 5). Fordun gives the following as the origin of the appellation:—When the Black Prince was devastating the provinces of France, he came to a place called *Pune de Pane* on Good Friday, "in die sanctæ Parasceves." The monks and others entreated him to be merciful, out of regard to the holiness of the day, but the prince, overcome by the council of the men of Belial, who cried out—"Waunt de Baner!" (advance the banner), shewed no deference to place, time, or religion. He, however, retired with his officers to a monastery on the approach of Easter Sunday, while the remainder of the army encamped in the valley. In the evening, he resolved on marching homewards early the next morning. A terrible storm arose, and so intense was the cold, that numbers embowelled their horses, and crept into their bodies for shelter. Multitudes were found dead on Monday morning, when the Prince, summoning a council, rebuked his advisers for preventing his mercy, by crying, "Waunt de

baner!" "but (said he) I answer to you, 'O rere de Baner!'" (draw back the banner). After this the remnant of the army, consisting of a few hundreds out of many thousands, hastily departed, by a different route from that which they had intended. On this account hitherto (in England) the second day of Easter has been called Blackmononday. It seems soon afterwards to have become the common appellation of the day, for it is found as a date in an indenture for a day of truce on the West Marches, made 8 Richard II, March 15, between Henry Percy, earl of Northumberland, and Archibald de Douglas, lord of Galway: "And gif thir covenantz beforsayd likis or mislikis to the forsayd erle of Northumbr' or to the Lord Nevill, they sall certifie be thair letters, or be on of thairs, opon Black Monday that next commis before none, at the chappell of Salem, be the water of Eske."—*Nicholson and Burns, Hist. Westmorl. & Cumberl., v.* I, *p.* xl. *n.*

Black Sunday.—Passion Sunday, because the altars, crucifixes, and newly-married women, were clothed in sables. The name appears to have been common in Germany: "der schwartze Sonntag."—*Haltaus, Cal. Medii Ævi, p.* 69.

Blase, Blasius, Blasse, *Bp., Conf., Mart.*—Feb. 3: V. 423; E. 450; L. 462. In the Greek church, Feb. 11. "On Seint Blasses day following, the abbot of seint Albons in his pontificallys blessed three vergers monialls" *(MS. Chron. temp. Edw.* III; *Archæol.*, XXII, *p.* 280*)*. A candle is offered to him on this day, to procure relief from the toothache.—*Hospinian de Fest. Christ., fo.* 43.

Blodmonath.—The month of November; V. 432. The name is compounded of blot, *a sacrifice*, and monaþ, *a month*; and more consistently with this etymology, the Dano-Saxon Menology, *Tib. B.* I. *fo.* 112 *b*, has *Blotmonath.* "The eleventh month," says the Saxon Menol., *Jul. A.* X, "is named in Latin November, and in our language Blod Monath, because our ancestors, when they were heathens, always sacrificed, that is, that they took and committed to their idols the cattle which they intended to give them: Se monoþ ys nemneþ on leden nouembris 7 on ure ġeþeoþe bloþ monaþ. forþon ure yldran ða hy hæþenne pæron on ðam monðe hy bleotan á. þ ys þæt hy betæhton 7 benemdon hyra þeoforlġyldum ða neat þa ðe hy poldon fyllan. For fyllan, *to give*, the C. C. C MS. has flean, *to slay*, which agrees with Bede's account of the month: "Blotmonath, mensis immolationum, quod in eo pecora quæ occisuri erant, Diis suis voverent" *(Oper. t.* II, *p.* 81*)*. See *Egyptian Days; Hora; Signa Mensium.*

Bloody Thursday.—Thursday of the first week in Lent. On what account this name has been given to the day I know not, but on Thursday, Feb 14, in the first week of Lent, 1400, Richard II was murdered in Pontefract Castle; but it is very doubtful whether this circumstance would give rise to the name, as Richard was no favourite of the common people.

Blue Monday.—Septuagesima Monday in Bavaria, from the colour with which churches are ornamented on that day, "Der blaue Montag."—*Haltaus, Cal. Medii Ævi, p.* 55.

Bohordicum, Bohourdis.—Lat. and Fr. name of the first and second Sundays in Lent. See *Behourdi.*

Bonefas *and his Companions.*—June 5; L. 466.

Boniface, *Bp., and his Companions* —June 5; E. 454. In V. 426, Boniface, martyr; and in T. 440, there appears to have been an intention of adding "sociorumque ejus." He was a native of England named Wilferth, disciple of Bede, apostle of Germany, abp. of Metz, mart. 755, and revenged by Pepin of France *(Dresser. de Festis Diebus, p.* 108*)*. There were also—1, Bonifacius, Sept 4: G. 413—2, mart. 407, May 14; Gr. ch., Dec. 5; Paris, May 26.—3, B. I, pope, 423, Dec. 25, or Oct. 25.—4, Bp. of Ross, 630, March 14.—5, Abp. and apostle of Russia, 1009, June 19.—6, Bp., 1266, Feb. 19.

Bordæ.—The first Sunday in Lent, and also the whole of the following week. In the statutes of St. Claude, *ann.* 1448, "Pittanciarius ministrare debet die Lunæ post Bordas, seu post dominicam, qua cantatur Invocabit me, collationem de vino et speciebus confectis" *(Du Cange, Gloss.*, I, 1240: see *Dominica Invocavit)*. The French had the term *les Bordes*, and both are said to be derived from *bourdon*, or *bordoun*, a long staff used by pilgrims, whom it served for the purpose of *aburdo*, or mule. It does not, however appear how this staff became applied to the day and the week. *Burdon*, among the English, was a quarter-staff, whence the verb *burdare*, to play at quarter-staff, in Matt. Paris: "Quod nulli veniant ad turniandum vel burdandum, nec ad aliquas quascunque aventuras" *(Addit. p.* 149*)*. Bordæ, therefore, may bear the same reference to a mimic fight as *Behordicum*, from *behourder*, to joust. But, as the same Sunday and week were also called *Brandones*, as it were, Torch Sunday, &c., Bordæ and les Bordes may mean no other than *bourdaine*, the piece of wood of which charcoal is made.

Borne Day.—Nativity; birth-day. "Suche a day ȝe schul haue ane hye fest in holy chyrche, þ^{t} is callud þe natiuite of oure lady, þ^{t} is in Englys the borne day of oure lady."—*Sermo de Nativ. B. Mariæ, MS. Claud. A.* II, *fo.* 104.

Borrowed or Borrowing Days.—The three last days of March (see *Vol.* I, *p.* 210). In the Statistical Account of Scotl., 8*vo*, *v.* I, *p.* 157, mention is made of an old man, aged 103, who says of himself, that "he was born in the Borrowing Days of the year that King William came;" to which is appended a note—"That is one of the three last days of March, 1688."—*Forster, Peren. Cal., p.* 147.

Bosilus, *Commemoration* of.—July 8; D. 455.

Botulf, *Abbot.*—June 17; V. 427. With Nictanus, E. 454. He began to build the minster of "Ivanhoe in 654 *(Chron. Sax.*: see *Vol.* I, *p.* 6 *n.)* The *Britannia Sancta, par.* I, *p* 370, agrees with these kalendars.

Bouhordis.—The same as *Bohourdis, Bohordicum*, and *Behourdi.—Du Cange, t.* I, *col.* 1213.

Boxing Day.—St. Stephen's Day, Dec. 26.

Braget Sunday, Braggot Sunday.—In Lancashire, the fourth Sunday of Lent, so called from a sort of spiced ale, which is used at the visits of friends and relations on this day. The name is the ancient British *bragawd*, ale, now *bracket*. The Scotch call a kind of mead, *bragwort*. See *vol.* I, *p.* 176; *Mothering Sunday.*

Brandones, Brandons.—The same time as *Bordæ*, and expressing the same thing as the Saxon and German *brand*, a torch or firebrand. Dr. Samuel Pegge conjectures that *brandon* is *brandeum*, a veil, with the French termination, because, according to Durand, the crosses were covered, and a veil

was suspended before the altar, from the first Sunday in Lent to Parasceve, or Good Friday *(vol. I. p. 4 n ‖)*. But the *brandea* were properly the cloths which were laid on the body of St. Peter the apostle, and were so called from the time of Gregory the Great *(Mabillon, Comment. in Ord. Rom., p. cxxxiij.)*; on the contrary, *brandæ* have always denoted torches or brands. Among the decorations of a pope's funeral, it was ordained there ought to be in the chapel 25 torches or brands, each consisting of at least six pounds of wax: "In capella xxv. *torticæ* seu *brandones*, quilibet ad minus de vi. lib. ceræ" *(Amel. Ord. Rom., ibid. p. 529)*. According to Mr. Fosbrooke, the first week in Lent was called *Brandons* in England, from a practice among boys, who at this period ran about the streets with torches and brands *(Brit. Monachism)*. This is highly probable; Menage says that, at Lyons, the people give the name of *brandons* to the boughs which they fetch from the Fauxbourg de la Guillotiere, on the first Sunday in Lent, which they call *Dimanche des Brandons*. He also derives the word from the German *Brandt*, whence we have *Dimanche des Brandons* and *Dominica in Brandones (p. 126)*. Borel agrees with him *(Tresor des Recherches, p. 62)*. A passage in the MS. of a monk of Winchelcumbe, in the reign of Henry VI, explaining *branda* to be a torch, borne about the fields by boys on the eve of St. John, sets the question at rest so far as regards the Teutonic origin of the name (see *Note, vol. I, p. 300*). With our ancestors, however, it was not a German, but an unaltered Saxon word, of its original signification. In addition to this it may be satisfactorily observed, that the second Sunday in Lent was also named *Dominica post Focos*, and *D. post Ignes*, both of which clearly refer to the brands of the preceding week, and to nothing else. The Germans also named the first Sunday of Lent *Der Funcken Tag*, the *Spark Day*, from the πυρκαις, or *large fires*, which they were accustomed to burn.—*Gretser de Festis, p. 108; Haltaus, Cal. Med. Ævi, p. 62.*

Brandonner.—The same as *Brandones*. In a charter of liberties to Perouse, in 1260—"Le Dimane qui est apelet Dimane Brandonner."—*Du Cange, t. I, col. 1248.*

Branualator, Branwalator, *Conf.*—Jan. 19: V. 422; T. 435.

Brice, Bricius, Britius.—Nov. 13: G. 417; V. 432; T. 445; E. 459; L. 471.

> "Sein Brice wit sein Martin. was his dekne merre here.
> To sein Martin his lord. he was gracious in eche manere."
>
> *Cott. MS. Julius, D. IX, fo. 174.*

This day is remarkable for the massacre of all the Danes in England, in the reign of Ethelred, 1002: "In this year (says the Saxon annalist), the King commanded that all the Danish men in England should be slain. This was done on Bricius mærre dæg (on Bricius' mass day), because the King was told that they intended to attempt his life" *(Chron. Sax.)* William the Conqueror employed "the murder of St. Brice's day" as a watchword, or incentive to his Norman nobles, in urging them to revenge the blood of their kinsmen.—*Cunningham, Lives of Englishmen, v. I, p. 67.*

Bride, Virg.—Feb. 1: L. 462. The English as well as the French name of Brigida, the "glory of the Scots, alias Irish:"

"Seinte Bride þ^t holi maide of Yrlond was,
ȝ ȝete ȝhe was in spousbreche in a wonþ^r cas."
Julius, D. IX, *fo.* 14 *b.*

Bridget.—See Brigitta.

Brigida, V.—Feb. I: V. 423; T. 436; E. 450—the "glory of the Scots," G. 399. "Kal. Feb. Natalis Sanctæ Brigidæ, Virginis, et Sancti Ursi, Episcopi et Confessoris" *(Kal. Arr.* 826*)*. This is an Irish saint, who is said to have lived in the sixth century, but whose existence may be placed in the most remote period of antiquity, being no other than the goddess Brighit, daughter of Daghdae, god of fire *(vol.* I, *p.* 153*)*. As to the addition, "Gloria Scottorum," in G. 399, the inhabitants of Ireland were frequently called Scots by the Saxons, that name having been given, in the first instance, to the foreign invaders of Hibernia, who were probably Scythians: "Then it first happened (says the Saxon annalist) that the Picts came southward from Scythia with long ships, not many, and they came first to the north of Ireland, and þæn bæðon Scottaȝ *(there told the Scots)* that they must reside in those parts." The inhabitants were therefore called Scots. Many other instances might easily be adduced in support of the antient kalendar, but this seems amply sufficient.

Brigitta.—July 23: "Emortualis dies S. Brigittæ Reginæ Sueciæ, 1372" *(Diar. Historic., p.* 111; 4*to, Frankf.*, 1590*)*. "S. Brigitta vedova claruit in Suecia et Roma, circa An. Domini 1350" *(Joh. Trittenh. Script. Eccles., p.* 445*)*. In Il Corso delle Stelle, p. 71, her day is Oct. 8: "S. Brigida di Svezia, vedova, principessa di Nerica, fondatrice verso il 1344, de'monaci, e monache dell'Ordine del S S Salvatore, detti *Brigidiani*." One of these days must be that of her translation. According to Polydore Vergil, the nuns of St. Bridget were not embodied so early as 1344, for that took place some time after the Swedish princess came to Rome, which was in the same year that Urban died *(l.* VI, *c.* 4, *p.* 433). Her canonization in 1391 *(Amet. Ord. Rom., p.* 535) was confirmed by the council of Constance in 1415.

Britius.—Nov. 13: Tib. 417. This orthography is retained by the church of England. See Brice.

Broncheria.—Palm Sunday.

Bruno.—Oct. 7. Patriarch of the Carthusians, canonized by Leo X.—*Hosp. Fest. Christ., fo.* 139 *b.*

Bules, Buræ.—The same time as *Bordæ*,—*Burra*, whence the French *Bules*, was a sort of staff *(Menage, Dict. Etymol.)*; but the Benedictine authors of the Dictionnaire Roman, Walon, Celtique, &c., derive *les Bules* from the Latin *bulla*, which, among other things, signifies a bubble, a ball, a bowl—and *les Bures* from the verb *buire*, or *bure*, to drink, in reference to the popular indulgence in liquor at this season.

Buonaventura.—July 12. A cardinal and bishop, 1274, canonized by Sixtus IV (about 1471).—*Hospin. de Fest. Christ., fo.* 17 *b.*

Burcard.—Oct. 13. An Englishman, bp. of Wircepurg, 752. On the vigil of St. Burcard, the Germans make a feast upon fat geese, which they call Burcardins, for which Dresser can state no other reason, than that fat geese are now most in season—"quod hoc tempore pinguefacti anseres maturi videantur" *(De Festis Diebus, p.* 170; 8*vo, Witeb.* 1588). See *vol.* I, *p.* 378 —*Martinalia.*

BYRINUS.—See BIRINUS.

BYRNSTAN, *Bp.*—Nov. 4: V. 432; T. 445. See BIRNSTAN.

CABEE.—Quinquaquesima Sunday; a name corrupted in Bearne from "Dominica in *Capite.*"

CÆLESTUS, *Pope.* Oct. 14. The date of the battle of Hastings (1066) in the Sax. Chron.: "Ðiꝑ ȝeꝑeohꝛ pæꝑ ȝeᵹon on ᵹone ᵹæȝe Cæleꝑꝛi pape. After Pape, the anonymous author of *Ancient Hist. Fr. and Engl.*, has the words, "hic est 12 die Octobris," as part of the text; but they were added in the margin of the MS. by Joscelin, who mistook the day. This saint is otherwise called Calistus, Calixtus, and Kalixtus.

Cæsarian Era.—See *Epoch* and *Era.*

CÆSARIUS.—April 21: G. 404. "XI kal. (Mart.) Passio Sancti Cæsarii Diaconi" *(Kal. Arr.* 826). The brother of Gregory Nazianzen, who died in 368.

Calendæ.—The first day of any month. See *Kalendæ.*

Calendar Day.—Calendarium Festum. See *Festum Stultorum.*

Calendar Month.—An entire month, counted from the kalends to the end. After the year 1000, writers divided the months into parts, of which the first began with the kalends or first day, and continued to the 15th, inclusive. The second part began with the 16th day, and continued to the end; but this second part of the month was sometimes counted backwards (see *Kalendæ; Mensis Exeuns; Mensis Intrans).* It therefore became a practice to specify the month intended, in formal transactions or important records, and the term calendar month signified the whole, without any division. The term is employed in the truce between Scotland and England in 1459 *(Rymer, t.* XI, *p.* 427). In English law, it is taken for the month of thirty-one days.—*Stat. Car.* II, *c.* 7.

Calenes.—A name of Christmas Day in Provence. It seems to be a corruption of calendes, for on this day calendar loaves were given to the priest (*vol.* I, *p.* 110). Hence it would appear, if this conjecture be right, that though the sport of the calendar days took place on the 1st of January, the name of calendes was communicated in some places to the Christmas festivities generally; otherwise it seems difficult to account for these terms.

CALESTUS, Calistus, Pope and mart.—Oct. 14: G. 415; V. 431; T. 444. "II id. (Oct.) Natalis S. Calesti Episcopi."—*Kal. Arr.* 826.

Calicis Natale.—See *Natalis Calicis.*

CALISTUS, CALIXTUS.—Oct. 14: G. 415—and Feb. 20: G. 399. "Gravi prœlio apud Hastinges die Sancti Calixti" *(Ann. de Margan.*, 1066: see CÆLESTUS). This festival appears to have been instituted in the 11th century, according to Hospinian, *fo.* 16 *b*, but the pope was certainly commemorated before that age.

CALSTONE, *the Pope's Day.*—Pope Celestinus I, 432, April 6, is probably intended.—*Bodl. MS., Lives of Saints.*

Cananee.—Thursday of the first week in Lent.—*Verif. des Dates.*

Cancer.—The sun's entry into this sign, June 17: G. 407; V. 425; T. 440.

Candelaria, Candelatio.—Candlemas, or Purification of the Virgin.

Candelcisa.—Candlemas; from *candela*, a taper, and (?) *scindere*, to cut or di-

vide. In a letter of Philip le Bel, 1290, "Rex ipse Angliæ mittet gentes suos apud Perpinianum crastino instantis Candelcisæ" *(Rymer, Fœd., t.* I *p.* 727, *col.* 1*)*. The following passage, from *col.* 2, refers to this date: "Quo crastino, videlicet, die Sabbati post festum Purificationis Beati Mariæ, dicti commissarii Regis Angliæ," &c.

Candelossa.—Candlemas. *Rymer, t.* I, *p.* 389.

Candida, Francorum Cara Domina.—Dec. 5; *Jul.*, where Galba, *p.* 419, has "Vera domina Anglorum *Ealhswitha*," and Tib., *Ialhswithe*. She appears to be the queen of Alfred, Ealhswyth, whose death is barely noticed in the Chron. Sax., an. 905.

Candidus and Faustus —Dec. 15: G. 419. Candidus, an ecclesiastical writer mentioned by Eusebius, *l.* V, *c.* 27.

Candlemas.—Feb. 2. An old name of the Purification of the Virgin Mary, signifying the mass or festival of candles (see *Missa)*. On canꝺel mæſſan .iii. nonaſ ꝼebꝛuaꝛii, is the Saxon annalist's date of king Sweyne's death, in 1014. In ancient times, this festival was celebrated with much solemnity and splendour. On St. Mary's day in February, says Bede, the people, priests and ministers, go in procession, with lighted wax tapers in their hands, singing hymns through the principal streets *(De Temp. Rat., c.* 10; *Op. t.* I, *p.* 77*)*. The tapers, in his time, were consecrated for this purpose on Christmas day, and inscribed with the year of our Lord, which commenced on that day. The consecration of the candles was performed, in the churches more obedient to Rome, on Candlemas day *(Card. Gaietan., Ordo Roman* LXXVIII, *p.* 343*)*, and they were in great request, on account of the miraculous power with which devotees supposed them to be endowed (see *Benedictio Candelarum)*. A curious form of the benediction is copied by Dr. Forster, from the Doctrine of the Masse Booke, 1554 *(Peren. Cal. p.* 44-6*)*. Jacob gives the following account of the festival: "It is called Candlemas, or the mass of candles, because, before mass was said that day, the church consecrated, and set apart for sacred use, candles for the whole year, and made a procession for the hallowed candles, in remembrance of the divine light wherewith Christ illuminated the whole church at his presentation in the temple, when by old Simon styled 'a light to lighten the Gentiles, and be the glory of his people Israël' *(S. Luke, cap.* ii, *ver.* 32*)*. This festival is no day in any of the courts at Westminster, wherefore the judges do not sit that day, but usually observe many ancient ceremonies; and the societies have many sumptuous entertainments thereon, with most kinds of diversions" *(Law Dict.)* Its most ancient name, the festival of the presentation, commemorates that event, but it may admit of a doubt whether Candlemas, and the festival of candles, the festival of lights, and St. Mary of the candles and lights, be not names which have been suggested by the profuseness of the illuminations on this day, and which illuminations at this season have a greater antiquity than the birth of our Saviour (see *Festum Candelarum; Luminarium; Mariæ Luminum; Præsentationis; Purificationis*, &c.) As to the institution of Candlemas, by whatever name it may be called, Bede attributes it to Gelasius, in the fifth century; and Baronius expressly says, that he established it as a substitute for the pagan Lupercalia *(Not. ad Martyrol. Rom.)* Dresser, from Sigebert, says that it was instituted at Constantinople in 542 *(De Festis Diebus, p.* 27); others give the

invention to Vigilius, in 536, and others to Sergius, in 689, with the same intention of setting aside the Lupercalia. The first opinion is entitled to consideration, for in 320, soon after the practice of worshipping saints commenced, wax candles and lamps were introduced into churches, and kept constantly burning by imperial authority. Roman Catholic authors object to the notion, that it was to supersede the Lupercalia, because the latter were celebrated on the 15th of February. This objection may be just; but, at the same time, may not Baronius and the other authorities have intended the *Lucaria*, which were celebrated on the day appropriated to the *Juno Februata*, the purified, or, by another name, to Juno *Sospita*, the health-giver, all which took place on February 1? Juno was the same as Ceres, Proserpine, Cybele, Isis, and other goddesses, according to the particular attribute deified. Now Herodotus tells us, that the Egyptians introduced the use of lamps in temples—and in the festivals of Ceres, lighted torches were borne in processions in such numbers, that the sixth day of her festival was called the torch-day in Greece—*ηταν λαμπαδων ήμερα*, and it was also usual to dedicate torches to her. It is also a coincidence, that the Asæ, or Orientals who settled in the north of Europe, sacrificed to Frigga, whom Tacitus names "Mater Deum" (the mother of the Gods), on the first quarter of the second new moon, which would fall about this time. Besides these correspondences we may notice the titles of Mother of God, Queen of Heaven, &c. bestowed on the Virgin in common with all these goddesses. The heathen origin of the festival of the purification was no more doubted in early times, than the idolatrous nature of its ceremonies in the present age. Bede *(ib.)* admits the fact, and Mirk, about the 14th century, gives the following curious account of its origin, in the Lansdowne copy:—"Now ȝe schalle here how þes worschip was fvrst fowndon: when þe romaynus by grett chyualry conqueredon all þe worlde, for þey were enerowe and myȝty in her doyng þ^t þey þouȝt not þ^t god of heuen ȝaff hem þ^t hono^r, but þey madon hem diuerse goddus aftur her owne luste, and so amonge ob^r þey haddon a god þ^t þey calledon mars, þ^t was before tyme a chyffe knyȝte and a ferus in baytell. Wherfore þey calledon hym god of Batilles, p'yng besily to hym for helpe; and for þey woldon spede þe bettur þey dyddon gret worschip to his modur þ^t was called Februa, and aftur þis wooman, as mony men haue oppynyon þis moneth þ^t is nowe was called February. Wherfore þe furste day of þis moneth þ^t is nowe is candulmas day, þe romanys wolden go all þe nyȝt abowte þe cyte of rome w^t torches and blasus brennyng in worschip of this wooman Februa, hopyng to haue for þis worschip þe raþer holpe of her son mars in her doyng. þen com þ^r a poore þ^t was calde Sergius, and when he syȝ criston men drawe to þis Mawmentre he þowȝ[t] to turne þe folle custome in to goddys worschip and owre laydys sent Mare, and so he cummawndid all criston men and women to cum in þe same day to church, and yche mon to offre a condull brennyng in worschip of owre lady and of her swete son" *(Lansd. MS.* 392, *fo.* 26^b 27*)*. In some classical myths, Mars was the son of Jupiter and Juno—in others of Juno alone: Jupiter was Pluto, and Pluto was Februus who ravished Proserpine, whence, probably, her name of Februa, the female deity, as Februus was the male deity of the purification of women. The pagan rites are described by Ovid, *Fast.*, *l.* II, and in Sicily are closely imitated on this

day, when they worship Proserpine under the name of St. Agatha. The tapers form the principal part of the ceremony, and it is remarked by a traveller, quoted in the *Encyclop. Metropolit.*, that the memory of Proserpine is cherished, by kindling a blazing pine near the very spot to which the mythological legend assigned the scene of Pluto's amorous force. In a sermon on the Assumption, we find the Virgin invested at once with the titles of Juno, Proserpine, and Isis. On her ascent into Heaven, our Lord, it is said, "coronet hur *quene of heuen*, and *emperas of helle*, and *lady of alle the worlde*" (*Claud, A.* II, *fo.* 92 *b.*) Several names of the second of February will be found under *Festum Hypapantis.*

Caniculares Dies.—See *Dies Caniculares.*

Canite, *or* Canite Tuba.—The fourth Sunday in Advent, from the lesson of that day (*Div. Off., v.* I, *p.* 139): "Dominica qua cantatur Canite Tuba" (*Cardinal Cincio de Sabellis, Ord. Rom. p.* 167). See *Dominica de Canite Tuba.*

Cantare.—*To sing* (in the mass for the dead); but the word is used as a substantive, and signifies an Anniversary Day.

Cantate, *or* Cantate Domino.—Introit from Ps. 98: "Cantate Domino canticum novum," and name of the fourth Sunday after Easter. In a letter of the bp. of Angers, 1316, "Die Veneris post dominicam qua cantatur Cantate, in nostro generali capitulo" (Friday, May 14)—in others, "Die Jovis post Cantate; Die Sabbati post Cantate," &c. (*Guil. Majoris Gesta, c.* 49; *D'Achery, Spicil. t.* x, *p.* 286). In a charter of William Henry, duke of Brunswick, "After God's birth fourteen hundred years, thereafter in the seven and twentieth year, on the Thursday after the Sunday Cantate": Na Godes bort verteyn hundert iar, darna in deme seuen vnde twintigestan iare am donirstage na dem Sundage Cantate" (Thursday, May 15, 1427) *Baring. Clavis Dipl.*, L. *p.* 524. There is a similar date, D. CVII, *p.* 284.

Cantus.—The crowing of the cock, and, perhaps, other sounds emitted by birds, have marked a division of the day from the time of the apostles—also the time of singing a morning hymn. In the institutes of a convent of ladies, at Erfort in Upper Thuringia—"Ad cantum dominarum quem cantant ad Nativitatem in refectorio dabit abbatissa .I. urnam cum vino .VII. capiens propin. Ad cantum ante Pasche, et in die Pasche, et beate Pusinne, in eadem quantitate" (*Baring. Clav. Diplom.*, III, *p.* 482: see *Hours, Canonical).* More usually another word is added—"Nocte post pullorum cantum" (*Josephi Sacerd. Hist., Transl. SS. Ragnobert et Zenon., c.* 2; *D'Achery, Spicil., t.* II, *p.* 127, *ed. fol.)* See *Alectrophone; Cock-crow; Gallicantum*, &c.

Capitilavium, Capitulavium.—Palm Sunday, from *caput*, the head, and *lavare*, to wash, because, on this day, the heads of those who were to be baptized on the following Sunday were washed, in order to remove the dirt which they might have contracted during Lent when baths and ablutions were prohibited (*Durand. de Ration. Temp., l.* VI, *c.* 76). According to Hospinian, "*Capitulavium*" is the name of Cœna Domini, or Maundy Thursday, in some places (*Fest. Christ., fo.* 56). The custom of washing the head on this occasion was practised in the primitive church.—*Augustin., Epist.* 18.

CAPRASIUS.—Oct. 20: G. 416. Caprais, mart. 287. Another, an abbot, 430, June 1.

Capricornus.—Sun's entry into Capricorn, Dec. 18: G. 420; V. 433; T. 446. See *Signa Mensium.*

Caput Anni.—The beginning of the year, New Year's Day, which varied in different countries, and, in the same, at different periods, as Dec. 25, March 1 and 25, and Easter Day, have each been the Caput Anni. In a charter of Pope Sergius, an. 1002, quoted by Du Cange, the term is used in a general sense: "Si mors in capite anni evenerit." The Italians still designate New Year's Day *Il Capo d'Anno;* but the French, like the Anglo-Saxons, call it the Year's Day—*le jour de l'an.*

Caput Annorum.—The end or completion of a period of years, as "usque ad caput sex annorum."

Caput Iduum.—See *Caput Kalendarum.*

Caput Jejunii.—Jour des Cendres, Ash Wednesday. Ælfric, in a homily preached on this day, says, "In the present week, on a Wednesday, as you yourselves know, is the Caput Jejunii, that is in English, the head of the Lenten Fast: On ðýrre pucan. on þe ðnef ðæg. rþa rþa ge rýlfe pıton. ıſ Caput Ieiunii. þ ıſ on Engliſc. heafoð lenctenef fæftenef (*MS. Julius, E.* VII, *fo.* 61 *b.*) In St. Æthelwold's Benedictional, the same day is called "Initium Quadragesimæ; but in the Ambrosian Missal, Quadragesima Sunday, or the first Sunday in Lent, is the Caput Jejunii. The beginning of this fast was not always the same (see *Lent*). Caput Jejunii often occurs as a date: in the convention between Alphonso IV of Castile and Sancho VII of Navarre, referring their dispute to the King of England, on Ash Wednesday, 1214: "Et ad hoc nuncii utriusque reges sint ad præsentiam regis Angliæ in prima die præsentis Quadragesimæ, quæ est caput jejunii, ad hoc judicium recipiendum" (*Joh. Bromton, Chron. col.* 1121): "Ad caput jejunii" (*Roger de Hoveden, P.* ii, *p.* 528): "In capite jejunii" (*Hist. Norm. Script., p.* 907). A charter, in 1372, names Thursday at the head of the fast, thus, "Feria quinta in capite jejunii" (*Baring. Clav. Dipl.*, XLIV, *p.* 518). As a fast, this day was very strictly observed in some monasteries (*Udalric. Antiq. Constit. Cluniac., l.* V, *c.* 5). By the institutes of Erfort, the abbess was to give the ladies eight shillings, to purchase herrings on Ash Wednesday: "In capite jejunii abbatissa dabit dominabus .viii. solidos ad allecia emenda.—*Baring.*, III, *p.* 482.

Caput Kalendarum, Caput Nonarum, Caput Iduum.—The French chronologists state that the *dies Calendarum*, or *Kalendarum*, is commonly the first day of the month preceding, on which we begin to reckon by the kalends of the following month; and they quote an example, in which "Die Kalendarum Septembris" does not signify the 1st of September, but "in capite kalendarum Septembris," that is to say, XIX *kal. Sept.*, or August 14, which is the first day of this month on which we begin to count the kalends of Sept. (see *Kalendæ*). It is usually understood by our legal antiquaries, that the folcmote assembled annually the first of May, because a law of Edward the Confessor, *De Greve, c.* 35, appoints the folcmote once a year "scilicet, in capite kal. Maii" (*Wilkins, Leges Saxon., p.* 204, *col.* 2). But if these words are to be understood in the same manner as the preceding example, it is evident that they did not meet on the 1st of May, but on the 14th of April, where the kalends of May are first mentioned in the kalendar. Spelman gives an account of this popular assembly, which Jacob understands to

be this—"The Folcmote was a sort of annual parliament, or convention of the bishops, thanes, aldermen and freemen, on every May Day;" but Spelman merely states, in the place referred to, that the time of meeting was indicated by the law *(Gloss.*, v. *Folcmote, p.* 236*)*; and in explaining the *Gemote, p.* 261, he says it took place "sub *initio* Calendarum Maii," which is no more than changing one word for another, of precisely the same import, and leaves it unsettled whether the Saxon lawyer spoke of April 14 or May 1. That the latter was the day intended, is rendered probable by a passage in Bede, where he states that the festival of All Saints was appointed to be held "in capite calendarum Novembris," the first of November (see *Festiv. Omnium Sanctorum*). Du Cange understands it to have been the first day of the month.—*Gloss., t.* II, *c* 122.

Caput Nonarum.—See *Caput Kalendarum.*

Caput Quadragesimæ.—The same as *Caput Jejunii*, except in the Ambrosian Missal, and Gallic Liturgy, where it is the first Sunday in Lent: "Ab octavis Nativitatis beatæ Mariæ, omni hyeme, usque ad caput quadragesimæ" *(Mat. Par. in Vitis, p* 65*)*. Gregory, about 590, on reducing the number of Lenten days, decreed that the fourth feria, or Wednesday, should be the "Caput Quadragesimæ."—*Pol. Verg., l.* VI, *c.* 3, *p.* 360-1.

Caput Quadragisimæ.—Formerly the first Sunday in Lent. See the preceding.—*Menard. Not. in Sacram. Gallic., p.* 52.

Cara Cognatio.—See *Festum S. Petri Epularum.*

Caramantrant, Caramentrant.—Shrove Tuesday.

Caramentrannus, Caramentranum.—Shrove Tuesday.

Caremprenium, Caremprunium.—Shrove Tuesday.

Carena, Carina.—A corruption of quadragena—*forty*, applied to the lent of 40 days.

Care, Carle, Carling Sunday.—The fifth Sunday in Lent.

Carilelphus.—July 1 *(Petr. de Natal., l.* VII, *c.* 37). See Karilelfus.

Carismata Dia.—The day of Grace, Whitsunday. This occurs in some verses on the times of fasts and festivals, at the end of the Constitutions of the Synod of Worcester, in 1240, apud *Spelm. Concil., t.* II, *p.* 259. See *Charismatis Dies.*

Carissa.—April 15, with Felix: G. 403,

Caristia.—Feb. 22. See *Festum S. Petri Epularum.*

Carnaval.—The interval from the Purification to the beginning of Lent. See *Carneval.*

Carnelevanamen.—The same, from *Dies ad Carnem levandam.*

Carneval, Carnevale.—The days between Candlemas and Lent. Some Italian writers derive this name from *caro*, flesh, and *vale*, farewell; but in this case the word would be caraval. Du Cange proposes *carn-a-val*, "quod sonat, caro abscedit."—*Gloss., t.* II, *c.* 336.

Carnibrevium.—Shrove Tuesday. Wilhelm Wyrcester dates the second battle of St. Albans, which was fought Feb. 14, 1461, "in die Carnibrevii, scil.—Februarii" *(Lib Nigr. Scacc.* II, 486*)* If not a corruption of the more usual name, Carniprivium, it is a compound of *caro* and *brevis.*

Carnicapium.—Shrove Tuesday; from *caro*, flesh, and *capere*, to take.

Carniplavium.—Probably a corruption of Carniprivium.—*Du Cange, t.* II, *col.* 338.

Carniprium, Carniprivium, Carnisprivium.—Sometimes the first days in Lent—"Et cum carnisprivij tempus aduenisset," says Matt. Paris, speaking of the king's demand of 8,000 marks from the Jews, in 1255, *p.* 606. Sometimes it is Septuagesima Sunday, and sometimes the Sunday following: "Notandum est festum B. Luciæ hic adjunctum habere Italice *charthar*; quia tunc maxime carnes solent deponi, quemadmodum secunda dominica Septuagesimæ dicitur vulgo Carnisprivium" (*Belet. de Div. Off. c.* 65). Gervase of Tilbury speaks of Carniprivium as the commencement of Sexagesima week (*P.* iii, *c.* 122). The term (from *caro*, flesh, and *privare*, to take away) denotes that Sunday on which abstinence from flesh commenced, on which account Quinquagesima Sunday is called *Dominica ad carnes levandas*, or *tollendas*, in the Mozarabic Missal, *p.* 86; and, as the prohibitory canon was more strictly observed by ecclesiastics, the first day of abstinence obtained the name of *Carniprivium*, and *Carniprivium Sacerdotum*, "scilicet dominica, qua mos est sacerdotibus caput quadrugesimalis jejunii esu carnium prævenire" (*Gul. Neubrig., l.* V, *c.* 10). It was not so strictly observed in some conventual establishments: at Erfort the abbess might send, to the ladies only, a large tray of dishes, containing eight of stuffed capons, called wolf's chickens—"In Carniprivio mittetur dominabus tantum ab abbatissa una magna scutella cuilibet .VIII. fercula, continens impletos pullos .XVI. qui dicuntur *Wolfhinken*" (*Baring., Clav. Dipl.*, III, *p.* 481). The revels of the German clergy on this Sunday, procured it the name of "Der Herren Fassnacht" (see *Fastmas*). In Denmark it was named *Fleske Sontag* (*Ol. Worm., Fast. Dan., p.* 72), that is Flesh Sunday, perhaps because it was with them the best day of eating flesh.

Carnisprivium Novum—Quinquagesima Sunday. See *Dominica ad Carnes levandas.*

Carnisprivium Vetus.—Quadragesima, the first Sunday in Lent. In the Latin church, previous to the ninth century, abstinence from flesh began only on the first Sunday in Lent, and they did not fast as at present on the four last days of Quinquagesima week.

Carnisprivia, inter duo—The days of Quinquagesima week.

Carnivora—Shrove Tuesday; from *caro*, flesh, and *vorare*, to eat.

Carnovai, Carnovale.—See *Carnaval.*

Carrena, Carrina. See *Carena.*

Cassian.—Dec. 2—a martyr in Mauritania (*Hospin., fo.* 152 *b.*); Dec. 3 (*Pet. de Nat., l.* I, *c.* 22). See Kasian.

Caterine, *Virg. Mart.*—Nov. 25: V. 432—suffered in 307. Dresser attributes the origin of her festival to the Roman celebration of Pallas (*De Fest. Dieb., p.* 44; see Gregory). There were also—1, of Sienna, canonized 1461, Apr. 30—2, of Sweden, abbess, 1381, March 22 or 24—3, of Bologna, 1463, March 9—4, of Genoa, 1510, Sept. 14—5, of Ricci, 1589, Feb. 13.

Cathedra S. Petri Apostoli—Feb. 22: V. 423; T. 436; E. 450. This feast is not noticed in *Galba*, and the name of the apostle alone occurs in *Ludl.*, 462. This is the festival of St. Peter's chair, at Antioch; another festival of the same name, is that of St. Peter's chair at Rome, Jan. 28. The matter seems to be thus—the February festival, of which the object was to supersede a pagan rite, is the original; but some churches, by way of wiping off the memory of its connexion with heathenism (see *Festum S. Petri Epu-*

larum), removed it to January, and in the very ancient kalendar of the monastery of St. Cyriac, and in the Gallic kalendar, St. Peter's chair at Antioch occupied Jan. 17 *(Iter Ital.*, I, 157; *Sacr. Gallic.*, 300). It was anciently a custom, that a bishop should solemnly hold that day on which his *cathedra* or church was founded. As Peter was the first to promulgate the Gospel, he is said to have founded the church; hence this festival supplanted that which had been called St. Peter's banquet—" S. Petri Epulæ." As he is said to have first taught at Antioch *(P. de Nat.*, III, 140), in some old kalendars the feast is called " Festum Cathedræ Antiochæ." Afterwards, when the silly fable was invented, that the Roman church was founded by St. Peter, that name was changed to " Festum Cathedræ S. Petri Romæ" by Paul IV, in 1555.—*Bellarmin. de Rom. Pont., l.* II, *c.* 6.

Ceadda, *Bp.*—March 2: V. 424; T. 437. " Ceaddan" is the Saxon genitive case, and the line in each of these kalendars was read by the author of the Durham kalendar, *p.* 451, with the Latin genitive, " Festvm Sancti Ceaddæ," or " Cedde episcopi." In 673 he was bishop of Lichfield, where he lies buried *(Anc. Hist. Fr. and Engl. p.* 247). He is commonly called St. Chad, and his day was made a double festival in 1415.—*Spelm. Conc., t.* II, *p.* 669.

Cecilia, *V. M.*—Nov. 22: G 418; V. 432; T. 445; E. 459; L. 471.

Cedda.—See Ceadda.

Celestinus.—May 20; the fifth pope of that name, 1313 *(Hospin., Fest. Christ., fo.* 86). Instituted by Clement V.—*Ib. fo.* 17 *b.*

Cena Domini.—The *Lord's Supper* gives its name to Holy Thursday, before Easter: Cena ꝺomini. ꝑ ir re Ðunꝺeꝛ ꝺæȝ toꝛoꝛon Ɛaꝛtꝺon *(Chron. Sax.* 1106). See *Cœna Domini.*

Ceneres.—Ash Wednesday; apparently from the Italian *Ceneri*, i. *Cineres.*

Ceno.—July 9: Jul. 409.

Century.—" In dates by the number of the century, without specifying the particular year, it is to be noticed that the French writers denominate the century from the first figures, not the next in order, as we do" *(Fosbrooke, Brit. Monach. p.* 348). I have never met with an instance of this chronological inaccuracy, but do not dispute that it may be found. In order to abridge dates, the centuries were sometimes omitted, as observed *v.* I, p. 35. Thus, the agreement between John, duke of Normandy, and the Normans, by which they bound themselves to accompany him to England with 40,000 men, in order to effect a second conquest, is dated (as published by Rymer) from the wood of Valenciennes, March 23, in the year 38, instead of 1338. Instances of this kind are to be found in the 16th and 17th centuries; Salmuth, quoting Augustin Steuchius, writes—" De Donation. Constantini, Edit. Lugduni, An. 47" *(Comment. in Panciroll., lib.* II, *tit.* ii, *p.* 72). The year is 1547, but was probably printed as above.

Cescille.—Nov. 22: L. 471. See Cecilia.

Cessarius.—April 21: Jul. 404. See Cæsarius.

Cetembre.—September. In an old French charter, " Le moys de Cetembre."

Chadde, *Bp.*—March 2: L. 463. See Ceadda.

Chananea.—See *Dominica Chananeæ.*

Chandeleuse.—Candlemas Day; a Fr. name, from *Candelossa.*

Chandelor, Chandelour.—The same, from Candelaria *(Rymer, Fœd. t.* I, *p.* i,

p. 389). "Don à Paris, lendemain de la Chandelour, en l'an de nostre Seigneur, 1293."—*Ibid., t.* I, *p.* ii, *p.* 794.

Chare Thursday, The day before Good Friday, which the Germans call *Char. Freytag*, the Friday of preparation, or of lamentation, as differently explained by native philologists (see *vol.* I, *p.* 178). The English name of the Thursday, is said to be a corruption of *Shere Thursday.*

Charismatis Dies.—The day of grace—Pentecost, from the use of the chrism, or consecrated oil in baptism.

Charlemagne.—Jan. 28: "Miraculorum gloria claruit!" *(P. de Nat.,* XI, 94), 814; canonized about the 12th century.—*Hospin., fo.* 17 *b.*

Chasse Mars.—The Annunciation, in a French title of the Virgin: "Notre dame de Chasse Mars," which appears to mean *(chasse* being a sort of chest containing sacred bones) Our Lady of the relics in March.

Chaste Week.—The first week in Lent; the Saxons called it cyr ꝑuca, which Schilter deduces from *kuisch*, chaste. Ælfric, in a sermon on Ash Wednesday, mentions the miserable death of a man, who declared that he would disregard the ecclesiastical prohibitions of seasons—he polde hiꝛ piꝛeꝛ bꝛucan on ꝥam unalyꝛedum ᵵiman *(MS. Jul., E.* VII, *fo.* 62 *b).* The observance of chastity during this week, which mostly falls in April, is probably to be traced to the abstinence of the priests of Ceres during the eight days of the Cerealia, which began on the 9th April. The same strictness was observed by the primitive Christians in Passion Week. See *Hebdomada Magna.*

Chaundelure.—Candlemas; a variation of *Chandelor*, &c. In the letters of the mayor of Lovaygne and Brussels, 1278—"Chescun an la quatre partie à la Chaundelur' à Loundr'."—*Rymer Fœd., t.* II, *p.* ii, *p.* 554.

Cheretismus.—The Annunciation, from the Greek χαιρετισμος, *salutation.*

Childermas Day.—The day of the holy children, commonly called the Holy Innocents, Dec. 28. A manuscript homily of the 15th century, "De die S'corum Innocencium," has the following explanatory passage—"Worshipfulle Frendis, such a day shall be the Fest of Innocents; that day is callid in Englissche Tonge Childremasday, for the multitude of childre that were slayne for Goddes cause and Cristis sake" *(Harl. Coll.,* 2247, *fo.* 20). The English name is of some antiquity: the Saxon Chronicle in 963 says—Wulfstan, the deacon, died on Cilda mæꝛꝛe dæge (on the Children's Mass-day). The same date is given to the foundation of St. Peter's Westminster, by Edward the Confessor, in 1065. In the MS. Stacyonys of Rome, Childermas Day appears to have been rich in pardons, 4,000 years being remitted to worshippers on this day:

> "On Chyldermasse day yn Cristemasse,
> Is iiij m^{ll} ȝer the more ꝛ lasse."
>
> *Calig., A.* II, *fo.* 81 *b. col.* 2.

Chrisogonus, *M.*—Nov. 24: Jul. 418. V. and T. have *Crisogonus*, the orthography of the Saxon Menol., *Jul., A.* X: S'ci Cꝛiꝛoȝoneꝛ ᵵýd ꝛ ðꝛopunȝ (the day and passion of St. Crisogonus). The other kalendars, G and E, have *Grisogonus* and *Krisogonus.* Chrysogonus is said to have been a priest and martyr under Dioclesian.—*Petr. de Natal., l.* X, *c.* 101.

Christenmesse, Christis Masse, Christmas. The birth of our Lord has been variously assigned to the years 748, 749, 750 and 751, from the foundation

of Rome (see *Years of Christ*). The same uncertainty prevails respecting the day and month, on both which, Scriptures, our only authority, are profoundly silent. Many, from the time of Clement of Alexandria, maintain that he was born in the Spring; and Paul, bishop of Middleburgh, fixes the day on the 25th of March, exactly at the time of the vernal equinox, but the reason assigned is based on a vague hypothesis. Beroaldus, who has many followers, says that he was born in Autumn; and J. Harduin fixes on September, about the time of the Autumnal equinox. Another class maintain that he was born on the 6th of January, which is now the Epiphany; and Cassian says that the Egyptians celebrated the Nativity on this day (*Proem. ad Theophil., Collat.* 10: see *Epiphany*). According to the vulgar opinion, which was generally received in the time of Theophilus, bishop of Cæsaria in the reigns of Commodus and Severus, he was born on Dec. 25; and Victorinus Pictavensis affirms that, in the third century, the Nativity was celebrated about the winter solstice. This custom was retained and confirmed by the councils of Basil and Florence, and, consequently, adopted by the compilers of martyrologies, breviaries, diaries, and kalendars. Polydore Vergil, without any notice of the day of the Nativity, places the festival among those which originated with the apostles (*l.* VI, *c.* 8, *p.* 347). Theophilus of Antioch, in 170, mentions it in his Paschal Epistle, as quoted by Nicephorus (*Hist. Eccles, l.* VII, *c.* 5); and L'Estrange mentions the sermon on the Nativity by Gregory Nazianzen, in the fourth century. The progress of the English name, from the Saxon to the present appellation, is nearly as above: at first midwinter, the appellation of the 25th of December as the solstitial, though referring to the pagan rites of Yule, was used indifferently with Cristes mæsse dæg (Christ's Mass-day). In the Chronicle, it constantly occurs up to the year 973, when it is mentioned in a poetical specification of the date, as the Nativity: "And then were passed ten hundred winters from the birth-time of the illustrious king, the guardian of light."

"The third day of Aduent, bifor Cristismesse."

Robert of Brunne, p. 103.

"At Cristenmasse merry may ye dance."

Chaucer, Man of Law's Tale, p. 26.

"On Cristemasse," 1450.—*Paston Letters, v.* III, *p.* 154.

CHRISTIANA.—July 26, patroness of Dendermond. *Translation,* Sept. 7, in 9th century (*Brit. Sanct., p.* 11, *p.* 39). Another, sister of St. Margaret of Scotland, Dec. 5.—*Lib. cit., p.* 310.

CHRISTINA.—July 17: G. 410. A virgin mart. of this name is commemorated July 24 (*Jac. de Vorag. Leg.* 93; *Hospin., fo.* 122). See CRISTINA.

CHRISTI *templo deductio.*—Feb. 2: G. 399. See *Hypapanti.*

CHRISTOPHER & CUCUFACIUS.—July 25: E. 455—with James the apostle, V. 428; T 441.—*Hospin., Fest. Christ., fo.* 122 *b.*

CHRISTUS *docens.*—See *Dominica de Christo docente.*

CHRYSANTHUS & DARIA.—Dec. 1. See CRISANTUS.

Chum Supper.—Probably *Churn* Supper. See *v.* I, *p.* 343.

Church Halyday, Church Holiday.—The festival of the dedication of a church

to a patron saint. An ancient homily—" In die Dedicationis," begins thus —" Good mene and womene, suche a daye, *N.* ye schul haue youre churche Halidaye" *(Harl. MS.*, 2403, *fo.* 175 *b.)* This is the English name of the Latin *Dedicationis*, or *Consecrationis Ecclesiæ dies*, for the word church is the Sax. cyꝛice, and signifies the place of the elect or chosen; and *holiday*, or rather halyday, is from the verb halȝian, *to consecrate*, and ᵹæȝ, *a day.* For the strictness with which this day was originally observed, and the licentiousness which succeeded, see *vol.* I, *p.* 352-6. The following instructions to a confessor, are copied from John Mirk's translation of Pars Oculi, and are some of the questions which the priest is to put to the penitent, as to his manner of observing this solemn festival, in the 13th or 14th century:

" Hast þow holden þyn halyday,
And spend hyt wel to goddes pay?
Hast þow i-gon to chyrche fayn,
To serue god wyþ alle þy mayn?
Hast þᵘ any werke þᵗ day i-wroȝt,
Or synned sore in dede or þoȝt?
Be þenke þe wel, sone, and rede
Of þy synne and þy mysdede,
For schotynge, for wrastelynge, and oþᵉʳ play,
For goyng to þe ale on halyday,
For syngynge, for roytynge, and syche fare,
þat ofte þe sowle doth myche care.
þe halyday only ordeynet was
To here goddes serues and þe mas,
And spene þat day in holynes,
And leue alle oþar bysenes;
For apon þe werkeday
Men may be bysy in vche way,
So that for here ocupacyon
þey leve myche of here deuocyon;
þer fore þey schule here halyday
Spene only god to pay;
And ȝef þey do any oþer þynge
þen serue god by here cunnynge
þen þey brekeþ goddes lay,
And holdeth not here haliday."

Cott. MS. Claud. A. II, *fo.* 138 *b.*

Cineralia, Cineres, Cinerum Dies *or* Festum.—*Ash Wednesday.* There is a homily on this day by Maximus Taurinensis, about 430, if he wrote the titles of his homilies. The English and the Latin names are taken from the consecrated ashes, which on this day were laid on the heads, at first of the penitent, but, in after times, of all the faithful, according to a MS. quoted by Du Cange: " Cineres qui in capite jejunii fratrum olim penitentium, hodie fidelium omnium imponuntur" *(Gloss. t.* II, *c.* 621); the same reason is given by Bede *(Serm. Varii, Oper., t.* VII, *p.* 503). This custom, which prevailed among the Jews *(Jerem., c.* 25*)*, appears to have been adopted by

Gregory in 590, when he reduced the fast of Lent to forty days. The ashes were then consecrated before mass, and the priest laid them upon the heads of each of the people, saying—Remember, man, that dust thou art, and into dust thou shalt: and hence, adds Polydore Vergil, *(l.* VI, *c.* 3, *p.* 361*)*, this Wednesday was called the *day of ashes*. The custom could not have been known in England before the year 640 (see *Lent)*. A Saxon homily on Ash Wednesday, by Ælfric, gives an account of it, which nearly agrees with the preceding :—On the Wednesday, wide through the earth the priests bless, as it is appointed, the pure ashes, and afterwards lay them upon men's heads, that they have in mind that they came of earth, and again will turn to dust *(MS. Jul., E.* VII, *fo.* 62). A formula of the consecration is found in the Benedictional of Abp. Robert, at Rouen *(Archæol.*, XXIV, 119). At Rome, if the pope should be in the city "in die cinerum" (on Ash Wednesday), all the clergy were to proceed to the cathedral, and, "before *our Lord* arrives, ashes are made of the palms of the preceding year, and consecrated by the junior cardinals, clad in albis" *(Amel. Ordo Rom.*, XXXVI, 466). Court rolls of the time of King John have these dates—"Dominica ante Cineres," and "Dominica post cineres," although those Sundays have their proper names *(Rot. Curiæ Regis, p.* 155). A charter of 1290 is "Datum die post Cineres."—*Guil. Majoris Gest. c.* VII, *p.* 259.

Cinnus, *Passion of.*—July 19: Jul. 410.

Ciprian, *Bp. & M., and* Justina, *V. M.*—Sept. 26: E. 457. This was Cyprian the magician, who was martyred with Justina in 304.

Ciprian.—Sept. 14, with Cornelius: V. 430; T. 443; E. 457. Cyprian, bp. of Carthage, mart. 258, or, according to Baronius, 261. There were also—1, Bp. of Toulonne, before 549—2, of Sabaran, abbot, 580, Dec. 9.

Circumcisio Agni.—Jan. 1: G., Jul., Tib., 397. Any of these MSS. corrects the mistake of Mr. L'Estrange, who says that the Circumcision was not mentioned as a festival before 1090. See *Festum Dominicæ Circumcisionis.*

Circumdederunt me.—Introit from Psalm 17, and name of Septuagesima Sunday.

Ciriac *& Companions, Martyrs.*—March 16: V. 424.

Cricus, & Julitta *his mother.*—June 16: V. 427; E. 454. He is otherwise called Cyr, Cyriac, and Quirius. The Menol. Sax. at July 15, has Cyric, and Julitta his mother; and this is according to the Greek church. The Chron. Sax., *an.* 916, has the same day as the kalendars, XVI kal. Julij: Ðý ilcan dæge pær Ciricius tíd pær ðrope þer mid his ge þe þum (the same day was the festival of St. Ciricius, the martyr, with his companions). St. Cyr, Julitta, and perhaps others, were martyred, 305.

Clara.—Aug. 12. Canonized by Alexander IV, 1255.—*Hosp., Fest. Christ., fo.* 17 *b.* Clarus, m. Nov. 4.—*Brit. Sancta, p.* II, *p.* 248.

Clausum Alleluia. See *Allelua; Alleluie Clost.*

Clausum Pascha, Clausum Paschæ.—The *close of Easter* is a name commonly given to the Sunday after Easter, which is its octave, and closes the festival: "In octavis Paschæ, quod vulgariter Clausum Paschæ nuncupatur" *(Matt. Westm.*, 1240). We call this Sunday *Low Sunday*—thus Twysden: "Dominica in Albis, sive dominica post Pascha, nobis *Low Sunday.* Sic autem dicta (Clausum Paschæ) quod Pascha claudat, et festi solennis

finem ponat, Claudere, ut et finire, nobis *to close:* finis, *the close.*" L'Estrange considers the eve of Low Sunday the close of Easter—and if he had said evening he would have been right; but the Eve is the day before a festival or octave *(Alliance of Divine Offices, p.* 155). The Sunday after Low Sunday, or the close of Easter, is called *Dominica* prima *post Clausum Paschæ*; the next, *Dominica secunda*, and so on.

Claves.—*Keys* are variable numbers, given in ecclesiastical computations, to find the beginning of the five moveable feasts; and hence, in many ancient kalendars, the places of these keys are marked: thus, in the kalendar of the Portiforium Sarisb., *ed.* 1520, the key to Septuagesima is placed at Jan. 7: "VII id. Jan. Clavis Septuagesimæ;" that of the first Sunday in Lent, Jan. 28, "v. kal. Feb. Clavis Quadragesimæ;" that of Easter, March 11, "v. id. Mar., Clavis Paschæ;" that of Rogation Sunday, April 15, "XVII kal. Maii, Clavis Rogationum;" and that of Whitsunday, April 29, "III kal. Maii, Claves Pentecostes." In the *Computus*, the keys are placed over their respective Golden Numbers in the following order:

"*Claves Festorum Mobilium.*

26	15	34	23	12	31	20	39	28	17	36	25	14	33	22
I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII	XIII	XIV	XV

11	30	19	38
XVI	XVII	XVIII	XIX."

The manner of using them is this:—Having the Golden Number of the year in which it is required to find the commencement of any of these feasts, look for the figure over it in the table; and then, referring to the place of the key in the kalendar, count from it the same number of days—where that number terminates, the Sunday following will be the feast sought. In leap years, 1 is to be added to the key of Septuagesima and Quadragesima; and, if the latter should be found by this means to fall on or after Feb 24, a day is to be subtracted. For instance, a truce was made in 1174, to continue from the feast of St. Hillary to the Clausum Paschæ, or Low Sunday *(Joh. Bromt.*, 1090, 1166). If the day of the month on which the truce terminated be required, we must first find the Easter Day of that year. The Golden Number of 1174 is XVI, and the key in the tables is 11: by count-11 days in the kalendar, beginning at March 11, the place of the Easter key, we shall come to March 21, from which the nearest Sunday, F being the Dominical Letter, is March 24—and, consequently, March 31 is Low Sunday, the end of the truce between England and France in 1174.

Clavi Domini.—See *Festum Lanceæ Christi.*

Clean Lent.—The great fast of forty days in Spring, called *Quadragesima* by the Latins, seems to have been thus termed, to distinguish it from the Quadragesima of Pentecost and the Quadragesima of Advent, each of which, in the time of Bede, consisted also of forty days, and each called Lent by our ancestors:—þeꝛ ȝeaꝛlica ymbꝛýne uꝛ ȝebꝛinȝð eꝛne nu þa clænan tiþ lenȝtenliceꝛ fæꝛtenaꝛ *(Cott. MS., Faust. A.* IX., *fo.* 54). See *Lent.*

Cleansing Days.—The four days before the first Sunday in Lent. See *Clene Lent.*

Cleansing Week.—The week before Quadragesima Sunday, or the first in Lent.

Cleene Lentone.—In the Harl. MS., 2371, there are three homilies for the the "secunde," thridde," and "fourth Sonne-daye in cleene lentone" respectively. See *Clean Lent.*

Clement.—Nov. 23; G. 418. Bp. and Mart.: V. 432 Pope and Mart.: T. 445; E. 459; L. 471. Clement I. suffered in 91 *(Martyrol. Rom., p. 366).* The *Dedication* of his church, July 22. There were also—1, of Ancyra, Jan. 23—2, Feb. 19: G. 399—3, Sept. 8: G. 414—4, of Alexandria, 189, Dec. 4.

Clementin.—Nov. 14: G. 417.

Clene Lent, Clen Lenton, Clen Lentun, Clen Lentyne.—"And on Monday next comynge y^{t} is to sey y^{e} fyrst Monday of clene lent, hyr moder and sche wyl goo to y^{e} pardon at Shene," A. D. 1468 *(Paston Letters, v. I, p. 298).* "Wrete at Norwiche, the ij. Munday of Clene Lente" *(Ibid., v. IV, p. 74):* "Writtin in hast, ye Wednesday in ye fyrst week of Clen Lenton" *(Ibid., v. III, p. 82):* "Goode men and wymene, þis is þe secunde Sunday in clene Lent" *(MS. homil. in "Dominica secunda Quadragesima," Harl. Coll., 2403, fo. 60):* "Goode men and wymene, þis is þe thride Sunday in Lenton" *(Ib., fo. 63 b).* In a manuscript tract on the festivals, written at an early part of the fourteenth century, we have the following passage in explanation of these terms, immediately after "Septuagesima":—

"Lente comeþ þ^{r} afterward. þ^{t} sex woukes lasteþ.
þ^{t} hor senne þer to bete. alle cristene me fasteþ.
For riȝt hit is þ^{t} cristene me hor tendyng do.
Of hor fruyȝt þorou out þe ȝer ⁊ of hor owen flesch also.
⁊ þ^{t} hi tendy also to god. þe dawes of þe ȝer.
For to bote hor leþ^{r} sinne þ^{t} hi wrouȝte er.
Now beþ þis þre hondreþ dawes ⁊ sixti in þe ȝere.
⁊ fif þ^{r} to wit oute mo. bote hit bisext be.
⁊ þe tendyng of alle þe dawes ho so wole riȝt wende
Wole be six ⁊ þriȝti dawes ⁊ fif bileueþ atten ende.
Nym þilk sex ⁊ þriȝti daues ⁊ fif þo þ^{r} to
þ^{t} beþ þe foure *clansing daues* ⁊ þe Sondai also.
ȝif þe clansing daues ⁊ þe oþ^{r} alle togaþ^{r} beþ
þan habbe ȝe clanlich all ȝore lente as ȝe now iseþ.
Now beþ þ^{r} to ⁊ fourti dawes in six woukes i-wis
⁊ so moche for to esterdai riȝte *clene lente* is.
Ac do awei six Sondaies ⁊ þanne bileueþ þere
Euen six ⁊ triȝti daies þe tendyng of þe ȝere.
Nym þan four clansing daies ⁊ fast also þ^{r} to,
þan hast on euen fourti daies whan hi beþ þ^{r} to.
⁊ so moche ouer þe riȝt teþe þr to we mote caste,
For ensample of oure lord þ^{t} fourti daies faste,
⁊ for ensample of Moise and Elie þe prophete.
þ^{r} faste bore fourti daies ⁊ no maner mete ne ete
⁊ boþe hi hadde har mede sone ⁊ merit ynow
For a carte of golde liȝte adoun ⁊ Elie vp drow
To þe ioie of erlich paradis as mani ma isai."

Julius, D. IX, fo. 49 b.

The following passage is found in the Festiall of Englysshe Sermones: "*In Dominica secunda Quadragesime*—Goode men and women, þis is the seconde Sonday in clene Lenton. Wherfore as ye haue be bysy all þis ȝere before to make yow cleyne and honeste wᵗ owte forth in body, so schalle ȝe be as byse to clanse yow wᵗ in forthe in sowle, for þat is goddes wyll þᵗ ȝe so do. Wherfore þis tyme of lenton ys ordened only to schowre and to clanse yowre concyenc of alle maner rwste and fylþe of synne þᵗ hit is defowlyd wᵗ, so þᵗ ye mowe wᵗ a clene concience on astur day receyue þe clene body of owre lorde Jhu creste" (*Lansd. MS.* 392, *fo.* 40). Nearly the same words occur in Harl. MS. 2247, *fo.* 60 *b.*

Clensyng Weke.—The first week in Lent? In a deposition before Sir Richard Layton, 31 March, 1537—"Henry Wyclyffe s'uant to Sir Rauffe bowmer, brother to the saide Sir Rauffes wyffe, wᵗin the towne of grenton in swaldell in one Jhon of blade his house an ale house, ther drynkyng vpon a thorisday in clensyng weke abowte ix or x off the cloke before none sayde, Syrres whate mene ye, ys yer hertly done. Lat gane CC. men and I shall gyve the duke of North fooke an onsett, and I shall other saue pecockes lyffe or I shall haue the dukes chayne, meaning to haue slayne him wᵗ many other suche seditiouse wordes to make a new com'otion."—*Cott. MS., Calig. B.* I, *fo.* 143.

Clericorum, *or* Dominorum Bacchanalia.—Quinquagesima Sunday, which immediately precedes Lent, was so called, from the revelries of the clergy before the long fast.—*Hospin. de Fest. Christ., fo.* 38.

Cletus & Felix.—April 26: G. 404. Cletus was pope and mart. in 78. Hospinian supposes his festival no older than the 11th century.—*Fest. Chr., fo.* 16 *b.*

Cockcrow.—The Sybarites are related to have destroyed all their cocks, that their slumbers might be no longer broken by the crowing of these birds; but it was probably in ages more remote, and by nations less effeminate, adopted as an indication of the progress of time, and employed in the date of events. It is well known that the Romans called their third vigil cockcrow; and several instances of its use as a date, among the lower writers of Latin, may be found under the articles *Cantus, Gallicantus,* &c. Our present business is with the writers of our own language. The night, says Ælfric, has seven parts between sunset and sunrise—one is the even gloam or twilight—another evening—the third is *conticinium,* when all things have retired to rest—the fourth midnight—the fifth is cockcrow—the sixth daybreak, and the seventh morning (*Tib. A.* III, *fo.* 64). "This year" (795), says the Saxon annalist, "the moon was eclipsed between cock-crow and dawn;" and the expression "about cock-crow," is used by King Alfred, in his translation of Bede (*Eccl. Hist., lib.* IV, *cap.* 23). Robert of Brunne describes the empress Maud escaping from Oxford, clad only in her smock (*Chron., p.* 122):

> "Sone after mydnyght, that crowe suld the cok,
> In the snowe for syght scho gede out in her smok,
> Without kirtelle ore a emse, save Koverchef all bare vis."

Strutt, illustrating the custom of throwing at cocks, quotes the following passage from the Nonnes Priests Tale of Chaucer, where he says—

———" There was a cocke
For that a priestes sonne gave hym a knocke
Upon his legges, when he was yonge and nice,
He made him for to lose his benefice."

" The story (says Strutt) supposes the cock to have overheard the young man ordering his servant to call him at the cock-crowing—upon which the malicious bird forbore to crow at the usual time; and, owing to this artifice, the youth was suffered to sleep till the ordination was over" (*Glig Gamena, Angel Cynnan, B.* III, *ch.* vii, *s.* 21). Among our poets, the crowing of the cock is a favourite expression for marking the time of the day:

" The cock that is the trumpet of the morn,
Doth with his lofty and shrill-sounding throat,
Awake the God of Day." *Hamlet, Act* I, *sc.* 1.

Shakspeare introduces it in several of his plays: the porter in Macbeth excuses his drowsiness, because—" Faith, Sir, we were carousing it till the second cock" (*Act* II, *sc.* 3). Oberon's order to Puck in Midsummer Night's Dream, *Act* II, *sc.* 2, *is*—

" And look thou meet me ere the first cockcrow.

Ratcliffe, in Richard III, *Act* V, *sc.* 3, says—

" The village cock
Hath twice done salutation to the morn."

Capulet, Rom. Jul., *Act* IV, *sc.* 4, exclaims—

" Come stir, stir, the second cock hath crow'd,
The curfew bell hath rung; 'tis three o'clock."

Edgar, K. Lear, *Act* III, *sc.* 4:—" This is the foul fiend Flibbertigibbet; he begins at Curfew, and walks till the first cock." In an ancient Scottish song, of which the tune is said to have been played by the troops of King Robert Bruce, in marching to battle:

" Landlady, count the lawing,
The day is near the dawing,
The cocks are at the crawing."

Lastly, Tusser, in his Points of Huswifery, *p.* 185, explains the hours marked by this musical clock:

" *Cock Crowing.*

" Experience teacheth as true as a clock
How winter night passeth, by marking the cock.

" Cock croweth at midnight, few times above six,
With pause to his neighbour to answer betwixt:
At three o'clock thicker, and then as ye know,
Like all in to mattins, near day they do crow.

" At midnight, at three, and an hour ere day,
They utter their language as well as they may,
Which whoso regardeth, what council they give,
Will better love crowing as long as they live'"

Cockshut Time.—Twilight, when poultry go to roost, named from an instrument called a cockshut, or shoot, which was formerly used in taking birds, probably "vesperascente cœlo." Shakspeare has this term in Richard III, *Act* V, *sc.* 3 :

" Thomas earl of Surrey, and himself,
Much about cockshut time, from troop to troop
Went through the army."

It occurs in the same sense in Ben Johnson's masque, The Satyr, performed at Althorp in 1603; the first Fairy says—

" Mistress, this is only spite:
For you would not yesternight
Kiss him in the cockshut light."

Cœcilia.—Nov. 22: G. 418. See Cecilia.

Cœlestus.—Oct. 11 : G. 411.

Cœmgan, Cœnigen.—June 3: G. 407—Comigen in *Jul.* In Brit. Sancta, I, *p.* 337, Cœmgan, or Keivin, an Irish abbot, 615. See Comgan.

Cœna Domini.—The Lord's Supper; a name of Thursday before Easter. The festival belongs to the apostolic age *(Pol. Verg., l.* VI, *c.* 8, *p.* 377*)*. Ælfric, in his Epist. ad Sacerdotes, speaking of the duties of the clergy on the week before Easter, translates the words of the text, "Imple mandata domini in cœna ipsius"—"do on the Thursday as our lord hath commanded" *(MS. Tib. A.* III, *fo.* 103 *b.)* From the words of the Latin text, we have Maundy Thursday as the name of this day. The Cœna Domini, or feast of the body and blood of Christ, was in early times understood literally by the Pagans, who accused the Christians of killing and eating children for this celebration; and Tertullian, in reference to this charge, exclaims in his Apology (*c.* 7), " O quanta illius præsidis gloria si eruisset aliquem, qui centum jam infantes comedisset!" The Christians of a later age made as unfounded and injurious a charge against the Jews, with respect to the alleged crucifixion of children (see William). Cœna Domini is often found as a date: " xi kal. Aprilis, videlicet die Jovis in Cœna Domini" (Tho. Wikes, in *Gale, t.* II, *p.* 112). On Wednesday, April 21, 1109, died Anselm, abp. of Canterbury, and was honorably interred on the following day, which was Cœna Domini.—*Rog. Hoveden, p.* 472.

Cœna Pura.—Parasceve, or Good Friday—" Qua die conceptus est dominus, eadem die et passus est. Eadem ipsa dies Cœna Pura fuit, in qua et luna decima quarta occurrit" *(Chrysost. Serm. in Not. Joh. Bapt., Du Cange, t.* III, *p.* 273). The Council of Valencia, in 1565, severely blames the scandalous conduct of the flagellants on this and the preceding day, in corrupting the holy mysteries, when divine worship should be particularly pure, by publicly scourging themselves.—*Sessio* 5, *cap.* 18, *De Flagellentibus, &c.*

Coeverfu.—The curfew, in the French statute of the city of London, 1285: "Defendu est q' nul seit si hardi estre trove alaunt ne wacraunt par my les Ruwes de la Citee ap's Coeverfu p' sone a seint Martyne le g^{n}t, a Espeye ne a Bokuyler ne autre arme p' conduyte de Lumere" *(Stat. Civit. Lond.*, 13 *Edw.* I.): It is forbidden that any be so bold as to be found going or rambling through the streets of the city after curfew by the ringing of St. Martin's-le-Grand, with sword, or buckler, or other weapon, by the conduct (assistance or direction) of a light. It was anciently the practice of robbers, and other lawless persons, to put a short candle in front of their iron skull-caps, of which the projecting nib cast a dark shade over the face, while the full light of the candle was thrown upon the person attacked.

Collar Days.—Candlemas, Ascension Day, Midsummer Day, and All Saints' Day, when the knights at court wear the collars of their respective orders. To these days may be added the royal birth-day: Charles II was born May 29, 1630, and in the Festa Anglo-Romana, *p.* 86, is an observation, that "this, as it is his birth-day, is one of his collar-days without offerings." See *Offering Days.*

Collop Monday.—The day before Shrove Tuesday, when, in preparation for Lent, flesh meat was cut into slices, called collops, for salting.

Colms Mass.—"In Caithness, Whitsuntide; but, no doubt, the mass of St. Columba, May 2" *(Jamieson, in Supplement to Etymol. Dict.)* The Doctor is wrong—if not Colm, or Colmoc, June 6, a Scots bishop, apostle of the Orkneys, in 1000 *(Brit. Sanct., p.* I, *p.* 346), it is St. Colomba, whom, says the Sax. Menol., *Jul. A.* X, the Scots call Columchille, *June* 9: Dæꝛ halȝan mæꝛꝛe pꝛeoꝛtaꝛ tiꝺ. ꝛ'ce Columba ðone nemnaꝺ Scottaꝛ Columchille. He was an abbot of St. Martin's, in the Isle of Ji, at Whiterne, from 556 to 577 *(Chron. Sax., an.* 556). Whitsuntide, it may be observed, cannot fall earlier than May 10—but June 9 is within its circle.

Cologne, Kings of.—See *Festum Trium Regum.*

Columba.—June 9: G. 407 *(Bed. Hist., l.* III, *c.* 4: see *Colms Mass; Columkille).* There were also—I, Colomba, or Columba, virg. mart., 273, Dec. 31 *(Pet de Nat., l.* II, *c.* 24): Translation, Dec. 17; Dedication, July 22—2, 548, Dec. 12—3, 853, Sept. 17.

Columban, *Abbot.*—Nov. 21: E. 459. A. D. 615 *(Brit. Sanct., par.* II, *p.* 297). Transl. with Eustace and Walbert, Aug. 31.

Columkille.—June 9: V. 427. See *Colems Mass.*

Comgan, Comigen.—Feb. 26: G. 400. See Coemgan.

Commemoration des Almes.—Nov. 2: L. 471. See *Almes, All Souls.*

Commemoratio Bedæ.—May 27: D. 453. See Beda.

Commemoratio Bosili.—July 8: D. 455. See Bosilus.

Commemoratio Omnium Fidelium Defunctorum.—Nov. 2: E. 459. All Souls' Day, among the Greeks, is Thursday before Pentecost; and at Milan, previously to 1582, it was Monday after the third Sunday in October. See *All Souls; Animæ; Almes.*

Commemoratio Omnium Sanctorum. Nov. 1: T. 445. See *All Halwenmas; All Saints.*

Commemoratio Pauli.—See Peter *and* Paul.

Commemoratio Septem Dolorum b. Mariæ.—See *Festum Compassionis.*

Communes, Communis Feria.—The common week, "Communis Septimana,"

commenced Sunday after Michaelmas, and Communis Feria is any day of that week. "Feria quinta in communibus" is Thursday in this week, and occurs in the date of a diploma of 1306.—*Ludw. Rel. MSS., t.* VII, *p.* 493; *Haltaus, Cal. Med. Ævi, p.* 133.

Communibus Annis.—One year with another—a term used in many calculations included in time. For example, Mr. Derham observes that the depth of rain, communibus annis, were it to stagnate on the earth, would amount in Townley, in Lancashire, to 25½ inches; at Upminster, in Essex, to 19¼; at Zurich, 32¼; at Pisa, 43¼; and at Paris, to 19 inches.

Communio.—Sept. 25. In the old chronicle of the Dukes of Brunswick (*in Leibnit. Access. Hist., t.* II, *p.* 16), it is related that the Saxons, having obtained a great victory over the Thuringians, on the seventh day before the kalends of October, in 834, afterwards celebrated that day under the name of communio.—*Haltaus, p.* 133.

Compassion de la Vierge.—Friday in Passion Week. See *Festum Compassionis.*

Comple.—More correctly *completorium.* In a charter of 1370, "Actum Januæ anno dominicæ Nativitatis, 1370, indictione octava, secundum cursum Januæ, die IV Decembris, ejusdem hora post comple" (*Rymer, t.* III, *p.* ii, *p.* 907). The expression, "secundum cursum Januæ," and the indiction, were probably introduced to shew that the year was computed from January 1.

Completorium, Complin.—The last of the canonical hours for common prayer, about 7 o'clock in some monasteries, and about 9 in others (see *Hours, Canonical).* The term is derived from complere, to finish or *complete:* "Nox erat; hora ad complendum dicta" (*Stephanid. Vit. S. Thom. Cantuar., p.* 47). In *Dougl. Virg.*, 449, 39—

> "The lerkis discendis from the skyis hicht
> Singand hir compline song eftir hir gise
> To tak hir rest, at matyne houre to rise."

Computatio Romana.—Before the reformation of the style, the civil or legal year in this country commenced March 25, and dates made by this year were said to be according to English computation. The historical year began January 1, as at present; but at Rome the year began at Dec. 25, and the year was said to be according to the Roman computation, when writers were beginning to be precise in their chronology. Wilhelm Wyrcester in this way distinguishes his date of the coronation of Edward III, on Monday, Feb. 2, 1327: "Hoc anno (secundum computacionem Romanam) die Lunæ in festo Purificacionis, coronacio Edwardi III" (*Annales, p.* 425). The civil year was still 1326.

Conceptio Beatæ Mariæ.—Dec 8.

Conceptio Domini.—March 25: G. 402. This is the same as the Annunciatio Dominica, D. 451, and the Annunciation of our Lady in other diaries: "VIII Kal. Aprilis, Conceptio Christi et Passio Domini."—*Kal. Arr.* 826.

Conception nostre Dame.—Dec. 8: L. 472. "Conception of our Lady."—*MS. Lives of Saints.*

Conceptio Sanctæ Dei Genetricis Mariæ.—Dec. 8: T. 446. The kalendar

Vitellius is somewhat less profane in its title of this festival, having "Domini" for "Dei," *p.* 433. The ancient MS. Festial by John Mirk in this day, *De Concepcione beatæ Mariæ*, begins—"Suche a day ȝe schul haue þe *concepcyon of oure lady*, þe whech day holy chyrche makuth mensyon of þe concepcyon of hure for þre specyal poyntes: for hure fadur holynes, for hure mod[r] goodnes, and for hure oune chosen mekenes" *(Claud. A.* II, *fo.* 9 *b.)* With respect to the name of *Dei Genetrix*, or mother of God, as applied in these kalendars to the Virgin Mary, it originally belonged to Isis (Μουθ, mater—*Plut. de Isid. et Osirid.)*, the Bona Dea and Mater Deum, or mother of the Gods, of the Romans, when worshipped under the name of Cybele. In the early corruption of Christianity, the rites, and even the habiliments, of the Roman Isiaci; or priests of Isis, were adopted by the degenerated Christian priests. A corrupt motive alone can satisfactorily account for the profligacy. The worship of Isis was highly popular in Rome, and it had long been a source of considerable profit to her priests. Even in the time of Juvenal, her pictures and images, like those of the Virgin Mary in the present day, afforded subsistence to the artists of Rome:

———"Pictores quis nescit ab Iside pasci?"
Sat. XII, 28.

"As once to Isis, now it may be said
That painters to the Virgin owe their bread."

Her likenesses crowded the temples, and found their way into the meanest hovels:

————"facies olida ad præsepia pictas."
Sat. VIII, 157.

About 364, the Collyrians paid divine worship to the Virgin Mary, and sacrificed to her as the Queen of Heaven, which title belonged to both Isis, and Diana of Ephesus. Nestorius, about 429, shocked at the blasphemy, was condemned by the third general council of Ephesus, for questioning the propriety of applying the title of Mother of God to the Virgin; and in 538 it was solemnly decreed, in the fifth council of Byzantum, under Pope Vigilius, that henceforth the style of the Virgin should be Θεοτοκος, Deum pariens, Deipara, Dei genetrix, or mother of God *(Pol. Verg., l.* VIII, *c.* 5, *p.* 475). The pregnancy of Isis was commemorated with a festival by the ancient Egyptians *(Plut. de Is. et Osir., c.* 65). There seems every reason to believe, that the festival of the Conception of the Virgin Mary was known at a very early period of the corruption of Christianity; but there are several discordant opinions as to its origin: Onuphrius Pamphinius ascribes its institution to Sixtus IV, in 1471 (see *Festum Immaculatæ Conceptionis).* This is readily set aside, because it was *renewed* by the Council of Basil in 1439, and ordained to be observed in all churches: "Nos Festum Conceptionis Mariæ renovamus et in omnibus ecclesiis observari volumus" *(Sess.* 36*)*; the same Council confirmed it in 1441 *(Dresser de Fest. Diebus, p.* 208*).* Julius Scaliger, whose opinion is often followed, assigns it to Urban VI, in 1388 *(De Emend. Temporum)*; but Bellarmin thinks that it began to be first observed about the time of St. Bernard, in 1130. Hildebrand says that some writers believe the festival of the Conception to have been celebrated

in the age of Charlemagne, at the end the 8th and beginning of the 9th century (*De Sanctis Dieb., p.* 14 & 15). The evidence of these kalendars is strongly in favour of the latter opinion, and is certainly decisive as to that of Bellarmine, who assigns the festival a higher antiquity than the others. Some say that Anselm, abp. of Canterbury, introduced it to England in the year 1068. It is not found in the Dano-Saxon Menology, which contains the Nativity of St. Mary, whom it styles, with unaffected piety—

cpena ꝛelopt.	of *women* the *best*
ðpihtneꝛ moðop.	our lord's mother.

Tib., B. I, *fo.* 112.

See *Festum Immaculatæ Conceptionis.*

Conceptio S. Johannis Baptistæ.—Sept. 24: V. 430. The kind of festival in honor of St. John does not appear in G, 414, but it occurs in the Saxon Menol., *Jul., A.* X. Sci Iohannıꝛ ȝe-eacnunȝ þæꝛ mıclan ꝛulpihteneꝛ.

Concilium Judæorum.—The Council of the Jews, Friday before Palm Sunday. —*Matt., ch.* xxvii, *v.* 1.

Concurrentium Locus.—March 2: G. 402; V. 424; T. 437. Concurrents, though long since disused, are so frequently found with other chronological data, that an acquaintance with them may not be superfluous:—Common years consist of fifty-two weeks and one day; leap-years, of fifty-two weeks and two days—and the supernumerary day or days are named the concurrents of those years. This is expressed in the old verses—

> " Hebdomadæ decies quinæ numerantur in anno,
> Atque duæ post duas, lex una, duæve supersunt."

The concurrent of the first year of the solar cycle, is the number 1—of the second, 2—third, 3—fourth, 4—fifth, which is leap year, 6—sixth, 7—seventh, 1—eighth, 2—ninth, 4, because it is leap-year; and so on, always increasing by 1 in ordinary years, and 2 in leap-years—and recommencing with 1 after 7, because there are only as many concurrents as Dominical letters. The following rule is given in the Computus of the kalendar Titus, *D.* xxvii, *fo.* 55.—Gıꝛ þu nẏte hpẏle concuꝛꝛenteꝛ beo on ȝeaꝛe. ꝛec ȝeoꝛne hpẏlce ðæȝe beo .ıı. kl. Apꝛılıꝛ. Gıꝛ hıt bıð Sunnan ðæȝ þonne bıð concuꝛꝛenteꝛ .ı. Gıꝛ hıt Monanðæȝ þonne bıð concuꝛꝛenteꝛ .ıı. ⁊ ꝛpa ꝛela ðaȝa ꝛpa bıð aȝan on þæꝛe ꝑucan. ꝛpa ꝛela concuꝛꝛenteꝛ þu ꝛcealt habban þẏ ȝeaꝛe. ⁊ ꝛpa ꝛela nıhta ꝛpa ꝛe mona bıð on .xı. kl. Apꝛılıꝛ ꝛpa ꝛela epacta þu ꝛcealt habban þẏ ȝeaꝛe:—[If you know not what concurrents be in the year, carefully seek what day will be the second before the kalends of April. If it be Sunday, the concurrent will be 1; if Monday, the concurrents will be 2: and as many days as there are gone in the week, so many concurrents will you have in the year; and as many days as the month is old on the eleventh day before the kalends of April, so many epacts will you have in the year (see *Bed. Oper., t.* I, *p.* 42). The concurrent 1 answers to the Dom. Letter F; 2 to E, &c. See *Dominical Letters.*

Confessoris Festum.—In Simeon of Durham's continuation of Bede—" Eodem tempore quidam ad solenne sanctissimi Confessoris Festum cum domino suo venerat" *(Script. post. Bed., c.* 37*)*. This is the festival of Edward *the*

Confessor, Oct. 13 (V. 431), where it is an interpolation; and L. 470, St. Edward *the King*. It is observed by Mr. Cunningham, in his life of this monarch, that his sanctity procured him from the monks the title of the Confessor *(Lives of Illust. Engl., v.* I, *p.* 87); but at first this title was given to those who died confessing, or, as we now say, *professing*, Christ under persecution or torture. Afterwards, it became of more general application, and was bestowed upon bishops and priests who were not martyrs —and, in the present instance, upon a secular prince. It was not until after the time of Pope Sylvester, in 314, that, according to Innocent III, the church began to celebrate the memory of confessors.—*De Mysterio Missæ, l.* III, *c.* 10; *Du Cange, t.* II, *col.* 951.

Confrerie de la Mi-Aout.—A festival was formerly held by an association under this name, at Dieppe, Aug. 15, in honor of the Virgin.

Conqueste, Conquestus.—See *Apres la Conqueste; Post Conquestum.*

Conseil des Juifs.—See *Concilium Judæorum.*

Constantinian Indiction.—See *Epoch; Era.*

Constantinopolitan Era.—See *Epoch; Era.*

Constantine.—March 10: G. 401. A martyr in 6th century, March 11 *(Britan. Sancta, p.* I, *p.* 169). There were also—1, Constantine the Great, whom the heathens converted into a god, and the Christians into a saint to be worshipped, March 21 or 22 *(Hospin. de Fest. Christ., fo.* 52 *b.)*—2, a recluse, 561, Dec. 1—3, C. II, Scotland, 874, April 2.

Constitutum.—The appointed day. "Si talis causa fuerit, quam deliberare minime possit, ponat constitutum, et distringat hominem illum de judicaria, &c."—*Ll. Liutprand. l.* II, *t.* 41, *s.* 3.

Conticinium.—Dead of night; the third division of the night, beginning with twilight, among the Romans and Saxons: þꝛıꝺꝺa ıꝛ conticinium. þonne ealle ꝛupıaþ on heoꝛa neꝛꝛe—[the third part of the night is conticinium, when all things are silent in their rest *(Cott. MS., Tib. A.* III, *fo.* 64). *Tib., B.* V, reads ꝛeoꝛıaꝺ, which is better Saxon. Bed-time.—*Order. Vitalis, p.* 508; *ed. Duchesne.*

Convallus.—May 18.—*Brit. Sancta, par.* I, *p.* 292.

Conversatio S. Pauli.—The conversion of Paul, Jan. 25: "Datum apud Eboracum die Jovis proximo ante festum conversationis sancti Pauli, anno graciæ 1323."—*Cartul. S. Mariæ de Lanc., Harl. MS.* 3764, *fo.* 68.

Conversio Sancti Pauli.—Jan. 25: G. 398; V. 422; T. 435; E. 449; L. 461. In Mirk's Homily on the conversion of Paul, it is announced thus—"Suche a day ȝe schul haue þe fest of sent Paule þat ys kalled þe conuersyon, þat ys to say, þe conuertyng of seynt Poule; for þat day he was conuerted and yturned fro a cursed tyrand in to goddes seruand, fro an hegh mon and a proud in to a meke mon and a deuowt, and fro þe dysypul of þe deuel in to goddes holy apostell" *(Cott. MS., Claud, A.* II, *fo.* 30 *b.)* In the *Stacyonys of Rome*, one and two thousand years' pardon are granted to his worshippers:

> "—— yn þe worshyp of þ^{s} conuercyoun
> Ys graunted a m^{ll}. ȝer of perdoun;
> And at þe feste of his day
> Two m^{ll}. ȝer haue þou may."
>
> *Cott. MS., Calig. A.* II, *fo.* 81 *b.*

According to Hospinian, this festival is first mentioned by authors of credit in the 12th century; and it was not universally observed in the time of Innocent III, about 1200, as appears from his epistle in his *Decretal., l.* I, where he directs the bishop of Worms ("Episcopum Uuormalensem") to celebrate it throughout his diocese.

Cordula.—Oct. 22, a companion of Ursula in martyrdom.—*Brit. Sancta, par.* II, *p.* 216. See *Undecim Millia Virgines.*

Cormal.—Dec 13, an abbot.—*Brit. S., p.* II, *p.* 314.

Cornelius & Cyprian.—Sept. 14: G. 413; V. 430; T. 443; E. 457. Cyprian, bp. of Carthage, mart. Sept. 14, 258. Cornelius, pope, mart. 252, Sept. 16, on which day their joint festival is now celebrated.—*Corso delle Stelle, p.* 67.

Cornelius & Eleutherius.—Dec. 23: G. 420. Cornelius, a centurion of Cæsaria, in the Latin ch. Feb. 22, but in the Greek Sept. 23; and Eleutherius, a martyr, in the Greek ch. Dec. 15, may be the saints here united. There is another of this name worshipped with Rusticus, Oct. 9.

Corona Christi.—See *Festum Lanceæ et Clavorum.*

Coronati.—See *Quatuor Coronati.*

Corpreus.—March 6; an Irish bishop in the 9th century.—*Brit. Sancta, par.* I, *p.* 159.

Corpus Christi Day.—A moveable feast, instituted by Urban IV, between 1262 and 1264, to be celebrated on Thursday after the octave of Pentecost, *i.e.* after Trinity Sunday, and confirmed by the Council of Vienne in 1311 (*Matt. Dresser. de Fest. Diebus, p.* 106). In 1316, John XII honoured it with an octave. It is sometimes confounded with another festival, in honor of the mass *Festum Sanctissimi Sacramenti;* but this is in honor of the doctrine of transubstantiation, which, from the brutal ignorance of the age, had arrived at the highest stage of extravagance to which the grossest superstition could possibly exalt a dogma, contrary to Scripture (*Luke,* xxii, 17, 18, 19, 20; 1 *Pet.*, iii, 18; *Heb.*, ix, 25, 26; 1 *Cor.*, xi, 26), and unknown to the fathers for the first six centuries (see the opinion of pope Gelasius—*Advers. Eutych. et Nestor., ap. Bibl. Patr., t.* VIII.) The dogma had been asserted no earlier than 1215, by the Lateran Council; and writers, audacious in blasphemy, began to assert that priests were greater than God, for they daily created their Creator—"quoniam ipsum creatorem quotidie crearunt!" (*Biel, apud Popery Revealed;* 8*vo, N. York,* 1838). This is softened in a modern quotation of faith, quoted by Schiller, —"Art. 8, I confess that a priest is much greater than the mother of God, Mary herself, who only bore the Lord Christ, and never conceived again; but a Romish priest offers and forms the Lord Christ, not only as often as he is willing, but in any manner he will; yea, he feeds upon him while he chews his bread." Mirk, in giving an account of the origin of Corpus Christi Day, maintains the power of the priest in this respect, whether he be moral or immoral in his life: "Gode men, knowe wel þ^{t} þis is a heygh fest day and a solempn in alle holy chyrch, and is kalled þe fest of Corpus X^{ti}, þ^{t} is, þe feste of Crystes body, þe wyche is vche day offred in holy chyrch on þe auter to þe hegh fadir of heuen, in remyssion of synne to alle þt levyn here in perfice charite, and in grete sokor and relese of oure peyne þ^{t} ben in purgatory. þan schal ȝe know þ^{t} þis feste was foundyn be

a pope was called Vrbane þe ferþe. þe wyche hadde grete deuocion in þis sacrament, consydering þe grete and þe heygh helpe þ^t god gaf to alle þe pepul be vertu of hys sacrament. Wherfore he ordeyned þis fest to be haloghed þe þursday nex aftyr þe fest of þe trinite, &c." Christ gave his disciples—"and alle oþur prestys power and dignite to make his owne body of bredde and wyne on þe auter þ^t vche prest hath of Cristes ȝefte power to mak þis sacrament, be he gode lyuer or euel lyuer" (*Cott. MS., Claud. A.* II, *fo.* 76^b 77). The ancient Egyptians had a transubstantiation of the same kind:—After the last ceremony (says Plutarch), they made a dough of fresh earth, mingled with incense and a kind of holy water, and then formed into the image of a crescent, which they dressed in proper habits (*De Iside et Osirid., e.* 39); they considered this image to be divine (*ib.*) Corpus Christi is a mutilated title (see *Festum Corporis et Sanguinis*), but it most commonly occurs in dates: "Jak Strowe et Wat Tyller—in festo corporis Christi intraverunt Londoniam" (*Wylhelm. Wyrcest., ann.* 1381, *p.* 441). "Wretyn at ȝour ton of Caleys vpon Corpus Christi Day" (temp. Hen. V.) —*Ellis, Orig. Lett., v.* I, *p.* 76.

Correction Fraternelle.—Tuesday after the third week in Lent.

Cosmas & Damian.—Sept. 27: G. 414; V. 430; T. 443; E. 445; L. 469. Two brothers in 277: "Memorandum quod actum est super hoc die sanctorum Cosmæ et Damiani, anno gratiæ 1253."—*Matt. Par. in Vitis, p.* 65.

Covercon of seynt Poull.—*Paston Lett., v.* III, *p.* 326. See *Conversio S. P.*

Crastinum.—The morrow, or the day after a feast.

Crastinum Bb. Arnulfi et Clarii.—The inspeximus of a charter of Henry II is dated by the bishop of Lisieux—"Anno domini 1281, die Sabbati in crastino beatorum Arnulfi et Clarii" (*Madox, Formul. Anglic., n.* 16, *p.* 9); I am at a loss to determine the day of the month intended by this date. The days appropriated to the name of Arnulf are July 18, Aug. 15, and Sept. 19 (Aug. 16, *Petr. de Nat. l.* VII, *c.* 68): those belonging to the name of Clarus are Jan. 1, June 1, Nov. 4, and Sept. 19—and to Clarius is assigned Jan. 13: "Idus Jan. Depositio sancti Clarii Episcopi" (*Kal. Arr.* 826). This is the same name as that chosen by the Norman bishop, and Jan. 13 may possibly be the date; on the other hand, Clarus (Nov. 4, *Mart, Rom.*), is an English saint, held in great estimation in Normandy, where he is known as St. Clair; he was assassinated at a place in Normandy, which has since been called by his name, and his head is preserved at another village of St. Claire, in the department of Paris.—*Brit. Sancta, p.* II, *p.* 248.

Crastinum Cinerum.—The morrow of the Ashes—day or benediction being understood: the day after Ash Wednesday: "In die crastino cinerum."—*Mon. Anglic., t.* V, *p.* 642.

Crastinum Crastinii.—The morrow of the morrow, *après demain*, the next day but one. Goulet, in his Compend. Jur. Univers., Paris 5: "Eorum examen in crastino crastinii post festum Regum aperitur, et in festo Purificationis clauditur."—*Du Cange, t.* II, *c.* 1140.

Crastinum S. Vincenti.—"*Crastino S. Vincenti,*" on the morrow of St. Vincent the martyr, *i. e.* January 22, which is the date of the statutes made at Merton, anno 20 Hen. III. There are likewise certain return days of writs, in terms in the courts of Westminster, beginning with *crastino*, as

Crastino Animarum, in Michaelmas Term; *Crastino Purificationis beatæ Mariæ Virginis*, in Hilary Term; *Crastino Ascensionis*, in Easter Term; and *Crastino Johannis Baptistæ*, in Trinity Term.—*Stat.* 32 *Hen.* VIII, *and* 17 *Car.* I."—*Jacob.*

Crescentia.—June 15, with Vitus, &c.: E. 454.

Crescentius *and* Venustus.—Oct. 13: G. 415.

Crisantus *and* Daria.—Dec. 1: V. 433; T. 446; E. 460. Martyrs in 3rd cent. Their day is now Oct. 25.

Crisenmasse, Cristemasse.—*Paston Lett.*, *v.* III, *p.* 368, *p.* 154. See *Christenmesse.*

Crisogonus.—Nov. 24: V. 432; T. 445. See Chrisogonus.

Crispin & Crispinian.—Oct. 25: G. 416; T. 444; E. 458. Brothers, mart. 288.—*Pet. de Natal.*, *l.* IX, *c.* 106.

Crispini, Passio.—The suffering of Crispin, June 20: V. 427.

Crispinus.—Dec. 3: G. 419. Perhaps this should be Crispina, a virgin, in 304, Dec. 5, whose Acts are printed by Mabillon, in his *Veter. Analect.*, *p.* 177; *Edit. fol.* There is a Crispin, bp., Nov. 19.—*Pet. de Nat.*, *l.* X, c. 83.

Cristenmesse.—See *Christenmesse.*

Cristina, V. M.—July 24: V. 428; T. 441; E. 455. A martyr of the third or fourth century.

Cronan.—April 28. An Irish abbot, 640.—*Brit. Sancta*, *p.* I, *p.* 268.

Cross, Adoration of.—The worship of the cross has been pertinaciously denied, but its memory is preserved in the names of several days and festivals. In the time of Tertullian, A.D. 260, the sign of the cross was deemed a preservative against poison and fascination, and it was used to expel devils, and work other miracles (*De Corona Militis*, 3). In the Saxon Passion of St. Margaret, we have a remarkable instance of its efficacy: ðe ðnaca ꝛette hiꝛ muð oꝛeꝛ þæne halgan fæmnan heaꝛoð. ⁊ hi ꝓoꝛꝛpealh. Ac cꝛiꝛteꝛ ꝓoðe tacen þe ꝛeo halga manꝝaneꝛan ꝓoꝓhte innan þe [*Sic.* ðæꝛ.] ðnacan innoþe ꝛeo hine ꝛlat on ꝛꝛæiꝝen ðælaꝛ. ⁊ ꝛeo halga fæmna eoðe utoꝛ þæꝛ ðnacan innoðe unꝝepæmmeð —[The dragon placed his mouth over the holy virgin's head, and swallowed her. But with the sign of Christ's cross, which St. Margaret made in the dragon's belly, she split him into two pieces; and the holy virgin came out of the dragon's belly undefiled—*Cott. MS., Tib. A.* III, *fo.* 73]. This sort of stuff was, and still may be, firmly believed. The emperor Theodosius, about 381, prohibited the sign of the cross to be cut on the ground, flint, or marble, lest it should be profaned by human feet (*Polyd. Verg.*, *l.* V, *c.* 6, *p.* 309). Paulinus of Nola, in 461, introduced paintings of the cross into churches: in time, images and crosses were erected in the public streets and adored by the passengers—"sancta ejusmodi erecta *adoramus* et salutamus" (*Durant. de Ritib.*, *l.* I, *c.* 6; 8*vo*, *Colon.*, 1592). The adoration of posts and trees in the highways by pagans, suggested the same situation for crosses, as observed by Dr. Middleton and other travellers:

> "Nam vereor, seu stipes habet desertus in agris,
> Seu vetus in trivio florida serta lapis." *Tibull.*, *El.* I, 11.

Dr. Wiseman denies the worship of these crosses, and says that he never

saw more than an occasional salutation by taking off the hat (*Letters to J. Poynder, Esq.*); but Durantus, above, explicitly confesses the fact: "We worship and we salute crosses of this kind." The solemn worship of the cross before the altar prevailed in the time of Charlemagne (*Amalar., l.* I, *c.* 14), and it was performed long afterwards by the pope and cardinals, prostrate and barefooted (*Amel., Ord. Rom.*) This ceremony gave the name of *Veneris Dies Adoratus* to Good Friday; and it occurs as a date in a decree of the Parliament of Paris, in 1463. In the constitutions of Giles de Bridport, bishop of Sarum in 1256, he requires all the people of a parish to come and worship the cross on this day, and forbids them to approach Christ's body at Easter, unless they have previously worshipped the cross (*Spelm. Concil., t.* II, *p.* 303). See *Vendredi Aore.*

Cross Days, Holy.—The Exaltation, Sept. 14, and the Invention, May 3. See *Holy Rood Days.*

Cross Weeks.—There are two general processions of crosses in the year, of which the first is on St. Mark's day, and is called the greater Litany or procession, and the second, three weeks before our Lord's ascension, is called the smaller procession: "*Von der Crützewuch.* Der gemeine Krutzegang is zwirig in dem Jore, der erste ist an Sancte Marckus tage und heisset der merste Krützegang. Der ander is drige dage vor unseres Herren Uffart, und heisset der mineste Krützegang" (*Schilter, Thesaur. Antiq. Teutonic, t.* III, *p.* 190). See *Cruces Nigræ; Gang Days; Litaniæ; Processions; Rogations; Renvesons; Roueisouns.*

Crouchmas, Crowchemesse Day.—Crossmas Day, Sept. 14: "Wretyn att Norwyche, on ye Fryday aft^r^ Crowchemesse day," about 1464 (*Paston Lett., v.* IV, *p.* 192). See *Exaltatio Crucis; Holy Rood Days.*

Crown of Thorns.—See *Festum Coronæ Christi.*

Cruces Nigræ.—Black Crosses, April 25, the day of St. Mark. The Gregorian or Roman litanies were so called, because the relics, altars, crosses, and sacred vessels, were covered with black, as in mourning (*Durand., Div. Off., l.* VI, *c.* 102); hence, the day itself has been named the day of the black crosses. Plutarch mentions the processions of the Egyptians about this time, when they paraded and exposed to view the statue of Osiris, and the triple phallus, which was sometimes symbolized by the Tauatic cross (*De Iside et Osiride, c.* 36). The Greeks exposed their statues naked, but the Romans veiled them (*Pol. Verg., l.* II, *c.* 23, *p.* 159). Such is the origin of the veiled crosses in the processions of St. Mark. See *Cross Weeks; Litaniæ.*

Cucufacus.—July 25, with Christopher: E. 455. Cucufatus, Cucuphatus, a martyr in 304. *Cucufans* in *Petr. de Natal., l.* VI, *c.* 136.

Cudbercht.—March 20: G. 402. Đe clæne Cuðbeȝhte (*Sim. Dunelm., p.* 76). See Cuthbert.

Curriculosus Annus, Curriculum.—A year, or course of a year. In Diago de Comit. Barcinon., *t.* II, *c.* 34, occurs the following singular date—"Actum est hoc annorum dominicæ Incarnationis quater quinquagenis et quinquies, quinis lustris, et tribus curriculis, mensibusque quinque peractis." Du Cange computes it to be the year 1228, thus—4 times 50 are 200, and 5 times 200, 1000; then 5 lustra are 25 years, and 3 curricula, or years, compose 1228 (*Gloss., t.* II, *c.* 1264). "Quatenus post multa annorum curri-

cula, de regno ad regnum transeat" *Gregor. M., l.* I; *Epist. ad S. Leandr.*, 41). "Quo completo annorum curriculo occisus est" *(Bed., Hist. Eccl., l.* III, *c.* 9). In King Alfred's translation of Bede, Ða ꝑe ꝑýne ȝeaꝑa ȝeꝑýlleð pæꝛ—[When the run or course of years was accomplished]. This use of the word is classical:

"—— prima quies medio jam noctis abactæ
Curriculo expulerat somnum;" *Virg. Æn, l.* VIII, *v.* 408.

"Diligentiæ meæ temporis angustiis obstitisti, meque ex comparato et constituto spatio defensionis in semihoræ curriculum coegisti."—*Cic. pro Rabirio, n.* 2.

Cuthberht, Cuthbert.—March 20: V. 424; T. 437. Bishop of Lindisfarne in 687 *(Bed., Hist. Eccl., l.* IV, *c.* 27 *et seqq.)* Deposition of St. C., E. 451. Cuthbert, bp., L. 463. This is the orthography of the Sax, Men., *Jul. A.* X. Translation, Sept. 4: V. 430; T. 443; E. 457; L. 469. He is also called Gunibert, and Gubert *(Hospin. de Fest. Christ., fo.* 52 *b.)*; but the Saxon orthography, Cuthberht—cuð, *notus*, well known, famous, and beoꝑhꞇ, *clarus*, bright, illustrious, is opposed to the first, and very slightly sanctions the second: Guthbert is *famous in war*—ȝuð, *war.*

Cuthburge, V.—Aug. 31: V. 429. Sister of Ina, King of the West Saxons, 688.—*Will. Malmes. de Regib., l.* I, *c* 2.

Cycle.—See *Julian Period.*

Cyprian.—Sept. 26. See Ciprian.

Cyra, V.—Oct. 16. An Irish saint, of whom nothing is known.—*Brit. Sanct., par.* II, *p.* 205

Cyriac.—March 16: G. 401—Aug. 8: G. 411. "vi id. Augusti, Natalis S, Cyriaci" *(Kal. Arr.*, 826). Martyred under Maximilian, "17 kal. Aprilis," or March 16, on which day he was buried, but his body was translated by Pope Marcellus, and Lucina, a matron, "6 id. Augusti" *(Petr. de Natalibus, l.* VII, *c.* 35). The translation of Cyriac and his companions, Aug. 8, occurs in V. 429.

Cyriac & Julitta.—See Cricus and Julitta.

Dæmon Mutus.—The Dumb Devil: the third Sunday in Lent, from the collect, *Luke* xi, 14—"And he was casting out a devil, and it was dumb." The Roman priests, and the jugglers of the North American savages, claim this power. If it be doubted that men of education, and pretension to respectability of character, assert the possession of such a power, I refer him to Polydore Vergil: "*Hodie etiam sacerdotes nostri, uti videmus* sacris quibusdam verbis dæmones ex humanis corporibus exire cogunt, et quibus benedicunt ægrotis, ii ut plurimum belle habent" *(De Invent. Rer., l.* I, *c.* 21, *p.* 66). The instruments employed in this kind of magic are salt and water, wax candles, bells and Latin words, all of which, separately as well as in combination, are positively asserted to put devils to flight. Holy water was expressly invented, "ad dæmonas effugandos" *(Pol. Verg., l.* V, *c.* 10, *p.* 330; *Casal. de Vet. Sacris Christ. Ritibus, c.* 36, *p.* 164). Proof of the pretence as to candles and bells may be seen under *Benedictio Candelarum*, and *Festum Campanarum.*

Daft Days.—The Christmas holidays in Scotland.

Dalmatius, mart.—Dec. 5. *Petr. de Natal., l.* I, *c.* 32.

Damascus.—Dec. 11: G. 414.

Damasus I, Pope & Conf.—Dec. 11: V. 433; T. 446: "III id. Dec. Natalis sancti Damasi papæ" (*Kal. Arr.*, 826). This festival does not occur in the *Sax Menol.* The institution of the *Gloria Patri* after prayers, retained in the church of England, the division of the Psalter by nocturns, and other formalities, are due to this pope (*Pol. Verg.*, *l.* V, *c.* 11, *p.* 333; *Petr. de Natal.*, *l.* I, *c.* 56), who died in 384.—*Platin. in Vit.*

Daniel & 3 Boys, Danielis et tres Pueri.—Sept. 17 (*Chrysost. Oper.*, *t.* VI, *p.* 824). Tres Pueri only, G. 404. There were also—2, Daniel, the prophet, Aug. 28 (*Petr. de Natal*, *l.* VII, *c.* 126)—3, Daniel and Verda, 344, Feb. 21—4, the Stylite, 494, Dec. 11—5, first Bishop of Bangor, 545, Nov. 23 (*Usser.*, *Antiq Eccles.*, *p.* 274)—6, the Levite, 837, Jan. 3 (*Petr. de Nat.*, *l.* II, *c.* 40), and, 7, an abbot, July 21.—*Pet. de Nat.*, *l* VI, *c.* 123.

Danua, Virgin of Carthage.—Feb. 12: G. 399.

Da Pacem.—Introit of the 18th Sunday after Pentecost.

Daria.—Dec. 1 (see Crisantus). Daria, mart. Oct. 21 (*Pet. de Natal.*, *l.* IX, *c.* 87), and Daria, a male martyr, Oct. 25.—*Lib. cit.*, *c.* 110.

Darlugdacha.—Feb. 1. An Irish abbess, contemporary with St. Bride, or Bridget (*Brit. Sancta*, *p.* 1, *p.* 95), and in all probability either herself or her sister, for the latter part of the name seems to be Daghdae, the father of Bridget, and god of fire.

Datarum Idus.—In the *Chron. Sax.*, *an.* 1012, it is said that Eadric and the chief counsellors of the Angles came to London before Easter, which fell on the *datarum idus Aprilis*. In this year, Easter fell on the ides of April, from which, in direct computation, the remaining ides were counted. See *Kalendæ*.

Datius, Mart.—June 12. *Petr. de Natal.*, *l.* XI, *c. ult.* Another, Jan. 14.

Dativa.—See Dionysia

David, Bp.—March 1: E. 451; L. 463. Some say that he was a prince of Wales in 680; the *Britannia Sancta* says that he was a bishop of Menevia, who died in 544 (*par.* I, *p.* 145). Hospinian asserts that he was not commemorated before the 12th century (*De Fest. Christ.*, *fo.* 17). Subsequently, under Dec. 30, he says that David, bishop of Menevia (which appears to be Mona, now Anglesea), who died in 580, was canonized by Calixtus II about 1119 (*Ib.*, *fo.* 164); but this learned divine has mistaken both the saint and the day—David, king, prophet and saint, Dec. 29 ("iiij cal. Jan.," *Pet. de Natal.*, *l.* I, *c.* 15)—for the patron of Wales, whose existence is somewhat problematical. In a provincial council, held under Henry Crichley, archbp. of Canterbury in 1415, St. David's Day (March 1) was ordained to be a double festival (*Spelm. Concil.*, *t.* II, *p.* 669), and thus it appears in the present Laity's Directory—"S. David, B. Conf., *Patron of Wales*, doub., *white*." There was another David, an abbot, July 15 (*Brit. Sanct.*, *p.* II, *p.* 34), and a monk of Hermopolis, placed by Petr. de Natal. in January, *l.* I, *c.* 17.

Dawes.—Days, Sax. ðazaȝ. Speaking of Edward the Elder, Robert of Gloucester says—

> "Kyng he was þre and twenti ȝer, and syx monþes þerto
> And þre woke, and syxte dawes, ar his lyf wer ydo."
>
> *Chron.*, *p.* 553.

" Vyftene dawes," " A monþe and four dawes" (*I*ᵇ., *p.* 408). In the opening of the romance of *Launfal Miles*—

" Be douȝty Artours dawes,
þat held Engelond in good lawes,
þer fell a wondyr cas
Of a ley þᵗ was ysette,
þᵗ hyȝt Launual ——"

Cott. MS., Calig. A. II, *fo.* 38 *b.*

Dawynge —The dawn of day, in Robert of Gloucester and Robert of Brunne, from the Sax. ᵹaȝunȝ, *quasi*, the *daying*.

Day. The day, in the civil law, begins and ends at midnight; and, in the canon law, it lasts from evening to evening *Montan. Disputat. Jurid. de Feriis, thes.* 1). It is commonly defined to be a space of time, in which the sun, by its apparent ascension and descension, either describes a certain part of a circle, or makes an entire revolution. It is also usually divided into natural and civil—the former being the space of time between sun-rise and sun-set, and consequently of unequal length, and the latter, containing one revolution of the heavens, includes the night, whence the Greeks call it *νυχθημερον* and *ἡμερονύκτιον*. " Si triginta dierum pactæ sint induciæ, non debet de diebus naturalibus, sed civilibus intelligi" (*Grot. de Jure Belli et Pacis, l.* II, *c.* 16, *s.* 5). The civil day is also called artificial, but not by all authors, for Lord Coke applies this term to denote the natural day (1 *Inst.*, 135). What, in chronology, is a natural day, in astronomy is an artificial day; and what, in chronology, is a civil day, in astronomy is a natural day. " The variety observed by several nations in fixing the beginning of their days is very great, as well as that of their months and years. This gave rise to the memorable distich—

" Atticus occasum spectat, Babylonius ortum,
Nox media Ausoniis, media at lux perplacet Umbris."

That is, the Athenians commenced the day from sunset—the Babylonians from sunrise—the Ausonians from midnight, and the Umbrians from midday or noon (*Strauch., Brev. Chron., b.* I, *c.* 4, *s.* 7). The Arabs and the Gauls, Saxons, Germans, and other northern tribes, counted like the Athenians. The Mahometans compute from twilight to twilight. The modern Italians begin the first hour at sunset, but the ancient Italians computed the day from midnight, as we mostly do. The Syrians, Persians, and Indians followed the same practice as the Babylonians. The astronomers follow the Umbrians, and count from noon, because at that instant time can be ascertained with the greatest precision. The Jews, who have always counted from sunset, and the Romans, subdivided the day into four parts, and the night into as many vigils: the first began at sunrise, or six in the morning —the second at nine—the third at noon, and the fourth at three in the afternoon. The first vigil or watch began at six in the evening—the second at nine—the third at midnight, and the fourth at three in the morning. The Saxons divided the day into quarters—" Four pricks (says Brydferth) make one hour of the sun's course; six hours make a fyrthling or quarter,

and four fyrthlings one day." But Ælfric (or rather Bede) divides the night, from sunset to sunrise, into seven variable parts—twilight, evening, dead of night, midnight, cock-crow, and day-break *(Cott. MS., Tib. A.* III, *fo.* 64): they and some other nations, who commenced the day at sunset, counted by nights instead of days (see *Night).* In the kalendar *Galba,* the first days of December are counted in the direct order, though the Roman numerals are used throughout the month. For the Ecclesiastical divisions, see *Hours, Canonical.* " Day, in a legal sense, relates to the *Day of appearance* of parties, or the continuance of suits, where a day is given, &c. (1 *Inst.,* 135). In real actions, there are *common days* and *special days* given by the judges in an assize, &c. There is also a *Day of Grace,* generally granted by the court at the prayer of the demandant or plaintiff, in whose delay it is. Likewise, there are several *Return Days* in the terms; and if either of them happen on a Sunday, the day following is taken instead of it, for that day is *Dies non Juridicus,* and so is *Ascension Day* in Easter term—*St. John Baptist* in Trinity term—*All Saints* and *All Souls* in Michaelmas term, and the *Purification* of the V. Mary in Hilary term (2 *Inst.,* 264). The *Days in Bank* are set down by statute, when writs shall be returned, or a party shall appear upon the writ served—51 *Hen.* III; 32 *Hen.* VIII, *c.* 21" *(Jacob, Law Dict.)* In our French records and diplomas, and statutes, the day is variably called *jor, jour, jur.* The names of the days, from the planets and mythological deities, were ordered by Sylvester, in 316, to be called Feriæ, with their ordinal numbers—*Feria secunda,* the second day, for Monday, *Feria tertia,* the third day, Tuesday, &c. See *Feria.*

Day-going.—Evening twilight, in the old border laws: " Also the night watch to be set at the day-going, and to continue until the day be light; and the day-watch, where the same is, to begin at the day-light, and to continue until it be gone."—*Nicholson, Border Laws, p.* 215. 319.

Day, Holy.—The first Sunday in Lent, among the Anglo-Saxons; but the Latin writers called Sunday *Dies Sanctus,* the holy day—and Easter Sunday (using the feminine gender), *Dies Sancta.* The days of Lent were also named the holy days—*dies sancti.* The following ancient rule for finding the Holy Day, depends upon the Golden Number and Dominical Letter: On ƿebꝛ. oꝼeꝛ .vii. ꝺuꝛ loca hꝑæꝛ ƿu ƿinꝺe tꝛeȝna nihta ealꝺne monan. ƿonne oꝼeꝛ ƿæt on ƿone ꝛunnan ꝺæȝ biꝺ halȝan ꝺæȝ—[In February, look past the 7th ides, where you find the moon two nights old; then past that, on Sunday, is the holy day] *Cott. MS., Titus, D.* xxvii, *fo.* 54*b.* If it were required to find the day of the month on which the first Sunday in Lent fell in 1066, without having recourse to the Easter Day, find the Golden number, which is III, and the Dominical Letter, which is A; then, in the kalendar, look for the Golden Number after February 7, and it will be found at March 1—count two days, and look for the Dominical Letter A, which stands at March 5, and that is the first Sunday in Lent, Easter Sunday in that year being April 16.* See *Dominical Letters; Golden Numbers.*

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* In the same paragraph are two other such rules—the one for finding *Easter Day,* and the other for finding *Alleluia.* In consequence of having

Daylight.—" In our law, before sun-rising and after *sun-setting* is accounted part of the day, as to robberies in the day-time, when the Hundred is liable —7 *Rep.* 6."—*Jacob.*

Day of Absolution.—Shear, or Maundy Thursday. See *Absolutionis Dies.*

Day of Marche.—A day of truce on the borders. In the "*Brief Declaration of the Laws of the Marches,* composed by Richard Bele, clerk of the West Marches of England," he says—" Bills of faults are interchanged, days of trewes agreed on, &c. Days of Marche so appointed, proclamation is to be made, for all lords, knights, esquires, gentlemen and several officers, with convenient numbers of their charge and tenants (as time and service require), for to repair the night before, and give their attendance upon the lord warden unto the said day of Marche, defencibly arrayed, with their best horses and nags, the morrow next following."—*Nicholson, Border Laws, p.* 23.

Days of the Croice.—Crouchmas Day, Sept. 14. Robert of Brunne says that Richard I, on his way to the Holy Land in 1199, arrived at Meschynes (Messina) on—

" The day of the croice, in the heruest tide."

Chron., p. 150.

Days of the King's Peace.—A very ancient law-phrase, to denote vacation. See *Non Terminus.*

Days-man.—" In the north of England, an arbitrator, or person chosen to determine an affair in dispute, who is called a dies-man, or days-man" (*Jacob, Law Dict.*) A judge for the day.

Day Sterne.—The day-star, or sunrise. *Robert of Brunne, p.* 161—

" In the mornyng to rise, the tyme at the day-sterne."

" Daywere of Land—was formerly as much arable land as could be ploughed up in one day's work, or, as the farmers still call it, one journey" (*Jacob, Law Dict.*) It should therefore be called Day-were, from peopcan, to work.

Decem Leprosi.—The ten lepers. See *Dominica de decem Leprosis.*

Decem Millia Martyrum, *or* Decies Mille Martyres.—June 22, the day of the *Ten thousand Martyrs,* who, it is pretended, were deliberately put to death on Mount Ararat, under Adrian and Antoninus, by crucifixion. They were afterwards taken from the crosses, and buried in the mountain by angels from Heaven (*Petr. de Natalibus, l.* V, *c.* 137). It is unnecessary to say, that no such execution is mentioned in history, and Hospinian denies that the festival occurs in any authentic martyrology, or ancient kalendar (*De*

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inadvertently misarranged the transcript of the paragraph, and forgetting that particular rule, it is stated (*p.* 10) that the manuscript does not contain either the rubric or rule. I take the earliest opportunity of correcting an assertion, which commits a great injustice on one who is very rarely in error, and whose opinion I have controverted with deference, and only because compelled by the subject, as in the articles on *All Hallowenmas,* and *Dies Muti.*

Fest. Christ., *fo.* 113 *b.)* It is, however, celebrated at the present day in Italy: "Giugno 22; ss. diccimilia Martiri Crocifissi" (*Il Corso delle Stelle*, *p.* 53). There is also the festival of the *Decem Millia* CCIII *Martyres*, who are said to have suffered with one Zenon at Rome—"VII id. Julii," or July 9, probably in some year of the reign of the celebrated King of Bohemia in Tristram Shandy—for more than this, Petrus de Natalibus saith not.—*Cat. Sanctorum*, *l.* VI, *c.* 75.

Decies Quadratum.—Ten times four, for *Quadragesima*, Lent (*Jac. Cardiro in Vit. S. Cælestin*, *P.*—

> "En decies quadrato subdere corpus
> Menti jussit amor," &c. *Du Cange*, *t.* II, *c.* 1334.

Decimbir.—December. See *v.* I, *p.* 419, *n.* *

DECLAN.—July 24. An Irish saint before St. Patrick's time.—*Brit. Sanct.*, *par.* II, *p.* 37.

Decolaces.—See *Jean de Collaces.*

Decollatio S. JOHANNIS Baptistæ.—Aug. 29: G. 412; V. 429; T. 442; E. 456; L. 468. "Beheading of St. John the Baptist" (*Comm. Pr. B.*) It is an ancient festival, and one of the very few that were deemed worthy of notice by the author of the Dano-Sax. Menol., *Tib. B.* I, *fo.* 112); but its origin and intention are equally uncertain. See *Festum Decollationis S. J.*

Decollation de seint JOHAN le Baptistre.—The same: L. 468.

DECUMON.—March 1. A Welsh martyr.—*Brit. Sancta*, *p.* I, *p.* 145.

Dedicacion, Dedicatio.—The dedication or consecration of a church is an anniversary celebration, and is not to be confounded, as has been done by Bishop Kennet, with that of the saint to whom the church is consecrated. They were distinct in England until the reformation, when, in 1536, the festival of the saint was abolished, but that of the dedication was allowed. (see *vol.* I, *p.* 352-6). In confirmation of what Whitaker says, as to the difference between the two festivals, it may be noticed that the synod of Exeter in 1287, *cap.* 23, orders the feast of the local saint, and that of the church Haliday, as it was termed, to be kept at their respective times: "Temporibus suis festum sancti loci et dedicationis ecclesiæ" (*Spelm.*, *Conc.*, *t.* II, *p.* 372). After directing the celebration of the festival of each church in the diocese, the synod of Worcester in 1248, *can.* 4, note that, if it be a mother church, the feast of the dedication is to be observed by the whole parish; but if a chapel, only in the parish, meaning probably the chapelry: "Dedicatio Ecclesiæ. Si fuerit matrix ecclesia per totam parochiam, si capella, tantummodo in parochia" (*Ib.*, *p.* 259). In some kalendars, we find, besides the dedication of St. Peter's at Rome, the Saviour's at Constantinople, and other general festivals of this kind, the dedication of a particular church not named elsewhere, whence it may be presumed that the kalendar has belonged to that church, or to one of its dependencies; thus, in the kal., *v.* I, *p.* 462, at Feb. 13, we have the dedication of St. Lawrence of Ludlow. The introduction of ceremonies in dedicating or consecrating churches has been attributed to Higinius, in 150, the year before he adopted the title of pope (*Pol. Verg.*, *l.* V, *c.* 6, *p.* 308). But the churches so consecrated must have been buildings erected for some other purpose, as was that consecrated by Pius to Prudentiana, at the request of her sister Praxedis; for

the first Christian churches were erected about 244, when Calixtus I is said to have raised and dedicated a church to the Virgin Mary, in the Transtyberine quarter of Rome. His example was followed by the emperor Constantine, who erected churches to Sts. Peter, Paul and Lawrence (*Euseb., l.* VIII, *c.* 1; *Pol. Verg., l.* VIII, *c.* 1, *p.* 453). Heathen temples were frequently converted to Christian worship; and in consecrating them, "that the change might be less offensive, and the old superstition shocked as little as possible, they generally observed some resemblance of quality and character in the saint whom they substituted for the old deity. If, in converting the profane worship of the Gentiles to the pure and sacred worship of the church, the faithful use to follow the same rule and proportion, they have certainly hit upon it here (Rome), in dedicating to the Madonna the temple formerly sacred to the Bona Dea; but they have more frequently, on these occasions, had regard to the similitude of name between the old and new idol. Thus, in a place formerly sacred to Apollo, now stands the church of Apollinaris, built there, as they tell us, that the name of Apollo might be converted into the glorious name of the martyr; and where there anciently stood a temple of Mars, they have erected a church to Martina, with the inscription—

"*Martirii gestans virgo Martina coronam,*
Ejecto hinc Martis numine, templa tenet."

"Mars hence expelled, Martina, martyr'd maid,
Claims now the worship which to him was paid."
Middleton, Lett. from Rome.

About 228, churches began to acquire property, and to hold land for the support of ministers (*Functius; Petr. de Nat.*); and in 319, many privileges were conferred upon them. Felix III, about 526, appointed the day of dedication to be an annual festival (*Pol. Verg., l.* VI, *c.* 8, *p.* 380). The heathen custom, of decorating the churches with garlands of olive, laurel and flowers, was prohibited by P. Martin in 649 (*Ib., l.* V, *c.* 1, *p.* 283); and, in 653, Eugenius granted prelates the right of having prisons within churches, for the punishment of offending priests. Sanctuaries within churches, and other sacred spots, had been appointed by Boniface V, in 617. They are mentioned thirty years afterwards in the laws of Ina, king of the West Saxons, and were not abolished in England until 1534. There appear to have been customs peculiar to the celebration of the church holiday, or feast of dedication: the vicar of Garstang, by the official ordination of the living, is to take all oblations in the parish belonging to the three *great* festivals, which are "ad Natale, ad Pascha, et ad solempne festum matricis ecclesiæ" *Whitaker, Hist. Richmondsh., v.* II, *p.* 482). See *Church Halyday; Wake.*

Dedicatio Altaris S. Juliani Martyris.—April 19 (*Hieron. Martyrol.*) The use of altars was introduced by Sixtus, about 135 (*Volateran; Hospinian*): Tertullian is the first Christian writer that mentions them (*Lib. de Pœnitentia*). Felix, in 271, instituted the consecration of altars; and Hospinian says that the coverings called the albe and corporal were invented by Sylvester in 317—but Polyd. Vergil gives the honor to Boniface III, in 607. —*Lib.* V, *c.* 6, *p.* 308.

Dedicatio Basilicæ S. Salvatoris.—Nov. 9. The festival of the dedication of the church of St. Saviour at Constantinople, or of St. John Lateran. Sylvester instituted the festival in honor of the first church publicly consecrated in Rome, with the image of the Saviour on the walls, as well as in honor of the church erected by Constantine within his palace, whence the term *basilica*, applied to that edifice (*Joh. Diac. de Eccles. Later., p.* 562). "In dedicatione Basilicæ Salvatoris, quæ est v id. Novembris" (*Card. Gaietan. Ordinar., s.* 98 & 397.

Dedicatio Basilicarum SS. Apostolorum Petri et Pauli.—Nov. 20.

Dedicatio B. Mariæ ad Nives.—Aug. 5. See *Festum Mariæ ad Nives.*

Dedicatio B. Mariæ et Omnium Martyrum.—May 13 (*Martyrol. Rom., p.* 137). See *Natalis Mariæ ad Martyres.*

Dedication de l'Eglise de Seint Lawrence de Lodelaw. Feb. 13: L. 462.

Dedicatio Ecclesiæ S. Mariæ.—June 10: V. 427.

Dedicatio S. Michaelis Archangeli.—Sept. 29: V. 430. In *Kal. Arr.*, 826, "Dedicatio Basilicæ S. Mich. Archan." A charter of the 13th century is dated—"In festum S. Mich'is in Monte Gargano" (*Harl. MS.*, 3764, *fo.* 15). This is the title generally given to the festival (*Hospin. de Fest. Christ., fo.* 95; *Baron., Not. ad Mart., p.* 605). The Council of Saumar is also dated in this manner—"Actum apud Salmarium, die Martis post festum beati Michaelis in Monte Gargano" (*D'Achery, Spicil., t.* I, *p.* 185; *fol.*) But the synod of Oxford in 1222, *cap.* 1,, and some kalendars, as that, I think, of the *Portifor. Sarisb.*, read "Festum S. Michaelis Archan. in Monte Tumba." See *Festa Michaelis.*

Dedicatio Monasterii Salvatoris Mundi.—June 10: T. 440.

Dedicatio S. Nicodemis Martyris.—June 1. *Kal. Arr.*, 826.

Defence Month.—See *Fence Month.*

Deicola.—Aug. 18. An Irish bishop in 586.—*Brit. Sancta, p.* 11, *p.* 88.

Deipara.—Mother of God: a name applied to the Virgin Mary in many of her festivals. See *Conceptio Sanctæ Dei Genetricis.*

Delibera.—Jan. 18. A name of Liberata, virgin.—*Corso delle Stelle, p.* 27.

Delun, Deluns, Deluys.—Monday, in ancient Fr. charters.

Demanche d'avant que Dieu fût vendu.—Evening of Palm Sunday, in a charter of an. 1293.

Demetrius, Mart.—Oct. 8: E. 458. Suffered in 307. In the Gr. church, Oct. 26.

Demetrius & Marcellus.—April 10: G. 403. Another, Nov. 15: G. 407.

Demy Qaresme.—Mid Lent, in our French records, &c. "Secunde simaigne de demy qaresme."—36 *Edw.* III, *st.* 1, *c.* 12.

Denis & *Companions.*—Oct. 9: L 470. See Dionysius.

Dennis Day.—Oct. 9. Hugh Despenser the elder was executed, in 1325, "on St. Dennis Day in October" (*Dugd. Baronag., v.* I, *p.* 826). This was the English, as well as the French name of Dionysius, at the beginning of the 14th century, and perhaps earlier—

> "Seyn Denys was in þe olde laue.
> Paynim as oþ^{r} were
> In þe cite of Attenes
> þ^{r} non oþ^{r} nere." *Jul., D.* IX, *fo.* 144 *b.*

Denunciatio.—The announcement or publication of a coming festival or fast. The Council of Lyon, in the 5th century, decreed that the times of holding should be declared to the laity throughout the year, as every Sunday, the Nativity of our Lord, &c. (*Gratian. de Consecrat., Dist.* 3; *Casal. de Veter. Sacris Christ. Ritib., l.* lx, *p.* 237). Probably this is the reason that ancient homilies commonly begin with an announcement, in some such terms as these—*Good people, such a day you will have the feast of*, &c. (see an instance in Alcmund, &c.); so that the homilies were not preached on the days named in the titles, but previously, and as a sort of *parænesis* to the observance of the coming festival. In the *Kal. Arras* of 826, we have at March 1, June 1, and Dec. 1, "*Denunciatio Junii*," or proclamation of the ember fast of the month, which was formerly necessary, because the ember fasts had no fixed days, or stations, as they are termed. The old custom was, to celebrate the Spring fast in March, the Summer fast in June, and the Winter in December; and different churches seem to have had their own weeks for the purpose, until Gregory VII, about 1073, gave them stations in the kalendars, and rendered the observance of them uniform. Cardinal Bona gives the form of a *denunciatio*, from a Roman Sacramentarium, written about 800, in his treatise—*De Rebus Liturgicis, l.* II, *c.* 16, *s.* 4.

Depenné.—See *Estienne le Depenné*.

Deposicio, Depositio, Deposition.—Deposition is used for the day of a saint, who is generally not a martyr. Eusebius the Roman, in his treatise, *De Cultu Sanctorum Ignotorum, c.* 5, considers *depositus, depositio, in pace*, and some other words in sepulchral inscriptions, as distinctive of the Christians (in Mabillon, *Veter. Analect., p.* 557; *Ed. fol.*) According to Ptolemy Sylvester, the death of a saint was called his deposition, to denote that, whatever disgusts their relations might have conceived against them while living (for having embraced Christianity), they deposed them (*i. e.* laid them down) when the convert died: "odia tempore oblitus deponuntur."—*Du Cange, t.* III, *c.* 143.

Depositio S. Æthelflædæ, Virg.—Oct. 23: T. 444.

Depositio S. Athelwoldi.—Aug. 1: T. 442.

Depositio S. Basilii.—Jan. 1. Saxon homily in the lost *Cott. MS., Otho, B.* X, *fo.* 17; and *Julius, E.* VII, *fo.* 13 *b.*

Depositio S. Byrini.—Dec. 3: V. 433; T. 446.

Depositio S. Cuthberti.—March 20: D. 451.

Depositio S. Dunstani.—May 19: T. 439—with the obit of Æthric, painter, probably illuminator or limner of manuscripts.

Depositio S. Eadburge, Virginis.—June 15: T. 440.

Depositio S. Eadgithe, Virg.—Sept. 16.—V. 430.

Depositio S. Eadmundi, Archiepiscopi.—Nov. 16: V. 432; D. 459.

Depositio S. Mariæ Matris Domini nostri Jesu Christi.—Feb. 18. This is the festival of the Assumption, which is now celebrated Aug. 15. In the ancient Gallic liturgy, this deposition of St. Mary precedes the chair of St. Peter (*Sacram. Gallic., p.* 300). Mabillon found the Deposition in a very ancient kalendar of the monastery of St. Cyriac (*Iter Italic., t.* I, *p.* 157). The day of Mary's death is utterly unknown; the infallible church supplies it by unerring tradition, which, it is evident, makes her die both in February and August.

Depositio S. Patricii.—March 17.

Depositio S. Swithuni, Episcopi.—July 2: T. 441.

Dernier Dimanche des Oleries.—The last Sunday in Advent. See *Oleries.*

Descensio primi Carbonis.—Among the Syrian Christians, the 7th of the month Shahut, or February; *Descensio 2ndi Carbonis,* Feb. 14; and *Descensio tertii Carbonis,* Feb. 21.

Desiderius.—May 23; a bp. of Langres, beheaded by the Vandals when devastating France in 411.—*Petr. de Natalibus, l.* V, *c.* 31; *Hospinian de Fest. Christ., fo.* 86 *b.*

Deusdedit.—July 15; the sixth abp. of Canterbury (*Britan. Sancta, p.* II, *p.* 34). He died in 664.—*Chron. Sax.*

Deus in Adjutorium.—Introit of the 12th Sunday after Pentecost.

Deus in Loco Sancto.—Introit and name of the 11th Sunday after Pentecost.

Deus omnium exauditor est.—Besides Trinity Sunday, some of those following are denominated from this response. Henry II is said to have caused his son to be crowned "in dominica qua cantatur Deus Omnium" *Duchesne, Hist. Norm. Script., p.* 1003). The ceremony was performed June 21, or "xi kal. Julii," which the Chronicle of Mailros, counting the kalends in the direct, instead of the Roman order, calls "viii kal. Junii, die dominica qua cantatur Deus Omnium" (*Gale, Ed. t.* I, *p.* 170). June 21, 1170, was Trinity Sunday. See *Caput Kalendarum; Kalendæ.*

Deus qui errantibus.—The third Sunday after Easter: "Wretyn at Paston in hast, y^e^ Wednesday next afft^r^ Deus qui errantibus, for defaute of a good secretarye" (*Paston Lett., v.* I, *p.* 4). It is the introit of the collect for that day.

Dia.—For *die,* in the profession of Diorlaf, bishop of Hereford, about the reign of Richard I. Speaking of the dominical resurrection, he says—"Dia tertia resurgentem ex mortuis."—*Text. Roffens., p.* 271.

Διακαινισιμος Ἑβδομας.—Easter week in the church of Constantinople, because it commenced the year.

Diatim.—From *dia,* daily (*Matt. Paris ad Ann.* 1068). *Dieta* was a measure of distance—a day's journey: "Omnis rationalibus dieta constat ex xx miliaribus" (*Fleta, l.* IV, *c.* 28). The Chronicle of the monastery of Andres speaks of the earthquake which overthrew Lincoln cathedral, in 1184, as extending above three days' journey, or 60 miles: "Per tres terræ dietas durans et amplius" (*D'Acherii Spicil. Aliquot Vet. Script., t.* II, *p.* 818; *Fol.*) "The word *dieta* signifies a day's journey, and the best account of it is given by Selden—That the Chancery being a more able court, and following the king's court, the party who purchased the second writ, ought to have applied to the king's court as hastily as the distance of the place would allow, accounting 20 miles for every day's journey."—*Lord Raym. Rep.* (Hillary T., 10 Will. III), *v.* I, *p.* 433.

Dicit Dominus, Ego cogito.—Introit and name of the 23d Sunday after Pentecost.

Diemange.—For *Dimanche,* Sunday: "Le Sabmedi devant le perdu diemange, 1368." Saturday before Septuagesima Sunday.

Dierum Dominicorum Rex.—Trinity Sunday.

Dierum Omnium Supremus.—Easter Day. *Filesac. de Quadrages., c.* 16; *Casal., Vet. Sacr. Christ., c.* 62, *p.* 251.

Dierum Rex.—Easter Day, in *Nazianzen. Orat.* 2, *de Paschate*; *Casal. de Vet. Sacris Christ.*, *c.* 60, *p.* 240.

Dies Absolutionis.—Holy Thursday, answering in signification to our Shearday, or Shere Thursday. See *Absolutionis Dies.*

Dies ad Carnes.—See *Dies Carnium.*

Dies Adoratus.—Good Friday, from the adoration of the cross on that day (see *Cross, Adoration of*). It is also called by French writers *Verdi Aoré*, or *Oré*, for *Vendredi Adoré*, from the Latin, *Veneris Dies Adoratus.*

Dies ad Piscem.—Day for fish: "Post vero vero refectionem lautam et splendidam licet esset dies ad piscem hospitatus est."—*Matt. Par., an.* 1254.

Dies Ægri.—Days of ill omen, otherwise called Egyptian, *Ægyptiaci*, or *Mali*, Bad Days. In *Petr. de Subesto de Cultu Vineæ Domini, p.* III, *c.* 4. "Observatio kalendarum, mensis dierum Ægyptiacorum, quos vulgus impertus falso dicit dies ægros seu maledictos, est superstitiosa et reprobata curiositas" (*Du Cange, Gloss. Novum, t.* II, *c.* 96). See *Dies Mali*, and *Ægyptian Days.*

Dies Aliturgici.—Days without liturgy, or rather days on which mass is not celebrated, as Friday and Saturday in Passion-week (*Card. Bona de Rebus Liturgicis, l.* I, *c.* 18, *s.* 3). The pantomime performed on the last days of this week is designed to represent the Passion, and as, in the Mass, the body of Christ is supposed to be offered, that part of the service would be incongruous to the last days of the divine incarnation. See *Tenebræ.*

Dies Animarum.—All Souls' Day, Nov. 2.

Dies Anniversarii.—Anniversary Days.

Dies Appensamenti.—A day of suspense, or delay.

Dies Architriclini.—Sunday after Epiphany. See *Festum Architriclini.*

Dies Baronum.—Days on which the barons attended, to determine the disputes of their vassals. Similar to these were the *Love Days.*

Dies Boni.—The Easter festival.

Dies Burarum.—The first Sunday in Lent. See *Buræ.*

Dies Burdillini.—The quinzime of *Bohordicum.*

Dies Cæci Nati.—Wednesday in Midlent week.

Dies Calendarum.—See *Festum Stultorum.*

Dies Caniculares.—Dog-days, begin July 14: V. 428; D. 455. July 17: T. 441. Dog-days end Sept. 5: V. 430; T. 443; D. 457. According to an old verse quoted by Dresser, the dog-days began July 20, and ended Aug. 6

"Margaris os canis est, caudam Laurentius adfert;"
De Festib. Diebus, p. 138; 8*vo, Witeb.*, 1588;

The dog-star's melting course to trace
This rule will never fail:—
His nose adorns St. Margaret's face,
And Lawrence wags his tail.

Du Cange says that the dog-days comprised the sixty-four days, from July 14 to Sept. 13, "in quibus molestæ sunt purgationes a tercio idus Julii usque in idus Septembris." The Portiforium Sarisb. commences them with the same day, and ends at Aug. 6; modern almanacs, from July 3 to Aug. 11, which is erroneous, for the heliacal ascension of canicula, in our latitude, does not take place before the latter end of August (*Butler, Chronol. Exer.*)

The Roman kalendar notices a festival to Canicula, VII kal. Aug., "Rutilæ canes Caniculæ sacrificabantur;" and Horace, in reference to the extreme heat which prevails under the supposed influence of the Dog-star, addresses the fountain of Brandosia—

> "Te flagrantis atrox hora Caniculæ
> Nescit tangere," &c. *l.* III, *o.* 13.

Dies Carnium.—Flesh days. In the manner of making "Conueyes" at Whiteleye, the esquires and their peers were served for the second course at supper, on flesh days, with whole fowls—"in diebus carnium de integris gallinis pro secundo cursu ad cænam."—*Dugd. Monast. Anglic.*, *t.* III, *p.* 319, *per Ellis.*

Dies Cineris et Cilicii.—Ash Wednesday. It occurs in the acts of the synod of Benevento, in 1091: "Post diem Cineris et Cilicii a quo caput jejunii dicitur"—[after the day of ashes and cloth of goat's hair, from which the beginning of Lent takes its name.] "Þe ꝑæðað on bocum," says the Archbishop Ælfric, in his homily on Ash Wednesday, "æȝðeꝛ ȝe on ðæꝛe ealðan æ ȝe on þæꝛe niꝛan. Þ þa menn þe heoꝛa ꝛynna behꝛeoꝛoðon. Þ hi miþ axum hi ꝛylꝼe beꝛtꝛeoꝛoðon. ⁊ miþ hæꝛan hi ȝeꝛcꝛýðon to liċe. nu ðo þe þiꝛ lýtle on uꝛeꝛ lenċtene anȝinne. Þ þe ꝛtꝛeoꝛiað axan uppan uꝛe heaꝼða to ȝeꝛꝑuteluȝe Þ þe ꝛculon uꝛe ꝛýnna behꝛeoꝛꝛian. on uꝛe lenċtenliċum ꝼæꝛtene—[We read in the books of both the old law and the new, that when men repented of their sins, they strewed themselves with ashes, and clad their body with *hair*. Now let us do this little at the beginning of our Lent, that we strew ashes on our heads, to shew that we should repent of our sins in our Lenten fast.]—*MS. Jul. E.* VII, *fo.* 62.

Dies Cinerum.—Day of ashes, the first of Lent, Ash Wednesday: "In die Cinerum feria quarta in Capite Jejunii, scilicet prima die Quadragesimæ, sermo et missa mandantur" (*Amel. Episc. Senecal. de Cæremoniis, s.* XXIV, *p.* 461). Bede has, "post Cinerum," as Feria—"post Cinerum," and "Sabbatum post Cinerum" (*Serm. Var. Oper.*, *t.* VII, *p.* 305 § 30). A letter of Edward I, in 1282, is dated more correctly—"Hac die Veneris post diem Cinerum" (*Rymer, Fœder.*, *t.* I, *p.* ii, *p.* 602). This is Friday, February 13.

Dies Civium.—In Holstein, the nativity of the Virgin, who, by causing an inundation of the river Stor, preserved the castle and city of Holstein from besiegers. The inhabitants called the day *Borgerdach*, which is the same as the modern German Bürger Tag, or citizens' day.—*Haltaus, Cal. Med., Ævi, p.* 30.

Dies Consecrationis S. Mariæ.—See *Dedicatio S. M.* In a Spanish charter of privileges, "quæ fieri jussit Wilfredus comes de Alaudes S. Mariæ Rivipullensis ad diem consecracionis S. Mariæ."—*Concil. Hispan.*, *t.* III, *p.* 166.

Dies Datus.—In English proceedings at law, the day of respite.—*Abbrev. Placit.*

Dies Decretorii.—The two critical days, in which a disease is most powerful, and the patient in greatest danger.

Dies Dominicus.—The first day of the week among the Latins: Easter Day, according to the *Art de verefier les Dates;* but it does not invariably denote that day. In the Cambridge entertainment of Q. Elizabeth—"Sequenti die,

qui dominicus fuit," &c., is Sunday, Aug. 6, 1564 (*Nichols' Processions*, *v.* III, *p.* 52). The week takes its name from the Sunday with which it begins, as Passion Week, *Hebdomada Passionis*, from Passion Sunday, or *Dominica de Passione*, or *Passionis*; but the Greeks take the name of the week from the Sunday following. With them, *Palmarium Hebdomada*, or Palm Week, is not that with which Palm Sunday, *Dominica Palmarum*, begins, but that which precedes it, and which the Latins call *Dominica Passionis*. In the same manner, Midlent Week, among the Greeks, is that which precedes Midlent Sunday; and what, among the Latins, is the third week of Lent, is the fourth among the Greeks (see *Hebdomadæ Græcæ*). As every Sunday possesses its own appellation, it is absolutely necessary to observe the circumstances which give rise to them. They are frequently denominated from the introit of the mass, the collect, and sometimes from responses. See *Dominica*.

Dies Felicissimus.—Easter Day.

Dies Feriales, *or* Feriati.—Holidays. See *Feriæ*.

Dies Florum atque Ramorum.—Palm Sunday.

Dies Focorum.—The first Sunday in Lent. See *Brandones*.

Dies Forensis.—A market day.

Dies in Banco.—Days of appearance in the law-courts. See *Crastino S. Vincenti*.

Dies Inofficiati.—Days which have their own services in ecclesiastical rites.

Dies Intrantes et Exeuntes.—The first portion of every month consisted of *dies intrantes*, or entering days, and the second, of *dies exeuntes*, or departing days, which latter were mostly counted backwards, as noticed under *Calendar Month*. The Anglo-Saxons seem to have employed these terms, if not the mode of computation (see *Egyptian Days*). The following rules, copied by Mabillon from a MS. of St. Emmerammus at Ratisbon, contain the days which were so distinguished in each month :—

> " Mense Januarii intrante dies duo; et exeunte dies septem,
> Mense Februarii intrante dies novem; et exeunte dies quinque.
> Martio intrante dies tres; et exeunte dies octo.
> Mense Aprili intrante dies decem; et exeunte dies octo.
> Maio intrante dies sex, et exeunte dies octo.
> Junio intrante dies novem; et exeunte dies decem.
> Julio intrante dies quatuor; et exeunte dies decem.
> Augusto intrante dies sex; et exeunte dies duodecim.
> Septembri intrante dies tres; et exeunte dies septem.
> Octobri intrante dies novem; et exeunte dies undecim.
> Novembri intrante dies octo; et exeunte dies duo.
> Decembri intrante dies duodecem; et exeunte dies tresdecim."
>
> *Mabil., Vet. Analect., p.* 369; *Ed. fol., Par.* 1723.

See *Mensis Exeuns; Mensis Intrans*.

Dies Jejunales.—Days of fast. See *Jejunia*.

Dies Jovis Absoluti.—Shear Thursday. " Quod cum regi (Henrico II) nuntiatum esset in crastino summo mane diei Jovis absoluti venit Cantuarium" (*Petriburg. Ann., an.* 1177, *p.* 200). See *Absolutionis Dies*.

Dies Jovis in Mandato.—Maundy Thursday.

Dies Juridicalis, *or* Juridici.—Days of judgment in court.

Dies Kalendarum.—See *Festum Stultorum.*

Dies Lamentationis.—The three days of Holy Week, on which the Lamentation of Jeremiah was read.

Dies Legibilis.—A day of public instruction in the universities—a lecture-day.

Dies Lunæ.—The astronomical name of the second day in the week, answering literally to Monanday, Monday, the Moon's day.

Dies Lustrationis.—Days of Purification, by Litanies in processions. See *Gang Days, Rogations,* &c.

Dies Magnæ Dominæ.—The day of our great Lady, the Assumption, Aug. 15. In Hungary, of which the Virgin is the patroness, the national flag bore the image of a woman, with the inscription, "Assumpta Virgo, Patrona Hungariæ."—*Haltaus, Cal. Medii Ævi, p.* 122.

Dies Magnus.—Easter Day.

Dies Malæ.—Evil Days. Jan. 1 : E. 449. April 20, May 25, Aug. 30, Oct. 24, Nov. 5 & 28, Dec. 12 & 15 : V. 425, &c. This MS. contains the following account of inauspicious days :—

De Diebus Malis cuiusque Mensis, cum Observationibus Medicinalibus.

* ꝑeiȝen ðaȝaꝛ ꝛẏn̄ðon on æȝhꝑileu' monðe. ꝑ ꝛꝑa hꝑæt ꝛꝑa man on ꝑam ðaȝum onȝinneð. ne ꝑuꝛð hiꝛ næꝛꝑe ȝe-en̄ðoð. ꝑæt iꝛ ꝑonne on ıanuaꝑıuꝛ ꝑon' ꝛe mona bið ꝑꝛeoꝑa nihꝛa ealð. ⁊ ꝛeoꝑꝑa. ⁊ on ꝛebꝛuaꝑıuꝛ. ꝑon' he bið ꝑiꝛa. ⁊ ꝛeoꝛena ealð. ⁊ on maꝛꝛıuꝛ. ꝑe ẏxꝛa. ⁊ ꝛe ꝛeoꝛeða. On apꝛılıꝛ. ꝛe ꝑiꝛꝛa. ⁊ ꝛe eahꝛeꝑa. ⁊ on maıuꝛ. ꝛe eahꝛeꝑa. ⁊ ꝛe nẏȝeꝑa. On ıunıuꝛ. ꝛe .v. ⁊ ꝛe .xxvii. On ıulıuꝛ. ꝛe .iii. ⁊ ꝛe .xiii. On aȝuꝛtuꝛ. ꝛe .viii. ⁊ ꝛe .xiii. On ꝛeptembeꝛ. ꝛe .v. ⁊ ꝛe .ix. On octobeꝛ. ꝛe .v. ⁊ ꝛe .xv. On nouembeꝛ. ꝛe .vii. ⁊ ꝛe .ix. On ðecembeꝛ ꝛe ꝑıðða. ⁊ ꝛe ꝑꝛeoꝛꝛeoða. buꝛan ælcan ꝛpeon ꝛꝑa hiꝛ bið ȝeꝑiꝛhice. ȝẏme ꝛe ꝑe ꝑille.—*Fo.* 8.

Ða *ılðan læcaꝛ ȝeꝛeꝛꝛan on leðenbocum. ꝑ on ælcum monðe beoð æꝛ** ꝛpeȝen ðaȝaꝛ. ꝑe ꝛẏn̄ðon ꝛꝑiðe ðeꝑıȝen̄ðlice æ*ıȝum men ðꝑenc to ðꝑincanne. oꝑꝑe bloð to lætanne. ꝑoꝛꝑam ꝑe ane tið iꝛ on ælcum ꝑæꝛe ðaȝa. ȝiꝛ man ænıȝe æððꝑan ȝe-openað on ꝑæꝛe tiðe. ꝑ hiꝛ bið hiꝛ liꝛ** oððe lanȝꝛum ꝛaꝛ. ꝑæꝛ cunnaðe ꝛum læce. ⁊ leꝛ hiꝛ hoꝛꝛe bloð on ꝑæꝛe tiðe. an̄ð hiꝛ læȝ ꝛona ðæð. Nu ꝛẏn̄ðon hiꝛ ꝑaꝛ ðaȝaꝛ. ꝛꝑa ꝛꝑa heꝛ onꝛeȝð. ꝑ iꝛ ꝛe ꝛoꝛma ðæȝ on maꝛtıo on hlẏðan monðe. ⁊ ꝛe ꝛeꝛeoꝛða ðæȝ æꝛ ꝑam ꝑe he on ꝛeȝ ꝛa** On ꝑam oðꝛum monðe ꝛe apꝛılıꝛ hatað, &c.—*fo.* 12.

Of the Evil Days of the Month, with Medicinal Observations.

Two days there are in every month, that whatsoever is begun on those days will never be ended. That is, in January when the moon is 3 and 4 nights old : in February when it is 5 and 7 ; and on March the 6th and 7th, April 5 and 8, May 8 and 9, June 5 and 27, July 3 and 13, August 8 and 13, Sept. 5 and 9, Oct. 5 and 15, Nov. 7 and 8, December 3 and 13 ; without any doubt so it certainly will be, let him observe who will.

Physicians state in Latin books, that in every month there are always two days which are very detrimental to all men, to drink drink or to let blood, because of one hour on each of those days; if a man open any vein on that hour, it will be to his life *** or long sore. This some physician knew, and bled his horse at that hour, and soon it lay dead. Now these are the days, as we here shall relate; the first day of March in *hlide* month, and the seventh day before it depart. On the second month, which we call April, &c. &c.

Dies Mandati.—Maundy Thursday. See *Mandati Dies.*

Dies Manuales.—Work-days.

Dies Marchiæ.—See *Day of Marche.* The day appointed for the adjustment of differences, and to make and preserve articles of peace on the borders of Scotland and England. "Convenerunt ad diem Marchiæ, et conventum fuit inter eos commodo pacis," &c. *(Walsingh. in Ric.* II, *p.* 307). Otterburne, speaking of the day of March in 1380, says—"Dux Lancastriæ tenuit diem Marchiæ—Dux Lancastriæ per idem tempus ad diem Marchiæ profecturus in Scotiam contraxit exercitum" *(Chron., p.* 153*)*. In 2 Rich. III, the following days were appointed as days of the Marches: "For the West Marchis, the xiv day of Octobre next cuming; Middil Marchis, xviii daie of October; Est Marchis, xxj daie of Octobre."—*Rymer, t.* V, *p.* iii, *p.* 155.

Dies Martis.—The astronomical name of Tuesday.

Dies Mercatilis.—A market-day.

Dies Mercurii.—The astronomical name of Wednesday. Dr. Kuerden has transcribed a charter of Henry de Lacy, earl of Lincoln in 1271, in which the character of Mercury seems to have been used instead of the name: "Datum apud Pontefract. die ☿ proximo post festum S. Barnabæ Apostoli anno regis Henrici filii regis Johannis lvi."—*MS. Collect., vol.* IV, *fo. H.* 10, in the Heralds' College.

Dies Mercurinus.—Wednesday, in the statutes of Cardinal de Foix, in 1446.

Dies Mortis Christi.—Good Friday.

Dies Muti.—Days, commonly in Passion Week, on which the bells were not allowed to be rung (see *Hebdomada Muta).* Ælfric, in his *Epist. ad Sacerdotes*, calls Thursday, Friday, and Saturday before Easter, the three mute or silent days: On þrym þym ꝼrym nihtum ge ꝼceolon ꝼingan æꝛgæþeꞑe—[On these three mute days, ye shall sing all together *(MS. Tib., A.* III, *fo.* 103 *b.)* In the record of a privilege granted by Osbern, bishop of Exeter, to the monks of St. Nicholas, to strike their hours on the bells by day and night whenever they chose, according to the rules of their order, the day of the Passion, the eve of Easter, and the mass-day of the apostles Peter and Paul, are expressly excepted; and for this permission, they were to go in procession with the canons twice a year, on Palm Sunday and Christ's Ascension *(Hiches, Thes.* III; *Diss., Epist.* 18). These days were, consequently, mute days to the monks. Dr. Hickes has the following note on the words ꝯ gieꝛꝛeꝛ ꝼunneue, in this record—"Ut infra Sunneue pro Sunþæge vel Sunþæi;" but is it not merely the Normanno-Saxon contraction of Sunnan æꝛne?—of Sunday eve to Sun-eve? The Saxons employed æꝛen in the sense of vigil, and if it be so here, the day intended is Saturday, which is one of the mute days mentioned by Ælfric. It may be added, that the author of the Latin description of this record has taken the

same view of the word *Sunneve*: "Excepta nocte sequente diem incarnationis domini, *vigilia diei paschæ*, et SS. Petri et Pauli [festa]" *(Monast. Angl., t.* II, *p.* 522, *by Ellis)*. But in this there is as great an error—paſɾeniht is not the day after the incarnation, but the day of the passion, which is Good Friday—"Solaque dies Parasceves dicitur Passio" *(Offic. Mozarab.)* What will, perhaps, better support this view of the date is, that this very eve is mentioned in the Ecclesiastical Constitutions of the time, it is supposed, of Ethelred, in such a manner that it cannot be misunderstood. Having stated that the sacrament must be taken every Sunday in Lent, the canon continues—"So, also, on Thursday before Easter, and on Easter Eve, and on Easter Day, and all the days of Easter Week:" Ꝺpa eac on þunɲeɾ ᵹæᵹ æɲ æɾtɲum. ⁊ on ꝼɲiᵹe ᵹæᵹe. ⁊ on eaɾtoɲ æɾen. ⁊ on eaɾtoɲ ᵹæᵹ. ⁊ onꝺ ealle þa ᵹaᵹaɾ þæɲe eaɾtɲon ꝑucan *(Can.* 41). Further, it may be observed that this form of speaking—Sun-eve for Sunday Eve, or Eve of Sunday, continued among our ancestors to the 14th century, and perhaps later:

"Ech dai fram palmsone eue.
Forto scher þorsdai,
Oure lourde ᵹeode to betanye,
⁊ wyþ Simon leprous lay."
Harl. MS. 2247, *fo.* 6.

Dies Mysteriorum.—The day of the mysteries among the Christians of Syria and the Levant—Thursday before Easter, so called from the pantomimic representation of the circumstances preceding the passion, which is performed in the Eastern as well as the Western church on this day.

Dies Natalis.—The martyr's day, or the day of a saint's death, is affectedly termed his natal or birth-day; and, with less propriety, the anniversary of the elevation of a prince, pope, bishop, or other eminent person, is also called his birth-day. In this sense, Easter Day is the Natalis Dies of our Saviour; but the term *Natalis Domini* invariably points to Christmas—"Die igitur Natalis Domini" *(Rot. Lit. Clausar., p.* xl, 5. See *Natalitium.*

Dies Nativitatis Quinque.—By this name are known the following five festivals—Christmas Day, St. Stephen's Day, St. John's Day, and the Day of St. Thomas of Canterbury.

Dies Naturalis.—The day of 24 hours *(Du Cange)*. See *Day.*

Dies Neophytorum.—The six days between Easter and Quasimodo, or Low Sunday.

Dies Non, or *Dies non Juridici.*—Days on which no business is transacted in courts of law. Dies non, are Sunday, Ascension Day in Easter Term, St. John the Baptist in Trinity Term, All Saints and All Souls in Michaelmas Term, and the Purification in Hilary Term.—*Coke, 2d Inst.*, 264.

Dies Osannæ.—Palm Sunday.

Dies Palmarum.—Palm Sunday.

Dies Pandicularis.—All Saints' Day.

Dies Paschæ, or Paschalis.—Easter Day. See *Pascha.*

Dies Paschæ in tres Septimanis.—The same day three weeks after Easter: "Die Lunæ de die Paschæ in tres septimanis" [on Monday, in three weeks

after Easter Day. It is a date of frequent recurrence in parliamentary and other legal instruments. The French form, as it stands at the head and in the body of the first roll of Parliament, 1 Henry V, is—" Fait à remembrer, Qe Lundy le Qinzisme jour de May, q' feust le Lundy à trois Semaignes de Pasq, et le premier jour de parlement" (*Rot. Parl., tom.* IV, *p.* 3): Monday, May 8, 1433. See *Post tres Septimanas,*

Dies Pentecostes.—Pentecost, or Whitsunday.

Dies Perdita.—The lost day. Among the Dutch, Monday after Epiphany, when all the Christmas festivities terminate, is called *Verlooren Maendagh,* the lost Monday.—*Kylian, Etymol.*

Dies Pingues.—Fat Days, carnival days, which the French name, *Les Jours Gras.*

Dies Polyturgici.—Days on which the priest celebrated several masses. These days were Cœna Domini, three days in the ember-weeks of Whitsuntide, and the Nativity.—*Card. Bona de Reb. Liturg., l.* I, *c.* 18, *s.* 5, 6.

Dies Pulcra.—Easter Day.

Dies Quatuor.—The four days between Shrove Tuesday and the first Sunday in Lent. Among the Germans, " Die vier Tage."—*Haltaus, Cal. Med. Ævi, p.* 59.

Dies Ramorum.—Palm Sunday.

Dies Repetibilis.—A day on which legal or other public questions were debated.

Dies Resurrectionis.—Easter Day.—*Benedict., Liber Pollicit., n.* 43, 44.

Dies Rogationum.—Days of the Rogations. See *Rogations.*

Dies Sabbati.—Saturday among Jews and Christians.

Dies Saboti.—The same.—*Wilh. Wyrcest., p.* 470, 482, *&c.*

Dies Sacri.—Days of truce.

Dies Salax Lunæ.—Monday in the carnival week among the Germans. Haltaus relates from Peifer, that it was an ancient custom among the young men at Leipsic to draw a plough through the streets during the carnival, in the manner, perhaps, of our Fool Plough at the conclusion of the Christmas festivities (see *v.* I, *p.* 139). From wantonness, the young men engaged in it were wont to yoke the young women whom they met, to the plough, as a punishment for having remained unmarried to this day. It happened in the carnival of 1494, that one of the persons belonging to the festal plough was attempting to force a spirited girl to the yoke, who escaped from his hands into a neighbouring house, into which he pursued her. Hastily seizing a knife, she wounded him mortally in the breast. On her trial she excused herself, on the ground that she had struck only a malevolent spectre, or evil spirit (*Halt., Cal. Med. Ævi, p.* 54, 55). The disguises used by the actors in *Julbok* evidently suggested this defence (see *vol.* I, *p.* 126, 129), and the affair occasioned the name of *Dies Salax,* which may mean either the slippery or the lascivious day, to be given to the Monday of Quinquagesima week.

Dies Sancta.—Easter Day.

Dies Sancti.—The holy days of Lent.

Dies Sanctus.—Sunday.

Dies Saturni.—The astronomical name of Saturday, the *Sæternes dæg* of the Saxons. Hector Boethius employs this term in stating a decree of William

of Scotland (1213), that Saturday should be kept holy, from twelve o'clock at noon until Monday morning: "Ut saturni dies Meridiei sacer esset," &c. —*Hist. Scot.*, *l.* XIII.

Dies Scrutinii.—The days on which candidates for baptism were examined. In general, there were seven scrutinies or examinations—the first and second on Monday, or Wednesday, and Saturday of the third week of Lent, and the remainder on Tuesday, and the four following days of the fourth week of Lent. Of these, Wednesday alone is named *Dies*, or *Feria Magni Scrutinii*.

Dies Serviens.—The day appointed for determining a controversy or suit.

Dies Solis.—The astronomical name of Sunday. This name of the day seems to have been used by Constantine the Great, in 321, when, by an edict, he prohibited all but agricultural labour on this day (see *Monthly Magaz.*, *Sept.* 1834). It is sometimes found instead of *Dies Dominica*; thus, in a conveyance executed by two clergymen—"Thomas de Farrington et Ric. Wodcoc, capellani," in 22 Henry VI, the date is, "Apud Kerden dies Solis ante festum Purificationis Virginis Mariæ." (*Harl. MSS.*, *Codex* 2042, *p.* 320 *b*.

Dies Strenarum.—The day of New Year's gifts. See *Dominica post Strenas*.

Dies Trinitatis.—Day of the Trinity, which is the octave or Sunday of Pentecost: "Anno Gratiæ 1162°, octava die Pentecostes, ecclesiæ Cantuarensis festa die, die viz. Sanctæ Trinitatis."—*Stephanid*, *Vit. S. Thomæ Cant.*, *p.* 24.

Dies trium Puerorum.—See *Tres Pueri*.

Dies trium Regum.—The day of the three kings (of Cologne), Jan. 6 (see *Epiphania*, *Hypapanti*, &c.): "Datum anno Domini 1422, die trium regum. Dat is der hilgen dryer Konnige dage."—*Baring.*, *Clav. Diplom.*, *n.* 53, *p.* 527.

Dies Utiles.—Work-days.

Dies Veneris.—The astronomical name of the sixth day of the week, Friday. The astronomical character of Venus occurs instead of the name of the day, in a deed transcribed by Dr. Kuerden—"Datum ♀ post festum S. Jacobi 20 Ric. II."—*MS. Collect.*, *v.* IV, *fo. B.* 14, *in Coll. Arm. Lond.*

Dies Viginti.—The twenty days from Christmas Day to the octave of the Epiphany. Du Cange quotes a letter of the year 1423, in which these twenty days are named little kings: "La veille des vingt jours nommés les Petites Roys."

Dies Viridariæ.—The days appointed in the Forest Laws for surveying the forests and chaces.

Dies Viridium.—The day of greens, or verdure; "Holy Thursday, in old German—Der Grüne Donnerstag" (*Verific. des Dates*), the green Thursday. Both names are noticed in Hildebrand (*De Sanctis Diebus*, *p.* 67) and Haltaus (*Cal. Med. Ævi*, *p.* 81), but without any satisfactory explanation. Dresser, long before their time, attempted to account for the appellation of the *green* day, from the greenness or freshness of the martyred Saviour, who perpetually flourishes and lives: "Der grüne Donnerstag ex viriditate, propter passum Christum αιθαλη και αιζωον (*De Fest. Dieb.*, *p.* 58). Popular names, however, are seldom founded upon abstruse considerations, but are mostly suggested by sensible objects, when they are not corruptions

of terms that are misunderstood. Adelung conjectures that *grüne* is a corruption of the low Lat. *caræna* (Fr., *carême;* old Engl., *karene),* the fast, a general name of lent *(Wörterbuch, t.* II, *p.* 822*).* In this case, which seems the most probable, the Latin, *Dies Viridium,* wherever it occurs, is only a translation of the German. The same day, in Lower Saxony, is called Good Thursday—*Der gute Donnerstag.*

Dilun.—Old Fr., Monday, from Dies Lunæ.

Dimanche, Dimence, Dimenche, Dimenge, Dismange, Dymenge, &c.—Sunday, in our Norman-French records. The first is also the modern French name, from the Latin, *Dominica Dies.*

Dimanche Behourdich.—See *Behourdi.*

Dimanche Brandonner.—Brand, Brandon, or Torch Sunday. See *Brandones.*

Dimanche des Oleries.—See *Expectatio B. Mariæ; Oleries.*

Dimanche du Mois des Paques.—The Sunday of Easter month; the first Sunday after Easter Day, also called *Clausum Paschæ, Low Sunday,* and *Quasimodo.*

Dimanche Paschal.—Easter Sunday.

Dimanche Reprus, *or* Repus.—Passion Sunday, so called from *repositus,* reserved or laid up, because, according to the Roman ritual, on the eve of that day the images of saints were covered.

Dimar.—Tuesday; old Fr., from *Dies Martis.*

Dimence.—Sunday.

Dimenge Cabee.—Among the Bearnois, a corruption of Dimanche *in capite,* which is Quinquagesima Sunday. See *Dominica in Capite Quadragesimæ.*

Dimissio Apostolorum.—See *Festum Divisionis* XII *Apostolorum.*

Diodorus & Marian.—Dec. 1. Martyred with many others at Rome, in the time of Stephen I. In the year ccccccccclxxxvj, Stephen V collected their relics, and placed some in the Lateran, some in St. Peter's, and the rest in the church of the 12 Apostles. Same day, Diodorus Alexandrinus, bp. of Cæsaria in the time of Valens.—*Petr. de Natal., l.* I, *c.* 12 & 13.

Dionisius, Dionysius.—Oct. 9: G. 415. With Rusticus and Eleutherius, V. 431; T. 444. St. Denis and his companions, L. 470. Dionysius, or Denis, bp. of Paris and apostle of France, was martyred in 272, "with his two deacons, Rusticus and Eleutherius" *(Sax. Menol., Jul. A.* X.) "VII id. Oct. Passio S. Dionysii Episcopi, et Translatio S. Richarii" *(Kal. Arr.,* 826). The convention between King John and Wennue Fitz Hoen de Keneliac, in 1208, is dated—"Apud Salopesbir' vigilia beati Dionisii anno regis ejus x°" *(Rymer, t.* I, *p.* 132.) There were also—2, Dionysius, pope, who succeeded Xystus II, 259, Dec. 26 *(Petr. de Natal., l.* I, *c.* 5)—3, Bp. Alexandria, 265, Nov. 17 *(P. de N., l.* X, *c.* 69)—4, the Areopagite, 1st bp. of Athens, martyred 513, Oct. 3—5, the Carthusian, 1471, March 12.

Dionysia & Dativa.—Dec. 6. Martyred with five others in the Vandalic persecution under Huneric.—*Petr. de Natal., l.* I, *c.* 35.

Disen, *or* Disibode.—Sept. 8. An Irish bp., 700.—*Brit. Sancta, par.* II, *p.* 120.

Dismagne.—Sunday.—*Cart. in Harl. MS.,* 2063, *fo.* 174.

Dispersio Apostolorum.—July 15. See *Festum Divisionis* XII *Apostolorum.*

Disputatio Domini cum Doctoribus in Templo.—First Sunday after Epiphany.

Distaff Day, Distaff's Day.—The day after Twelfth Day.

Diva, Divus.—Goddess, God, are titles applied to saints—"I shall add nothing (says Dr. Middleton) more to this, than that whatever worship was paid by the ancients to their heroes or inferior deities, the Romanists now pay to their saints and martyrs, as their own inscriptions plainly declare, which, like those of St. Martina and the Pantheon, generally signify, that the honours which of old had been impiously given in that place to the false god, are now piously and rightly transferred to the Christian saint—or, as one of their celebrated poets expresses himself in regard to St. George—

Ut Martem Latii, sic nos te, Dive Georgi
Nunc colimus, &c.

and every where through Italy, one sees their sacred inscriptions speaking the pure language of paganism, and ascribing the same powers, characters, and attributes to their saints, which had formerly been ascribed to their heathen gods, as the few exhibited here will evince:—

"*Popish Inscriptions:*

1.—Marie et Francisce Tutelares mei.
2.—Divo Eustorgio qui huic templo præsidet.
3.—Numini Divi Georgi. Pollentis. Potentis. Invicti.
4.—Divis Præstitibus iuvantibus. Georgio. Stephanoque cum deo opt. max.

Pagan Inscriptions:

1.—Mercurio et Minervæ Diis tutelaribus.
2.—Dii qui huic templo præsident.
3.—Numini Mercurii sacr. Herculi. Victori. Pollenti. Potenti. Invicto. Præstiti Iovi.
4.—Diis Deabusque. cum Iove.

"Boldonius censures the author of the last inscription, for the absurdity of putting the saints before God himself, and imitating too closely the ancient inscription which I have set against it, where the same impropriety is committed with regard to Jupiter" *(Letter from Rome).* On this passage, Dr. Wiseman has the following remarks, in his *Letters to J. Poynder, Esq.,*—a work which, as abundantly as unintentionally, confirms the justice of Dr. Middleton's strongest censures:—"To make it a crime to use the same words as the Romans did in the dedication of a temple, while we write in the same language, is placing us in a sad dilemma between heathenism and barbarity. Yet I find that in the dedication of your churches to saints, which is, after all, a more serious matter than the forms in which it is done, the words used by the Pagans are to be read; the church is styled *ædis,* or *templum;* God is *Opt. Max.,* as Jupiter was; the saints are called *Divus*—the building is said to be sacred to them; and I find all your Latin writers, who affect elegance, making use of these and similar words without scruple" *(Lett.* III, *p.* 37). This is merely a demurrer—the fact is admitted; the plea in justi-

fication is, that others are equally guilty. With reference to the Popish adoption of Pagan inscriptions, and the instances adduced by Dr. Middleton, out of *Boldonii Epigraphica, p.* 49, 348, 422, 649, in the first of which two saints are called "Tutelares mei," Dr. Wiseman says—"I can see no harm in it." Perhaps not, but it is not the less opposed to Christianity; and even common sense teaches that we have no guardians but the Supreme Being: "Thou shalt have no other gods but me." Of the other inscriptions he says —"the second happens only to be like a phrase in Cicero, which surely is no sin, and contains besides, in the original, a clear distinction between God and the saint; the third is garbled and dismembered; the fourth, composed by *Polo* [*Pola* is the name used by Boldonius], is quoted by Boldonius only to be criticised in the severest terms, as a most unjustifiable imitation of a Pagan form." On examination, it will be found that Dr. Middleton has, for the sake of brevity, only omitted a few words, which do not in the slightest degree militate against his argument. He has adopted the same mode in his fourth inscription, which is the fifth in Boldonius, *p.* 49. It is true that the inscription is quoted by this critic for the purpose of indignant censure, as putting religion in peril for the sake of antiquity; but of what use is this fact to Dr. Wiseman? It proves that there is a pagano-popish inscription so impious, as to shock even a Papist. As Dr. Wiseman has dared to impeach the integrity of a man like Dr. Middleton, the reader is reminded of Dr. Wiseman's dishonest conduct in his controversy with Professor Turton, by whom he has been very justly pilloried. Dr. Middleton, had he chosen, could have given a hundred other inscriptions, if there had been the least necessity. Another specimen of impiety may be seen in the inscription "Diae Mariae," in *Boldon., p.* 193. The very expression, "in divos referre," for a pagan apotheosis, is used for the canonization of a saint, and there can be little doubt that there are knaves to pretend (and fools to believe them), that they have the power of opening the gates of Heaven at pleasure. What might be a pardonable error among Heathens, becomes impiety little short of blasphemy among Christians. The abuse of the words *divus* and *diva* prevails more among foreign than domestic writers; all the saints in Polydore Vergil are gods and goddesses, and even Erasmus himself has not escaped the contagion of example. Though Bede has, in several of his sermons and homilies, misemployed these terms, the Saxons in general have evinced a truer sense of religion; their saints are merely holy men and women, and the author of the kalendar, *Galba*, who might have pleaded poetical licence, has avoided the use of this term. John of Salisbury censures the application of *divus* in this manner, as repugnant to Christianity: "Tractum est hinc nomen, quo principes virtutum titulis, et veræ fidei luce præsignes se divos audeant, nedum gaudeant appellari, veteri quidem consuetudine etiam in vitio, et adversus fidem catholicam obtinente."—*Polycrat., l.* III, *c.* 10.

Divisio Apostolorum.—July 15. The charter for the foundation of the church of Condé is dated on the eve of this festival, for the origin of which, see *Festum Divisionis* XII *Apostolorum:* "In vigilia divisionis apostolorum anno 1243" *(Miræi Oper. Dipl., t.* I, *p.* 759). In the Runic kalendar, the festival is named *Skildredr Apostla*, and is assigned to July 14. The Poles still celebrate this festival, in honor of a victory gained at Tanneberg over the Teutonic knights.

Dixit Dominus.—Twenty-third Sunday after Pentecost. See *Dicit Dominus*

Docunus, *or* Cungar.—Nov. 6; mentioned in the Synod of Landaff.—*Brit. Sancta, p.* II, *p.* 251.

Dodecameron.—The 12 days between Christmas and Epiphany.

Doggdayes.—For the duration of the dog-days, see *Dies Caniculares.*

> " But Nile before the doggdayes never flowes,
> Nor is confin'd within his bankes againe
> Till the autumnal æquinoctian." *May, Lucan.* X.

" He should be a brazier by his face, for o' my conscience, twenty of the dog-dayes now reign in his nose."—*Shaksp., Henry* VIII, *a.* V, *s.* 3.

Dogmael.—June 14. A British abbot of the 6th century, who gave name to a priory mentioned in *Dugd. Monast., t.* I, *p.* 444.—*Brit. Sancta, par.* I, *p.* 367.

Domine, in tua Misericordia.—First Sunday after Pentecost.

Domine, ne longe.—Introit from Ps. 21, on Palm Sunday.

Dominica.—Sunday. A charter of Q. Maria to her husband, Pedro of Arragon, is dated, " In Quoquolibera [Coulioure in Roussilon] secunda dominica anno domini 1205" *(D'Achery, Spicil., t.* VIII, *p.* 221). Dies was sometimes added to Dominica: " Die dominica in festo Circumcisionis," that is, Sunday, Jan. 1.—*Monast. Angl., t.* III, *p.* 184.

Dominica ad Carnes levandas—and

Dominica ad Carnes tollendas.—Quinquagesima Sunday. See *Carnisprivium.*

Dominica adorandæ Crucis.—The third Sunday in Lent, in the Gr. church.

Dominica ad Palmas.—Palm Sunday.

Dominica Alba.—White Sunday, or Whitsunday.

Dominica Albas.—That is, *post albas.* See *Dominica in Albis.*

Dominica amandorum Inimicorum.—Among the Greeks, the 19th Sunday after Pentecost.

Dominica Ambulationis in Mari.—Among the Greeks, the 9th Sunday after Pentecost.

Dominica ante Brandones.—Quinquagesima Sunday.

Dominica ante Candelas.—Sunday before Candlemas.

Dominica ante Carnes tollendas.—Quinquagesima Sunday.—*Missa Mozarab. p.* 86.

Dominica ante Cineres.—Quinquagesima Sunday. See *Cineres.*

Dominica ante Exaltationem Crucis.—Among the Greeks, the 16th Sunday after Pentecost.

Dominica ante Jejunium.—In the Mozarabic Liturgy, Sunday before All Saints—also called *Dom. ante Jejunium Kalendarum Novembris.*

Dominica ante Litanias.—Rogation Sunday, the 5th after Easter.

Dominica ante Sancta Lumina.—Sunday in the octaves of the Circumcision, or before Epiphany among the Greeks—Κυριακη προ των Φωτων.

Dominica ante Palma.—Second Sunday before Easter.—*Ordo Officii S. Bened., Mabill. Analect., p.* 151.

Dominica Aperta.—Every Sunday not occupied with the office of a saint or an octave.

Dominica Asoti, *or* Filii Prodigi.—Septuagesima Sunday among the Greeks, who read the parable of the Prodigal Son on this day. In the Latin church, it is read on Saturday of the second week in Lent.

Dominica Benedicta.—Trinity Sunday, from the Introit " Benedicta."

Dominica Brandorum.—Brand Sunday.—See *Brandones.*

Dominica Burarum.—See *Burœ.*

Dominica Cæci Nati.—Among the Greeks, the 6th Sunday after Easter, which answers to our fifth, or Rogation Day. In the church of Milan, it is the 4th Sunday of Lent; but in the rest of the Latin church, where the Roman ritual is followed, the Gospel of the man born blind is read on Wednesday in Midlent week, which for that reason is named *Dies Cæci Nati.* The French give the name of Aveugle-né to the whole week.

Dominica Cantate.—Fourth Sunday after Easter *(Bed. Oper., t.* VII, *p.* 26*).* See *Cantate Domino.*

Dominica Carne Levali.—Quinquagesima Sunday.

Dominica Centurionis.—The 5th Sunday after Pentecost, among the Greeks.

Dominica Christi docentis.—Among the Greeks, the second Sunday after Pentecost, which is our Trinity Sunday.

Dominica Chananeæ.—The 2nd Sunday in Lent.

Dominica Circumcisio.—The Dominical, or our Lord's circumcision, Jan. 1. "In ipsa nocte dominicæ circumcisionis emisit spiritum."—*Orderic. Vital., l.* VI, *p.* 618.

Dominica Circumdederunt me.—Septuagesima Sunday, the third before Lent.

Dominica Competentium.—The Petitioners' Sunday, or Palm Sunday, when the catechumens obtained permission to be baptized on the Sunday following. Catechumens, according to St. Isidore, was the name given to the first Heathens, who were willing auditors: "Catechumini sunt qui primum de gentilitate veniunt, habentes voluntatem credendi in Christum." The *competentes* were those who sought to be received in the church, while the catechumens merely listened to the word—"Ideoque appellantur competentes, id est gratiam Christi petentes; nam catechumeni tantum audiunt, nec dum petunt" *(De Offic. Eccles., l.* II, *c.* 20, 21). There were three sorts of catechumens:—1, The *Audientes* or hearers, who were admitted to the church, but were required to depart immediately after sermon; Tertullian mentions them in his time *(Lib. de Lapsis):* 2, the *Competentes,* who, having been instructed in the faith, prayed to be admitted; these are now called candidates, from their *candidæ vestes,* or white garments: 3, the *Electi,* or chosen, who, having passed their examination, were appointed to receive baptism at Easter. On this day, penitents, who had been excommunicated at the beginning of Lent, were restored, reconciled with the church, and admitted to communion. See *Dominica Indulgentiæ.*

Dominica de Abrahame.—In the church of Milan, the 3rd Sunday in Lent.—*Martin. de Ritu Ambros., p.* 108.

Dominica de amandis Inimicis.—In the Gr. church, 19th Sunday after Pentecost.

Dominica de Ambulatione in Mari.—In the Gr. ch., 9th Sunday after Pentecost.

Dominica de Cæco.—Midlent Sunday in the ch. of Milan.—*Martin. de Ritu Ambros., p.* 108.

Dominica de Canite Tuba.—The 4th Sunday of Advent, from the lesson of the day—"Canite tuba in Sion, quia prope est dies domini" *(Joel,* II, 1). In the Liber Pollicitus, *n.* 14, it follows *Gaudete,* and precedes the "Vigilia Natalis Domini." "Dominica qua cantatur Canite Tuba."—*Ordo Rom.* XII *in Mabillon, p.* 107.

Dominica de Carne levale, *or* levario.—Quinquagesima Sunday. Apparently, it is a mistake of Dom. de Carne levanda," made by Petr. Mallius.—*Ordo Rom.* XI, *p.* 159.

Dominica de Centurione.—In the Gr. church, 4th Sunday after Pentecost.

Dominica de Christo docente.—In Gr. ch., 2nd Sunday of Advent.

Dominica de decem Leprosis.—In Gr. ch., 3rd Sunday of Advent.

Dominica de Divite et Lazaro.—In Gr. ch., 22nd Sunday after Pentecost.

Dominica de duobus Cæcis.—In Gr. ch., 7th Sunday after Pentecost.

Dominica de Filio Viduæ.—In Gr. ch., 20th Sunday after Pentecost.

Dominica de Fontanis.—Midlent Sunday, in the Latin ch.

Dominica de Interrogante Jesum Divite.—In Gr. ch., 12th Sunday after Pentecost; and with *Jurisconsulto* instead of *Divite*, the 15th Sunday.

Dominica de Jerusalem.—Second Sunday in Advent. See *Dominica Jerusalem*, and *Festival, Festivitas.*

Dominica de Lazaro.—At Milan, 5th Sunday in Lent.—*Martin., Obs. de Ritu Ambros., p.* 108.

Dominica de habente Legionem.—In Gr. ch., 23rd Sunday after Pentecost.

Dominica de Lignis Orditis.—See *Bohordicum.*

Dominica de Lunatico.—In Gr. ch., 10th Sunday after Pentecost.

Dominica de Modicum.—Sunday between Litania Major and Ascensio Domini, in Liber Pollicit., *n.* 59, *p.* 107.

Dominica de Muliere habente Spiritum Infirmitatis.—Advent Sunday, in Greek church.

Dominica de Panibus.—Midlent Sunday, from the Gospel of the miraculous loaves, which is read on this day ; but in the Gr. ch., on the 8th Sunday after Pentecost.

Dominica de Parabola Regis.—In the Gr. ch., 11th Sunday after Pentecost.

Dominica de Parabola Seminis.—In the Gr. ch., 23rd Sunday after Pentecost.

Dominica de Parabola Vineæ.—In Gr. ch., 13th Sunday after Pentecost.

Dominica de Paralytico.—In Gr. ch., 6th Sunday after Pentecost. See *Dominica Paralytici.*

Dominica de Passione.—Passion Sunday. "Dominica de Passione, quæ est quinta quadragesimæ."—*Amel. de Cæremoniis, n.* 52, *p.* 474.

Dominica de Pastor Bonus.—The second Sunday after Easter. See *Ego sum Pastor bonus.*

Dominica de Prodigo.—See *Dominica Asoti.*

Dominica de Publicano et Pharisæo.—In Gr. ch., 3rd Sunday after Epiphany.

Dominica de quinque Panibus et decem Piscibus.—In Gr. ch., 8th Sunday after Pentecost.

Dominica de Quintana.—Quadragesima Sunday, the first in Lent, in a charter of an. 1200. See *Dominica Quintana.*

Dominica de Rosa.—Two days are called Rose Sunday—one is Midlent Sunday, when the pope consecrates a golden rose; hence the day is called *Dominica de Rosa* or *Rosæ*, or *Dominica Rosata:* "Dominica Quadragesimæ, quæ vocatur de Rosa, seu Lætare Jerusalem" *(Amel. de Cærem., n.* 48, *p.* 470). Sunday, in the octaves of the Ascension, from a custom of strewing roses over the floor of the church in which the pope officiated, was also called *Dominica de Rosa*, and with greater propriety, *Dominica de Rosis.* The latter name is also applied to Midlent Sunday, as in the Ordo Roman. and elsewhere.

Dominica de, *or* in Rosis.—Properly, Sunday in the octaves of the Ascension. Benedict, canon of St Peter's before the year 1143, mentions the D. de Rosis as occurring after the Ascension, and before Pentecost (*Lib. Pollicit., n.* 59); but he afterwards calls the same day *D. de Rosa*, which is also the name of Midlent Sunday; and he explains it as allusive to a shower of roses, that fell in the form of the Holy Ghost from the roof of S. Maria Rotunda, during the pope's sermon on the descent of the Holy Ghost: "Dominica de Rosa, statio ad sanctam Mariam Rotundam ubi Pontifex debet cantare missam, et in prædicatione de Adventu Spiritus Sancti, quia de altitudine templi mittuntur rosæ in figura ejusdem Spiritus Sancti" (*n.* 61, *p.* 148). *Rosa* was a name given to the blood of Christ in the Eucharist: St. Ambrose, *in Ps.* 118, alluding to its colour, says—"Cernis Rosam, hoc est dominici corporis sanguinem" (*Du Cange, t.* V, *col.* 1496). For the origin of these names, see *Rose Sunday.*

Dominica de Samaritana.—The second Sunday in Lent in the Ambrosian ritual (*Martin., Obs. in Rit. Ambr., p.* 108). See *Dominica Samaritani.*

Dominica de Transfiguratione.—Second Sunday in Lent.

Dominica de Venatione Piscium.—In Gr. ch., 18th Sunday after Pentecost.

Dominica de Vexatis a Dæmone.—In Gr. ch., 5th Sunday after Pentecost.

Dominica de Vocatis ad Nuptias.—In Gr. ch., the 2nd Sunday of Advent.

Dominica Duplex.—Trinity Sunday; because it is also the first Sunday after Pentecost.

Dominicæ Adventus.—See *Dom. prima, secunda, &c.; Adventus.*

Dominicæ Principales et Solennes.—There are five chief and solemn Sundays, which have some rites common among themselves, but distinct from other Sundays; these are Advent Sunday, Septuagesima, the first and fourth Sundays of Lent, and Palm Sunday.—*Durand., Rat. Div. Off., Lib.* VII, *cap.* 1.

Dominicæ Vacantes.—Those Sundays which follow the Saturdays of the Quater Temper (*Quatuor Tempora*), or Ember Weeks, are so called, because the services of such Saturdays, being formerly celebrated late at night, did not leave time enough for the performance of the proper service of the Sunday. Hence, these Sundays were said to be vacant, because they had no service. See *Dominica Vacans.*

Dominica Exaudi.—Sixth Sunday after Easter.—*Bed., Oper., t.* VII, *p.* 46.

Dominica Excarnalium.—Quinquagesima Sunday.—*Theod. Studitæ Serm.* 49, 50; *Bibl. Patr., t.* II, *p.* 619.

Dominica Filii Prodigi.—See *Dominica Asoti.*

Dominica Gaudete.—Third Sunday in Advent, from the introit, "Gaudete in domino."

Dominica Gaudii.—Easter Day.

Dominica Hosannæ.—Palm Sunday.

Dominica in Albis.—Low Sunday, which the Germans call White Sunday—"Der weise Suntag" (*Dresser de Fest. Diebus, p.* 66), and which is the Sunday after our White Sunday. L'Estrange inquires; "Why *in albis*, and not rather *post Albas?* considering that they deposited and laid aside their whites upon the eve of this day, called Clausum Paschæ?" (*Alliance of Divine Offices, p.* 155). It is called *Dominica in Albis Depositis* in the Ambrosian Missal, and probably elsewhere originally. See *Dominica post Albas.*

Dominica in Capite.—Quinquagesima Sunday. "Quadragesimæ" is here understood.

Dominica Indulgentiæ.—Pardon, or Palm Sunday, which was called the Sunday of indulgence, not because penitence was relaxed—for throughout the week that was most rigid—but because the excommunicated were readmitted (see *Dominica Competentium)*, pardon was granted to criminals in prison, and debtors were forgiven *(Ambros., Serm.* 33, *ad Sororem)*. In the time of Hildebrand, any criminal at Paris might be discharged from prison on the intercession of the bishop *(De Diebus Sanctis, p.* 66). See *Pardon Sunday.*

Dominica Inferius.—Low Sunday. "Paschæ is sometimes added to "Inferius."

Dominica in Palmis.—Palm Sunday.

Dominica in Passione Domini.—Sunday in our Lord's Passion, the fifth Sunday in Lent, and sometimes all Sundays in Lent. Robert, bp. of London, delivered up the great seal 6 Ric. II, "die Martis proxime post diem dominicam in Passione, videlicet, decimo die Martii, anno præsenti" (1383).—*Rymer, t.* IV, *p.* 162.

Dominica in Ramis Palmarum.—Palm Sunday. The death of Richard I is dated, in Annal. Monast. Burton, "Decessit autem viii idus Aprilis, feria iii ante dominicam in ramis palmarum, xi die postquam percussus fuerat" *(Gale, Script. Angl., t.* I, *p.* 256). Others say that he died on the tenth or twelfth day after his wound *Rymer, t.* I, *p.* 74). See *Marie day in Leinte.*

Dominica Invocabit.—See *Invocavit me.*

Dominica Jerusalem.—Midlent Sunday. See *Lætare Jerusalem.*

Dominica Jubilate.—The third Sunday after Easter *(Bed. Oper., t.* VII, *p.* 22). See *Jubilate Omnis Terra.*

Dominica Lætare.—Midlent Sunday. See *Lætare Jerusalem.*

Dominica Lazari.—Palm Sunday.

Dominical Letters.—The Solar Cycle is a revolution of twenty-eight years, beginning with 1, and ending with 28, after which they begin again, and end the same as before, whence the name cycle, a circle. In this cycle there are two sorts of years—the common, consisting of 365 days, or 52 weeks and 1 day, and bissextile or leap years, consisting of 366 days, or 52 weeks and two days. The common year ends on the same day of the week with which it began, because it consists of 52 weeks and 1 day, and leap-years end on the morrow of the day with which they began. If a common year begin on a Monday, it will end on a Monday, and Tuesday will be the first day of the next or new year; but the leap year will end on Tuesday, and Wednesday will be the new year's day. Thence it follows, that if there were only common years, their commencements, as well as those of the months, would successively run through all the days of the week without interruption, and produce a cycle of seven years. But as there are leap years, which derange this order every fourth year, the commencements of the year must pass through the seven days of the week, in order to a series of years perfectly like the first, in regard to the days of the month and the week. This is the foundation of the solar cycle, composed of 28 years; for 7 multiplied by 4, or 4 by 7, are 28.

The Western Christians, to facilitate the finding of Easter Sunday, as well as other days, represented the days of the week by the first seven letters of the alphabet, whence result several easy and useful problems; but the Eastern Christians employed the more troublesome method of the figures called Concurrents and Regulars, to find the proper day of the week, and the first days of each month. The Dominical Letters are A, B, C, D, E, F, G, which point to the Sunday throughout the whole course of the solar cycle, and they shift backwards, so that they stand thus in the cycle—G, F, E, D, C, B, A, which Bede expresses in the versicle—

Grandia, Frendet Equus, Dum Cernit Belliger Arma."

In kalendars, except *Galba* (where the letters of the word *Angelus* are used), these letters are placed against the days of the month—A to Jan. 1, B to Jan. 2, and so on, ending A, Dec. 31; and when A is the dominical or Sunday letter of the year, B is Monday, C, Tuesday, and so on: if G be the Sunday letter, A is Monday, and so on. In a Bissextile year there are two dominical letters, the first of which denotes Sunday from the beginning of the year to the time of the intercalation, Feb. 24, and the other does the same service for the rest of the year. Now, as there are 7 intercalations or leap-days in the space of 28 years, or the solar cycle, it follows that the dominical letter is 7 times double in this cycle. The first year of the solar cycle has the letters G, F, and the 28th, or last, year has A. Hence, if the year of the cycle be known, the corresponding letter is readily found.

To find the Cycle of the Sun, and the Dominical Letter corresponding to it, for any Julian *Year of Christ*:—Add 9 to the proposed year, because the Christian era commenced in the 10th cycle of the sun, so that there were nine complete cycles before it—and divide the sum by 28. The quotient gives the number of cycles passed, and the remainder is the year of the cycle required: if no remainder, 28 is the cycle. If the dominical letter of 1461 be required, adding 9 we have 1470, which, divided by 28, gives a quotient of 52 solar cycles, and a remainder of 14 years of another cycle, to which the letter D belongs. Owing to the change which was made in the kalendar, this method will not answer for the Gregorian years, which were introduced into English computation in 1752.

To find the Dominical Letters in the Gregorian *Years*:—Place the letters and figures in the following order—

A	G	F	E	D	C	B
0	1	2	3	4	5	6

To the given year add its fourth part, omitting fractions; divide the sum by 7, and the remainder will give the figure over which the dominical letter of that year is found. By adding 12 (the difference between the old and new style) to any year previous to 1752, and dividing by 7, the dominical letter will be found.

The following Tables of the Solar Cycle will serve to ascertain the Dominical Letters for the Julian and Gregorian years:—

Old Style, from A. D. 1 *to* 1752.				*New Style, from* 1752 *to* 2000.			
1 . G F	8 .. E	15 .. C	22 .. A	1 .. G	8 . F E	15 .. D	22 .. B
2 .. E	9 . D C	16 .. B	23 .. G	2 .. F	9 .. D	16 . C B	23 .. G
3 .. D	10 .. B	17 . A G	24 .. F	3 .. E	10 .. C	17 .. A	24 . A F
4 .. C	11 .. A	18 .. F	25 . E D	4 . D C	11 .. B	18 .. G	25 .. E
5 . B A	12 .. G	19 .. E	26 .. C	5 .. B	12 . A G	19 .. F	26 .. D
6 .. G	13 . E F	20 .. D	27 .. B	6 .. A	13 .. F	20 . E D	27 .. C
7 .. F	14 .. D	21 . C B	28 .. A	7 .. G	14 .. E	21 .. C	28 . B A

By the following Table, the Dominical Letter or Letters may be found for any year before the Old Style, by simple inspection :—

OLD STYLE.

Years less than One Hundred.				Centuries.						
				0 700 1400	100 800 1500	200 900 1600	300 1000 1700	400 1100 1800	500 1200 1900	600 1300 2000
0	28	56	84	D C	E D	F E	G F	A G	B A	C B
1	29	57	85	B	C	D	E	F	G	A
2	30	58	86	A	B	C	D	E	F	G
3	31	59	87	G	A	B	C	D	E	F
4	32	60	88	F E	G F	A G	B A	C B	D C	E D
5	33	61	89	D	E	F	G	A	B	C
6	34	62	90	C	D	E	F	G	A	B
7	35	63	91	B	C	D	E	F	G	A
8	36	64	92	A G	B A	C B	D C	E D	F E	G F
9	37	65	93	F	G	A	B	C	D	E
10	38	66	94	E	F	G	A	B	C	D
11	39	67	95	D	E	F	G	A	B	C
12	40	68	96	C B	D C	E D	F E	G F	A G	B A
13	41	69	97	A	B	C	D	E	F	G
14	42	70	98	G	A	B	C	D	E	F
15	43	71	99	F	G	A	B	C	D	E
16	44	72		E D	F E	G F	A G	B A	C B	D C
17	45	73		C	D	E	F	G	A	B
18	46	74		B	C	D	E	F	G	A
19	47	75		A	B	C	D	E	F	G
20	48	76		G F	A G	B A	C B	D C	E D	F E
21	49	77		E	F	G	A	B	C	D
22	50	78		D	E	F	G	A	B	C
23	51	79		C	D	E	F	G	A	B
24	52	80		B A	C B	D C	E D	F E	G F	A G
25	53	81		G	A	B	C	D	E	F
26	54	82		F	G	A	B	C	D	E
27	55	83		E	F	G	A	B	C	D

A Table of Concurrents and Dominical Letters is useful, to shew the first and last day of any year of which the Letter is known, and also the Dominical Letter of any series of years, when the Letter beginning that series is known. Common years, as before stated, consist of 52 weeks and 1 day, and leap years of 52 weeks and 2 days. These supernumerary days are called the Concurrents, because they concur or run with the solar cycle (see *Concurrentium Locus*). The first year of this cycle takes the Dominical Letter F, and the concurrent 1—the second E, 2, and so on:

G	F	E	D	C	B	A
7	1	2	3	4	5	6
A G	G F	F E	E D	D C	C B	B A
A Mon.	A Tue.	A Wed.	A Thu.	A Frid.	A Satu.	A Sun.
B Tue.	B Wed.	B Thu.	B Frid.	B Satu.	B Sun.	B Mon.
C Wed.	C Thu.	C Frid.	C Satu.	C Sun.	C Mon.	C Tue.
D Thu.	D Frid.	D Satu.	D Sun.	D Mon.	D Tue.	D Wed.
E Frid.	E Satu.	E Sun.	E Mon.	E Tue.	E Wed.	E Thu.
F Satu.	F Sun.	F Mon.	F Tue.	F Wed.	F Thu.	F Frid.
G Sun.	G Mon.	G Tue.	G Wed.	G Thu.	G Frid.	G Satu.

The following verse is given in some works, to find the day of the week on which any month begins, the initial letters being the Dominical Letters that stand against those days in the kalendars:

A t D over D well G eorge B rown, E squire,
G ood C hristopher F inch A nd D avid F riar.

In charters, the Dominical Letters are sometimes expressed by their rank in the alphabet, as Littera i. for A, Littera ii. for B. They are often mentioned in dates; thus, the abbot of St. Petersborough tells that St. Guthlac died on Wednesday, April 11, in these terms—"In the year 714 died St. Guthlac, on the 4th day of Easter week, when the Sunday Letter was G."—*Chron. Peterib., an.* 714.

Anciently, the Sunday Letter was changed at other times than January 1, according to the commencement of the year. Du Cange extracts an observation from an ancient MS., that the Golden Numbers and Sunday Letters are changed annually at the Ascension; but in the year of the Incarnation in France, at the Annunciation,—and in some countries at the Nativity: "Nota quod numerus lunaris et littera dominicalis mutantur annuatim in Festo Ascensionis: anno vero Incarnationis Domini mutantur in terra ista in Festo Annuntiationis B. Mariæ, et in quibusdam regionibus in Festo Nativitatis Domini" (*Gloss., tom.* I, *col.* 463). In the Saxon kalendar V. 424, the Concurrents and Dominical Letters are directed to be changed at March 1, which of course applies to those who commenced the year at that day. The wrong letters are given to the years 1330, 1333, and

1337, in the Annales of Wilhelm Wyrcestre, where we find D for G, G for C, and C for E.

Dominica Lucæ, prima, secunda, &c.—In the Gr. ch., the 18th Sunday after Pentecost is called the first of St Luke, because they begin to read his Gospel; and they count thirteen of these Sundays, of which the tenth answers to our Advent Sunday, and the last to the fourth Sunday of Advent. These Sundays are also named from the subject of the Gospel read on each: thus, the first Sunday of Luke is *Dominica de Venatione Piscium*—the second, *de amandis Inimicis*, &c.

Dominica Lucæ decima quinta, sive Zacchæi.—The second Sunday after Epiphany, when the Greeks resumed the Gospel of St. Luke.

Dominica Lucæ duodecima.—The Greek 3rd Sunday after Epiphany.

Dominica Magna.—Palm Sunday.— *Fest. Anglo-Rom.*, 1678.

Dominica Mapparum Albarum.—Second Sunday after Easter.

Dominica Mater.—Our Lord's Mother: "De celebritate festivitatis dominicæ matris."—*Concil. Hispan.*, *t.* III, *col.* 2.

Dominica Matthæi, prima, secunda, tertia, &c.—The 1st, 2nd, 3rd, &c. Sundays after Whitsunday among the Greeks, who, on these days, read the Gospel of St. Matthew, divided into sections. The first of these Sundays answers to our first after Whitsuntide.

Dominica Mediana.—Passion Sunday. Folcuin, in his Chronicle, calls this day Mediana Octava—perhaps because it is the eighth Sunday from Septuagesima. The week which precedes this Sunday is also called *Hebdomada Mediana*. The reason of this is, that when the six weeks of Lent were equally divided, the first week of the second part was called *Hebdomada Mediana*, which was the first of the Roman Lent; and because that fast began on the Monday of *Mediana*, Passion Sunday was also called *Mediana*.—See *Mabillon, Musæum Ital.*, *t.* II; *Ordo Rom.*, *p.* cxxvii.

Dominica Media xl, *or* Media Quadragesimæ.—Midlent Sunday is often written with the Roman notation of 40. Wikes, *an.* 1283, dates—"Dominica media xl. scil. v kal. Aprilis" *(p.* 111*)*, which quadrates with the time; Easter fell on April 18, and March 25 was Midlent Sunday.

Dominica Mensis Paschæ.—Sunday of Easter Month; Low Sunday,

Dominica Modo Geniti.—Low Sunday. See *Quasimodo.*

Dominica Nova, Κυριακη Νεα.—In the Gr. church, the first Sunday after Easter (see *Antipascha).* Athanasius and Greg. Nazianzen have homilies on this day.—*Naz.*, *Orat.* 43.

Dominica Olivarum.—Palm Sunday.

Dominica Orthodoxiæ.—The 1st Sunday of Lent among the Greeks, and so named on account of the restoration of image worship: on this day they chaunted creeds, and pronounced curses on those who would not believe in them. "Ορθοδοξια. Fuisse hanc primam dominicam quadragesimæ diserte docet Philotheus, *Homil. in Prima Domin. Quadrag.*"—"In ea dominica Codinus, *Lib. de Offic.* innuit recitare solitum adstante imperatore Synodicum. Videtur significare formulam fidei, sive anathematismos in hæreses a synodis."—*Possin. Gloss, in Pachymerii Hist. Andronic.*, *p.* 501.

Dominica Osanna, *or* Osannæ.—Palm Sunday, on which the hymn "Osanna in excelsis" was sung.

Dominica Palmarum.—Palm Sunday.

Dominica Paralytici.—Third Sunday after Easter, which the Greeks account the first.

Dominica post Albas.—The same day as *Dominica in Albis*, and for the same reason. On this day, the Pope gives a little wax amulet in the form of a ball, called the Lamb of God (Agnus Dei), to the faithful. Cardinal Bellarmin traces the origin of this custom to the pagan *sigillaria*. In other respects, the Agnus Dei resembles the *prætexta* and *bulla* worn as amulets by the Roman youth; the latter was in the form of a heart, and worn upon the breast (*Macrob. Sat., l.* I, *c.* 6). It was also a custom to suspend round the neck of infants a piece of metal, in the form of the male organ of generation, in order to avert fascination (*Varro de Ling. Lat., l.* VI.) Bellarmin mentions the superstitious qualities ascribed to it by the ancient Romans, and defends the adoption of it, on the ground that the modern Romanists have only turned a pagan custom to a Christian use; but, admitting this, of what advantage is it to adopt heathen absurdities and superstitions? The Agnus Dei resembles the Roman amulet in its marvellous properties, and is granted and worn for precisely the same purpose. Amalarius Fortunatus (quoted by Casalius, attempts to shew some mystic properties of the Agnus Dei—as, for instance, in the wax, which betokens the humanity of Christ, and so on. —*De Eccles. Off., l.* I, *c.* 17.

Dominica post Ascensionem Domini.—Sunday, in the octave of the Ascension.

Dominica post Cineres.—The first Sunday in Lent. This is also written *D. post Cinerum.*

Dominica post Clausum Paschæ.—The second Sunday after Easter.

Dominica post Exaltationem Crucis.—In the Gr. church, the 17th Sunday after Pentecost.

Dominica post Focos, *or* post Ignes.—The second Sunday in Lent.—See *Brandones.*

Dominica post Lumina Sancta.—The first Sunday after the Epiphany, among the Greeks. For the reason of the name, see *Epiphania.*

Dominica post Strenas.—The first Sunday in the New Year. *Strenæ*, new-year's gifts among the Romans (*v.* I, *p.* 131), were also the presents made to cardinals on their ordination, according to Godefride, in his notes to the History of Charles VII of France. The verb *strenare* was employed, in the middle ages, to signify the sending of new-year's gifts. From this use of the word, the Latin church had Dies Strenarum (the day of new-year's gifts, or our Boxing Day), which furnishes the French with their *Jour d'Etrennes*, or new-year's day, whence *etrenne*, the first thing a merchant sells when he opens his shop, and *etrenner*, to buy the first of a thing, and to put on clothes for the first time.

Dominica prima Adventus.—The first Sunday of Advent, and the commencement of the liturgic year; it is now the fourth from Christmas (see *Advent*). The introit of the mass, which sometimes gives name to the day, is "Ad te levavi." This Sunday answers to the Κυριακη δεκατη του Λυκου of the Greek church, or the tenth of those Sundays on which the Gospel of St. Luke is read, *ch.* VIII (see *Dominica Lucæ prima*). Mirk's homily on this day explains the Latin name in a very plain way:—þys day ys kalled þ^{e} fyrst Sonday yn þe aduent, þ^{t} ys Sonday in Crystes comyng. Wherfore þ^{s}

day holy chyrch makyth mencyon of tow comynges of Crist; þ^e fyrst comyng of Cristes sone of heuen was to bye monkynd out of þ^e Deles bondage, and to bryng alle gode doores in to þe blysse þ^t euer schal last: and of hys oþ^r comyng þ^t shal ben at þe day of dome, for the dome of alle wykked doeres in to þe put of helle for euer more."—*Cott. MS., Claud. A* II, *fo.* 2.

Dominica prima ante Natale Domini.—The second Sunday of Advent, in a Roman kalendar of about an. 838 *(Du Cange)*. See *Advent*.

Dominica Privilegiata.—The first Sunday of Lent, from the freedom and indulgences given to servants. The Germans called it "Der befreyete Sonntag," the freed Sunday.

Dominica Publicani et Pharisæi.—The 6th Sunday after the Epiphany among the Greeks, from the Gospel of that day. See *Dominica de Publicano & Pharisæo*.

Dominica Quadragesimæ.—The first Sunday in Lent, formerly called Sonday in Quadragesime. Mirk, in his sermon "*De Dominica Quadragesimæ*," says—"þis day is callyd in holy chyrch Sonday in quadragesime; þan is quadragesime a nombur of fourety for fro þis day to astur day ben fourety dayes þe teyyes dayes of þe ȝere, and for vche mon doth surfete vche day more or lesse þ^rfor to makon satysfacc'on for þ^r gylte vche mon is holdon be þe law of god and holy chyrch to faston þese fourety dayes."—*Cott. MS. Claud. A.* II, *fo.* 43.

Dominica Quadraginta.—Properly, the first Sunday in Lent.

Dominica quarta Adventus.—The fourth Sunday of Advent, which is next to Christmas. The introit was anciently "Memento nostri," but is now "Rorate Cœli." This Sunday was also named from "Canite Tuba in Sion."—See *Dominica de Canite Tuba*.

Dominica Quinquagesimæ.—Quinquagesima Sunday, formerly Sunday in Quinquagesime; thus, in the ancient homily *De Dominica Quinquagesimæ*, by John Mirk, it is announced in these terms—"Gode men, þis is called in Holy Chyrch Sonday in Quinquagesime: þan schul ȝe knowe þat þis worde quinquagesime is a nomber of fyfty, þe whiche nombur betokeneth remission and ioy; for in þe olde lawe vche fyfty ȝere alle men and women þ^t weren oueresette w^t seruice of bondage, þey weren makode fre in grete joy and merthe to hem."—*Cott. MS., Claud. A.* II, *fo.* 40.

Dominica Quintana, Quintanæ, *or* de Quintana.—The first Sunday in Lent, and so called because it is the fifth from Easter. Du Cange quotes a charter of an. 1240, in which, he says, "Dominica Quintanæ" occurs for Passion Sunday, and is taken from the game of quintain; but the quintain was a game played on the first Sunday of Lent (see *Behourdi; Bordæ)*; and in all probability received its own name from the day, instead of communicating one to so solemn a day as Passion Sunday.

Dominica Ramis Palmarum.—Palm Sunday.—*Cæremon. Roman., edit. jussu Gregor.* X; *Mabillon, t.* II, *p.* 236.

Dominica Refectionis.—Refreshment Sunday, the fourth in Lent. Wheatley *(On the Comm. Pr. Book)* says—"The reason of which name is the Gospel for that day, which treats of our Saviour's miraculous feeding 5000; or else perhaps from the first lesson in the morning, which gives the story of Joseph entertaining his brethren." Either reason might suffice, but that from the Gospel must have the preference: from the five loaves used in the miracle,

Midlent Sunday was named also *Dominica de Panibus*, and the French still call it *Les Pains*.

Dominica Reliquiarum.—Relic Sunday, the first after the Translation of St. Thomas, July 8. "Dominica prima post festum translationis S. Thomæ celebretur festum reliquiarum" (*Kal. Portifor. Sarisburiense; edit.* 1528). See *Relic Sunday*.

Dominica Resurrectionis.—This name does not always denote Easter Day, the festival in commemoration of the Resurrection; but it is sometimes taken for any Sunday in the year: "Primo Dominicæ Resurrectionis nomine intelligi non ipsum festum Paschæ sed quemlibet dominicum diem, ut apud Gregorium Turonensem Episcopum, aliosque veteres scriptores" (*Mabillon, Comment. in Ord. Roman., p.* civ.) The passage alluded to is, perhaps, "Hic est dies resurrectionis domini nostri Jesu Christi, quem nos proprie Dominicum pro sancta resurrectione vocamus" (*Greg. Turon. Hist., l.* I, *c.* 22). In the mandate to preach up the Judaical observance of Sunday, which the abbot Eustace pretended to have received from Heaven, the first day of the week is so named (*Rog. de Hoved., Script. post Bedam, p.* 821). But in a letter of the prior of Mount St. Michael to the king, in 1274, Easter Day is obvious—"Die Lunæ post Resurrectionem Domini" (*Rymer, t.* I, *p.* ii, *p.* 510). As the first day of the week was dedicated to our Saviour, in commemoration of his resurrection, the primitive Christians deemed it improper to kneel in the prayers on Sunday, lest it should seem to deny the truth of that resurrection; at least, such is the reason assigned by Durandus, *de Die Cinerum*—"Non dicitur, Flectite genua. Nam qui die dominico genua flectit, dominum surrexisse negat."—*Hildebrand, de Dieb. Sanctis, p.* 10.

Dominica Rogationum.—Rogation Sunday, the 5th after Easter. See *Litania Minor*, and *Rogation Sunday*.

Dominica Rosæ, de Rosa, *or* Rosata.—Midlent Sunday, on which the pope consecrates a golden rose, which was usually presented to some person of distinction, at home or abroad. This custom is said to have commenced in 1526—others say it began with Urban V, in 1370, but they are both mistaken, for it was done by Innocent III, in 1130. At the beginning of the Reformation, Leo X sent a consecrated rose by his legate, Charles a Miltitz, to Frederic, elector of Saxony, in order to induce him to withdraw his protection from Luther (*Hildebrand, de Dieb. Sanct., p.* 59). At Rome, the same name is given to Sunday in the octave of the Ascension. See *Dominica de Rosa—de Rosis*.

Dominica Samaritani.—Among the Greeks, the 5th Sunday in Lent, which is our fourth. To avoid mistake, see *Dominica de Samaritano*.

Dominica Sancta, *or* Sancta in Pascha.—Holy Sunday; Easter Sunday.

Dominica Sanctæ Trinitatis.—Trinity Sunday, the 1st after Pentecost.

Dominica secunda Adventus.—The 2nd Sunday of Advent is the 3rd from Christmas, but it is called *Dominica prima ante Natale Domini*, in *Kal. Rom*, *circâ an.* 800. The introit is "Populus Sion;" and among the Greeks, it is *Dominica undecima Lucæ*, or *de Vocatis ad Nuptias*. This Sunday, Mirk takes to be a token of the Advent at the day of judgment:—"The seconde comyng of Crist to þe dome shal ben at þe day of dom for the dome of alle wykked doores in to þe put of helle for euer more."—*Cott. MS., Claud. A.* II, *fo.* 2 *b*.

Dominica secunda ante Natale Domini.—The 3rd Sunday of Advent, in *Kal. Rom., circâ an.* 800, *apud Du Cange, t.* II, *v.* Dominica.

Dominica Septuagesimæ.—Septuagesima Sunday, formerly called Sunday in Septuagesime.

Dominica Sexagesimæ.—Sexagesima Sunday, formerly Sunday in Sexagesime, as in Mirk's homily *De Dominica Sexagesimæ*—"þis day is called in holy chyrche, Sunday in Sexagesime: ȝe schul knowe wel þ^{t} sexagesime is settc for a nombur of þre score þe wyche nombur ȝe schul vnderstonde þ^{t} holy chyrch techeth boþe men and women to þenke how shorte is mann^{s} lyf now in our dayes, or it was in holde tyme before."—*Cott. MS., Claud. A.* II, *fo.* 38 *b.*

Dominica Σταυροπροσκυνησεως, *or* Adorandæ Crucis.—The third Sunday in Lent, among the Greeks, who pay solemn adoration on this day, and all the following week, which is the 4th in Lent. See *Hebdomadæ Græcæ; Cross, Adoration of.*

Dominica tertia Adventus.—The third Sunday in Advent is Dominica secunda ante Natale Domini," in the kalendar quoted by Du Cange. It is called *Gaudete*, from the introit, "Gaudete in domino semper; et iterum dico, Gaudete." Among the Greeks, it is "Dominica duodecimæ Lucæ," or "De decem Leprosis."

Dominica tertia ante Natale Domini.—The fourth Sunday in Advent, in the kalendar quoted by Du Cange.

Dominica Transfigurationis.—The second Sunday in Lent, the Gospel of which is the transfiguration of Christ.

Dominica trium Septimarum Paschalis.—Probably the second Sunday after Easter, because the three weeks of Easter commence on the day of the Resurrection. In the *Tresor des Chartres* are letters of adjournment, addressed by Philip V to the peers of France, "ad diem Sabbati post tres septimanas instantis paschalis." These letters, which are dated 9 April, 1317, belong to the year 1318, according to modern computation. In fact, they are posterior to the Easter Day of the year on which they are dated; for Easter, in 1317, fell on April 3, and the 20th of May was Friday, not Saturday; but in 1318, Easter fell on April 23, and the 20th of May was Saturday, in the fourth week of Lent, which gives great probability to this explanation of the date.—*Verific. des Dates.*

Dominica trium Septimarum Pentecostes.—The second Sunday after Pentecost.

Dominica Tyrophagi (*τυρος, cheese*). Quinquagesima Sunday, among the Greeks, who are forbidden to eat cheese and eggs from this day to Easter. The same name belongs to the week preceding this day. The Greeks begin their Lent on the Monday after Quinquagesima Sunday, and hence this Sunday is called the first of Lent, in a MS. in the Bodleian Library: "Dominica *του τυροφαγου*, sive prima Quadragesimæ"—*Baroc., Cod.* 147.

Dominica, unam Domini.—Introit and name of the 2nd Sunday after Easter, in the Diary of Visitations in 1291, by Simon de Beaulieu, abp. of Bourdeaux. —*Ed. Venet. Concil., t.* XIV, *p.* 986; *Verif. des Dates.*

Dominica Vacans, *or* Vacat.—The name given, in the Latin church, to the second Sunday between the Nativity and the Epiphany, or, as anciently expressed in the octaves of the Nativity, because, always occupied by a festival or an octave, it has no proper office. See *Dominicæ Vacantes.*

Dominica Vocis Jucunditatis.—Fifth Sunday after Easter (*Bed. Oper., t.* VII, *p.* 31). See *Vocem Jucunditatis.*

Dominicorum Dierum Rex.—The king of Sundays is Trinity Sunday.

Dominicum.—For *Dominica,* in some writers of the middle ages (*Verif. des Dates).* Many of the fathers used *Dies* in the masculine gender (see *August., Serm.* 25, *de Tempor.; Tertull. de Coron. Milit.; Bed.,* &c.) This may be the reason of this form of the word in later writers, who have taken the accusative of *dominicus dies* absolutely, and so changed the gender. In the passage from Gregory of Tours, under *Dominica Resurrectionis,* the practice of the fathers is followed. "Ante dominicum in Ramis Palmarum" occurs in Roger Hoveden, *Script. post. Bed.,* 791. Dominica appears to be the adjective, *f., g.,* taken substantively.

Dominicum Sanctum.—Easter Day.

Dominicum secundum post Pascha.—The third Sunday after Easter; what is really the first Sunday is called the octave—and the Sunday after the octave, on which octave the Paschal solemnities cease, is said to be the first after Easter.

Dominicus.—Aug. 4. Domenico di Guzman instituted the Rosary of the Virgin in 1213, and founded the order of Preachers or Dominicans in 1215 (*Corso delle Stelle, p.* 60). He was canonized by Gregory about 1244.—*Hospin. de Fest. Christ., fo.* 17 *b.*

Dominorum Bacchanalia.—See *Clericorum Bacchanalia.*

Dominus, fortitudo mea.—Introit of sixth Sunday after Pentecost.

Dominus, Illuminatio mea.—Introit of fourth Sunday after Pentecost.

Dominus surrexit.—May 27: G. 402. See *Resurrectio Christi.*

Donatian & Rogatian,—May 24: E. 453. Brothers, martyred in 287 (*Petr. de Natal., l.* V, *c.* 37). There was also Donatian, bp. of Rheims and patron of Bruges, 389, May 24, Aug. 30, and Oct. 14.

Donatus.—Aug. 7: V. 429; T. 442; E. 456. A bishop of Arezzo, and mart. in 361 (*Petr. de Natal, l.* VII, *c.* 34). There were also—2, a Scots or Irish bishop of Fiesoli in Italy, 816, Oct. 22 (*Brit. Sancta, p.* II, *p.* 215)—3, Donatus, Dec. 12: G. 419. Hermogenes, Donatus, and twenty-two other martyrs, 2 id. Decemb.—*Petr. de Natal., l.* XI, *c. ult., n.* 6.

Donstone's Day.—May 19 (see Dunstan). In the *Paston Letters, v.* II, *p.* 138, it is erroneously May 18: "Wretyn at London, seynt Donstones daye, xviij Maye, A° E. iij^{ti} xij^{to}"

Dormientes Septem.—The seven sleepers. See *Septem Dormientium Festum.*

Dormitio.—The sleep for the death of a saint, Feb. 20, G. 399; March 2, G. 401; April 2 & 27, May 11, and Sept. 6, in the same kal. It occurs in the same manner as *Assumptio, Depositio, Migratio, Pausatio, &c.*

Dormitio S. Johannis Evangelistæ.—Dec. 27 (*Burchard, c.* 2). See *Assumptio S. Johannis.*

Dormitio S. Mariæ Virginis.—Aug. 15; the Assumption, which is thus expressed by Domenizo in his Life of St. Mathildis, *l.* II, *c.* 14—

> "Sanctæ dormitio virginis atque
> In medio mense, qui sextus noscitur esse
> Tunc celebrebatur."

Dorothea, Dorothy.—Feb. 6, a virg. mart. of Cæsaria, in Cappadocia (about 308).—*Petr. de Natal., l.* III, *c.* 101.

Drithelm.—Sept. 1, a Confessor.—*Bed., Hist. Eccles., l.* V. *c.* 13.

Drostan.—Dec. 14, a Scots abbot in 6th cent.—*Brit. Sanct., p.* II, *p.* 315.

Dryght, Dryȝt.—Our *Lord*, from the Saxon ᵹpihт :

> " I beleue in oure holy dryȝt,
> Fader of heuene, god almyȝt."
> *Cott. MS., Claud. A.* II, *fo.* 132.

It is sometimes found denominating a year of the Christian era, as in Piers Plowman's vision, where it is said that, when no cart came with bread to Stratford, then began beggars to weep, and workmen were aghast—

> " In date of our dryght, in a daye of Apriell,
> A thousand and thre hundred twyse twenty and ten."

In the edition of 1550 it is printed *bryght*, but Warton has restored the true reading.

Dubricius.—Nov. 14, a bishop of Landaff in the 6th century.—*Angl. Sacra. t.* II, *p.* 614.

Dum clamarem.—Introit and name of the 10th Sunday after Pentecost.

Dum medium silentium.—Sunday in the octaves of the Nativity, and also Sunday after the Circumcision, when it falls on the eve of the Epiphany ; the words are taken from *Eccl.* 18. In the kalendar of *an.* 838, quoted by Du Cange, the former is called " Dominica prima post Natale," which corresponds to the name given to it by the Greeks—Κυριακη μετα την Χριστου γεννησιν ; that is, *Sunday after the Nativity of Christ.*

Dunstan, archbp.—May 19 : V. 426 ; T. 439 ; E. 453 ; L. 465. He was archbp. of Canterbury, and died 988 *(Chron. Sax.)* on " xiiij kal. Junii" *(Flor. Wigorn.)* ; " vii id. Septembris" *(Petr. de Natal., l.* VIII, *c.* 49). This is an extraordinary error. St. Dunstan's Day is one of the festivals which were ordained by Canute to be kept throughout England *(Ll., c.* 17*)*. It appears, says Dr. Hickes, that our menology or kalendar *(Tib., B.* I*)* was written before 978, because it contains neither the festival of King Edward nor that of archbishop Dunstan *(Thesaur., t.* I, *p.* 221). See an account of him in *Brit. Sancta, p.* I, *p.* 293.

Duodecim Infantili —Feb. 20, in memory of 12 babes, martyred in the Vandalic persecution.—*Petr. de Natal., l.* III, *c.* 221.

Duo Ewaldi.—Oct. 3 : E. 458. The two Ewalds were Saxon priests and martyrs, about 690. They were brothers—" Ewaldi gemini" *(Bed. Mart., Oper., t.* I.) The Sax. Menol. *(Julius, A.* X, *fo.* 160), at this day, has—the Passion of the priests who were both of one name ; one was the Black Heawold, and the other the White Heawold . Đaꝺa pꝛeoꝛta þꝛopunȝ þa pæꝛon beȝen aneȝ noman. oðeꝛ pæȝ ꝛe blaca Þeapolꝺ. oðeꝛ ꝛe hpita Þeapolꝺ The distinction was made from the colours of their hair.—*Bed., Hist. Eccl., l.* V, *c.* 2 ; *Brit. Sanct., p.* 2, *p.* 155.

Duplex Maius.—Boniface VIII decreed that the feasts of the Apostles, the four evangelists, and the four doctors, Gregory, Augustine, Ambrose and Jerome, should be celebrated by all churches throughout the world, with

the honor of a double festival. Gerebrard, in his Chronicle, gives it this name.—*Hospin. de Fest. Christ., fo.* 164.

Duthlac.—March 8; bishop of Ross, 1249.—*Brit. Sanct. p.* I, *p.* 163.

Dyemanche.—Sunday. "Et el dyemanche des oitieves de la resurrection" —[And on Sunday in the octaves of Easter.—*Miracles de St. Louis, ch.* 39.

Dymain.—To-morrow; the morrow.—*Stat.* 7 *Edw.* II.

Dympna.—May 15, an Irish virgin —*Martyrol. Rom.; Brit. Sanct., p.* I, *p.* 288.

Dysday.—This day. "Yo^{r} fad^{r} and myne was dysday sevenyth at Berkelys for a matyr of the pryor of Bromholme" *(Paston Letters,* 1443, *v.* III, *p.* 22). The letters þ, or ȝ [*th*], and *d*, seem to have formerly been interchangeable; at all events, one is often used for the other, as *unther* for *under, dyther* and *thyder* for *thither,* &c. So, in the metrical legend of "Owayne Myles"—

"G'unte me þ^{t} I mote gone
To saynt Patrykes p^{r}gatorye anone;
And when y am comen agayn,
All ȝo^{r} wyll y wyll do fayn.
The bysshoppe sayd, Dyþ^{r} shalt þ^{n} nouȝth;
For mony a folc hath þyþ^{r} sowȝth:
To moche vpon hemself þey tryste:
Whyþ^{r} þey wente no mon wyste."

MS., Calig. A. II, *fo.* 90, *col.* 2.

Eadbert.—May 6, bishop of Lindisfarne, successor of St. Cuthbert.—*Bed., Hist. Eccl., l.* IV, *c.* 29, 30.

Eadburge.—June 15: V. 427; T. 440. *Translation,* July 18: V., T. She was daughter of Edward the Elder *(Will. Malmesb. de Regib., l.* II, *c.* 5, 13). There were also—2, an abbess, Dec. 12; in *Brit. Sanct.,* Dec. 13 *(par.* II, *p.* 31)—and, 3, Edburge, or Idaburge, abbess, 695, June 20 and Dec. 21.

Eadgithe.—Sept. 16: V. 430. *Translation,* Nov. 3: V. 432. Though the orthography in these two places be different, there can be no doubt of the person: according to *Brit. Sanct.,* she was daughter of King Edgar, and died 984 *(par.* II, *p.* 133). Here she is called Edith.

Eadmund, archbp.—Nov. 16: V. 432 (an interpolation, as also his *Translation,* June 9, 427): L. 471. See Edmund.

Eadmund, kg. & mar.—Nov. 20: V. 430; T. 445; L. 471 *(Br. Sa., p.* II, *p.* 293). King of the East Angles, and slain by the Danes under Hingwar, in 870 *(Chron. Sax.)* His Passion is the subject of an alliterative homily by Ælfric, in *Cott. MS., Jul. E.* VII, *fo.* 201. The date of his death, from Matt. Westmon., is mentioned in *vol.* I, *p.* 29, and the following is the entire passage: "Passus est autem beatissimus rex et martyr Eadmundus anno gratiæ dccclxx, anno ætatis suæ xxix, regni vero sui anno xvi, die xii kal. Decembris, feria secunda, indictione tertia, Luna existente vicesima secunda."

Eadweard, *King & Mart.*—March 18: V. 424; T. 437. He was murdered, according to the Chron. Sax., in 978, on 15 kal. Apr., the day ap-

pointed to be observed by Canute, *c.* 17. *First Translation*, Feb. 18; *second*, June 20. See EDWARD.

EAHLSWITH, *Lady* or *Queen of the Angles*.—Dec. 5: G. 419. Was this the queen of the great Alfred, who died in 905—*Chron. Sax.*?

EALRED—Jan. 12; an abbot.

EANSWIDE, Virg.—Aug. 31; daughter of Eadbald, the first Christian king among the Saxons.

EARCONGOTA, Virg.—July 7.—*Bed., Hist. Eccl., l.* III, *c.* 6.

Easter.—This feast, by Greek and Latin writers called Pascha, whence the old English terms, Pace, Pasch, pask, pash, &c. is celebrated the first Sunday following the 14th of the moon after the vernal equinox, in memory of the Resurrection. Formerly the church denominated all solemn feasts *Pascha*. That of the Resurrection was the Great Pascha; and there were also the Pascha of the Pentecost, and the Pascha of the Nativity for Christmas Day. According to the decree of the Council of Nice, in 325, the feast of Easter should be celebrated the Sunday after the 14th day of the moon which comes after the vernal equinox, fixed for March 21, as it was at that time. The rule was observed from the council to 1582, though the true equinox was no longer March 21, and though, in consequence of the bissextile day, it was removed from 21 to 20, from 20 to 19, and from 19 to 18th March. Thus, in 1520, or thereabouts, the equinox had retrograded to the 11th March. In 1584, Tycho Brahe observed the vernal equinox at Ween on March 9, 21 *h.* 30 *m.* P. M.; in 1585, March 10, 3 *h.* 19 *m.*; and in 1586, March 10, 9 *h.* 8 *m.* (*Strauch., b.* III, *c.* 5, *s.* 18). This retrogression occasioned the necessity for the reformation of the kalendar, by the retrenchment of 10 days, in order to make March 21 agree with the true equinox. It is not that the equinox is always March 21, for it happens more frequently on the 20th, and even the 19th; but the church has not thought proper to attend scrupulously, in this respect, to the calculations of astronomers, any more than in regard to the new or full moon, in which it is governed by the epacts, which do not always mark the true lunations, and differ sometimes by one or two days before or after. On this subject, there was a contest among the learned in 1666, because in this year the sun entered Aries, and made the Spring at March 20, at 6 in the morning, and the moon in Libra was full the same afternoon—so that, March 21 being Sunday, it seemed that it ought to be the real day of Easter. However, this feast was not celebrated until April 25, because the equinox of March 20 was the true equinox, though it was not that determined by the Council of Nice, and fixed for March 21. See *Equinoctium*.

In order to understand the chronology of ancient history before the birth of Christ, there is often occasion to know the Sundays and the moveable feasts, which depend on that of Easter. For example, Socrates (*Hist. Eccles., l.* I) asserts that Constantine the Great, the first Christian emperor, died May 22, and Eusebius says that it was the day of Pentecost, or Whitsunday, but he does not state the year; we must, therefore, learn in what year Whitsunday fell on May 22. St. Audoenus, or Ouen, says that he was consecrated bishop with St. Eligius, or Eloi, the third year of Clovis II, on Sunday before the Rogations, May 10. To know the year, it is necessary to know that, in which the Sunday before the Rogations was May 14. His-

torians relate that Otho I, emperor of the Romans, died May 7, Wednesday before Pentecost, but the year is not stated *(Moreri, t.* VII P *p.* 71). Another example may be taken from the Saxon Chronicles, of which one MS. says that Hardicanute died in 1041, and that the people chose Edward to be their king before he was buried; another says that he died June 8, 1042; and a third copy, under the year 1042, says that Edward was crowned on Easter Day, which fell on "III non. Aprilis," *i. e.* April 3. If we wish to verify these dates, we must ascertain the Easter Days, and we shall find that the first year, according to the present mode of computation, should be 1042, and that, as April 3 was not Easter Day in that year, but fell on that day in 1043, we must understand the fact, as stated by these MSS., to be, that Edward was elected king in June, 1042, but was not crowned until April, 1043. Others say that Hardicanute died in 1040, which, if Edward were crowned in April 3, would give a longer interval of time between his election and coronation than accords with probability. The Easter Days, Dominical Letters, and Golden Numbers of these years are, according to the different tables given in this work, as follow—

1040	F E	XV	..... April 6
1041	D	XVI	..... March 22
1042	C	XVII	..... April 11
1043	B	XVIII	..... April 3.

In accordance with the Council of Nice, which established the Sunday after the 14th day of the Paschal moon should be Easter, the ancients had several rules for finding that day and moon, which is the first full moon after the equinox: "At vero postquam dies superare noctem, adveniente XIV luna agitur terminus *(Paschalis)* et subsequenti die dominico statim solemnitas Paschæ celebratur. In ipso termino omni tempore invenitur luna decimaquarta" *(Bed. de Certis Terminis, Oper., t.* I, *p.* 201). Hence the following ancient rule, in the computus of the kalendar T, 435: On mapcius oþeþ .xii. kl. þinð .xiiii. nihta ealdne monan. on þone þunnan dæg oþeþ þæt he þpa ealð bið. þ bið eaptep dæg—[In March, find the moon of 14 nights old, after the 12th kalends—on the Sunday after that he is so old, that is Easter Day—*fol.* 54 *b.*] For instance; in 1041, the new moons are known by the Golden Number XVI, and the Sundays by the Letter D: the Number XVI stands at March 8, from which count 14 days, and where D is, that is, immediately after the 14th, is the Easter Day of that year. Elsewhere, in the same Computus, is the rule for the Paschal term—"*De Pasche;* Post .xii. kl. Aprilis ubi lunam .xiiii. inueneris ibi fac terminum paschae" *(fo.* 13*)*. Another old rule is found in the *Portiforium Sarisburiense,* 1528:

> "Post Regum festa, quere novilunia trina:
> Post dominica tria, sacrum Pascha celebra."

In other words, count the Golden Number of the given year three times from the Epiphany in the kalendar, and the third Sunday from the last place of the number is Easter Day. Another, more simple, is "Post Martias no-

nas, &c." Find the Golden Number after March 7, and take the third Sunday after it for Easter. By the following table, Easter may be readily found for any Julian year of the Christian era, or the years previous to the reformation of the kalendar by Gregory XIII, in 1582, which was not received in England before 1752, after which the tables in the Common Prayer Book may be consulted. See *Kalendar, Gregorian*, for other Protestant countries.

TO FIND EASTER FOR EVER.

G. N.	A	B	C	D	E	F	G
I	Apr. 9	Apr. 10	Apr. 11	Apr. 12	Apr. 6	Apr. 7	Apr. 8
II	Mar. 26	Mar. 27	Mar. 28	Mar. 29	Mar. 30	Mar. 31	Apr. 1
III	Apr. 16	Apr. 17	Apr. 18	Apr. 19	Apr. 20	Apr. 13	Apr. 15
IV	Apr. 9	Apr. 3	Apr. 4	Apr. 5	Apr. 6	Apr. 7	Apr. 8
V	Mar. 26	Mar. 27	Mar. 28	Mar. 29	Mar. 23	Mar. 24	Mar. 25
VI	Apr. 16	Apr. 17	Apr. 11	Apr. 12	Apr. 13	Apr. 14	Apr. 15
VII	Apr. 2	Apr. 3	Apr. 4	Apr. 5	Apr. 6	Mar 31	Apr. 1
VIII	Apr. 23	Apr. 24	Apr. 25	Apr. 19	Apr. 20	Apr. 21	Apr. 22
IX	Apr. 9	Apr. 10	Apr. 11	Apr. 12	Apr. 13	Apr. 14	Apr. 8
X	Apr. 2	Apr. 3	Mar. 28	Mar. 29	Mar. 30	Mar. 31	Apr. 1
XI	Apr. 16	Apr. 17	Apr. 18	Apr. 19	Apr 20.	Apr. 21	Apr. 22
XII	Apr. 9	Apr. 10	Apr. 11	Apr. 5	Apr. 6	Apr. 7	Apr. 8
XIII	Mar. 26	Mar. 27	Mar. 28	Mar. 29	Mar. 30	Mar. 31	Mar. 25
XIV	Apr. 16	Apr. 17	Apr. 18	Apr. 19	Apr. 13	Apr. 14	Apr. 15
XV	Apr. 2	Apr. 3	Apr. 4	Apr. 5	Apr. 6	Apr. 7	Apr. 8
XVI	Mar.26	Mar. 27	Mar. 28	Mar. 22	Mar. 23	Mar. 24	Mar. 25
XVII	Apr. 16	Apr. 10	Apr. 11	Apr. 12	Apr. 13	Apr. 14	Apr. 15
XVIII	Apr. 2	Apr. 3	Apr. 4	Apr. 5	Mar. 30	Mar. 31	Apr. 1
XIX	Apr. 23	Apr. 24	Apr. 18	Apr. 19	Apr. 20	Apr. 21	Apr. 22

" When ye have found the Sunday letter in the uppermost range, guide your eye downward from the same, till ye come right over against the Prime, and there is shewn both what month, and what day of the month, Easter falleth" *(L'Estrange, Alliance of Div. Offices, p.* 41 *; Fo.* 1659,

Lond.—where the last line of the table is incorrectly printed). In the kal. E, 451-2, the Primes or Golden Numbers, though not in the MS., are placed at the right hand in such a manner, that the Sunday following the Golden Number of any year before 1752, is Easter Day.

The following table shews how many days the Sundays and Moveable Feasts are removed from Easter :—

Septuagesima Sunday	63	days before Easter.
Sexagesima —	56	——
Quinquagesima	46	——
1st Quadragesima, or Sunday in Lent, called *Invocavit*	42	——
2nd Sunday in Lent, called *Reminiscere*	35	——
3rd Sunday in Lent, called *Oculi*	28	——
4th (Media Quadragesima, or Midlent Sunday), called *Lætare*	21	——
5th Sunday in Lent, called *Judica* or *Passion*,	14	——
6th Sunday in Lent, called *Dom. Palmarum*, or *Hosanna*	7	——

EASTER.

Sunday of *Quasimodo*, or 1st after Easter	7	days.
— *Misericordia*, 2nd after Easter	14	—
— *Jubilate*, 3rd after Easter	21	—
— *Cantate*, 4th after Easter	28	—
— *Vocem Jucunditatis*, or Sunday before Rogations, 5th after Easter	35	—

Ascension Day, 39 after Easter, and called,—before Pentecost.

Sunday called *Exaudi*, 6th after Easter	42	—
Pentecost, or Whitsunday, 7th after Easter	49	—
Trinity Sunday, 8th after Easter	56	—

Feast of the Holy Sacrament, or Corpus Christi, 60 days after Easter, and 11 after Whitsuntide.

It is not without reason that the Latin names of these Sundays are inserted, for there are scarcely any historians, whether writing in Latin or their mother tongue of events which have fallen since the first ages of the church, who have not employed these expressions to mark the time. Many other names of this kind will be found under the articles *Dominica*. To shew the use of the preceding table—in the first example from Socrates and Eusebius, respecting the death of the emperor Constantine, we must observe that May 22 is 142 days from Jan. 1 ; then take away 49 from 142 (because 49 is the interval between Easter and Whitsuntide) : thus we shall find that Easter was April 3 in the year of the death of Constantine, and that this year was 237 of the Christian era.

Bede derives the name of Easter from the goddess Eostre, who gave her name to the month of April, in which this feast mostly occurs—as the old Saxon goddess, Hredhe, communicated hers to that of March, and gave rise to many useless speculations on the meaning of *Hreth Monath*. It may be

observed that, in one instance, the name occurs as Æster in the Saxon Chronicle, where it is first used as a date in 626. To give an account of the controversies which long agitated the Eastern and Western churches, respecting the time for observing Easter, would be foreign to the present purpose. The reader is referred to Bede (*Hist. Eccles., l.* II, *c.* 19, 23; III, *c.* 25; IV, *c.* 26), and to his editor, Smith, who has collected a great number of circumstances (*Append., n.* IX *a, p.* 694, 705). The slight difference, says Sir James Mackintosh, between the Saxon and British Christians, respecting the observance of Easter, was sufficient to foster an animosity conducive to the independence of the weaker party (*Hist. Engl., p.* 248). To this Pope refers in the following lines—

> "That once was Britain—Happy! had she seen
> No fiercer sons, had Easter never been."
>
> *Dunciad, b.* III, *v.* 117.

The Scots, says Bede, thought that Easter was to be observed from the 14th day of the moon to the 20th of the Resurrection; and in 687, Pope Honorius enjoined them to return to the right celebration. They seem to have disregarded the papal injunction; and the Saxon annalist scarcely looks upon them as Christians, in consequence of their perverseness: "Ecbyrht," he says, "converted the monks on the isle Hii (Ionia) to the right faith, that they should keep Easter rightly" (*Chron. Sax., an.* 716. Easter was one of the three periods or terms of assembling the great courts, *de more,* among the Saxons, and under the first Norman princes. "Thrice a year did the King (William I) wear his crown when in England—in Easter he wore it at Winchester—in Whitsuntide at Westminster, and at Christmas in Gloucester; and there were with him all the great men over all England—archbishops and bishops, abbots and earls, thegns and cnihts" (*Ibid., an.* 1087; *Will. Malmesb., p.* 112). Of Henry I, Robert of Gloucester says—

> "The kyng at Bromtone þer after al in peys,
> Hys feste at Mydewynter, myd Tebaud de Bheys,
> His Estre suþþe at Berkeleye, and at Wyndelsore ywys
> His Wytesone tyde he helde." *V.* II, *p.* 439.

About the 11th century a practice was introduced, which became common in the 13th and 14th centuries, of commencing the year at Easter; it prevailed chiefly in France and the Netherlands. A charter of King John, of France, is dated at Villeneuve near Avignon, on Good Friday, March 31, 1362—and another, on the following day, is dated on the Holy Saturday of Easter, April 1, 1363 (*Encyclop. Franc., Departm. Antiq., t.* I, *p.* 195). The year, in both cases, is 1363, according to our computation from Jan. 1. See *Astur Day; Dies Magnus, Paschæ, Pulcra, Resurrectionis; Dominica Gaudii, Sancta; Færeld Freols; Paas Day, Pace, Pasch, Pash Day; Pascha, Pasques,* &c.

Easter Monath.—April month, V. 425, whence the name of the great festival of the Resurrection, called in the Greek and Western churches Pascha. The Saxon Menology, *Julius, A* X, has the same orthography; but it is also

called Eostor, and Eostur month. Spelman approves of Bede's etymology, from the goddess Eostre, to whom the Saxons dedicated April (*Gloss.*, *p.* 420). In this month, our ancestors appear to have been in the habit of sending out ships of expedition, which, in the first instance, were no doubt on piratical expeditions, but afterwards might be only for surveying or guarding the coasts. The Council of Ænsham, in 1009, directs that a naval expedition be prepared every year, soon after Easter: ⁊ pæplic biþ þ man æȝhpilce ȝeapc þona æptep eapcnon fýlþfcýpa ȝeapnize.—*Can.* 23; *Spelm. Concil.*, *t.* I, *p.* 520.

Easterwine.—Jan 12: abbot, and disciple of Bennet Biscop.—(*Brit. Sanct.*, *p.* I, *p.* 26.

Eata.—Oct. 2: a Saxon bishop, who died in 617 —*Bed.*, *Eccl.*, *l.* III, *c.* 26; *l.* IV, *c.* 12, &c.

Eau changée en Vin aux Noces de Canan.—Jan. 6. See *Epiphany.*

Ebba.—Aug. 25: daughter of Ethelfred, king of Northumbria, 683 (*Bed.*, *Hist. Eccl.*, *l.* IV, *c.* 19). She is commonly called St. Tabbs. Another, with her companions, 870 or 874, April 2. In *Brit. Sancta*, martyred by the Danes 868 or 870, *p.* II, *p.* 97.

Ebdomada.—For *Hebdomas*, a week, in many writers of the middle ages: "Feria iiii. in Pascha Ebdomada" (Wednesday in Easter week—*Cott. MS.*, *Faustina A.* IX, *fo.* 140). The date of the destruction of a great part of London by fire, in 1132, is—"In Ebdomada Pentecostes feria iiii" (Wednesday in Whitsun week, June 1—*Sim. Dunelm.*, *Continuat.*, *p.* 263). "In Ebdomada Paschæ" (*Chron. S. Petriburg*, 714). A dispensation by the bishop of Worcester is dated—"Die Lunæ in Ebdomada Paschæ anno Domini 1253."—*Madox*, *Formul. Anglic.*, *p.* 309.

Ebdomada Penosa.—Holy week, before Easter: "ii nonas Aprilis, iv feria de ebdomada quæ dicitur Penosa."—*Lobellin.*, *Hist. Britan.*, *l.* II, *col.* 352; *Du Cange*, *t.* III, *col.* 3.

Ebrulfus.—July 26: a recluse and abbot, 7th century—2, abbot in Lisieux, 596, Dec. 29 (*Verif. des Dates*). He died, however, on the night of Jan. 1: "Ebrulfus in ipsa nocte Dominicæ Circumcisionis emisit spiritum."—*Order. Vital.*, *l.* VI, *p.* 618.

Ecce Deus; Ecce Deus adjuva me.—Introit on the 9th Sunday after Pentecost.

Ecce Deus adjuvat.—See the preceding.

Ecclesiastical Era.—See *Era.*

Edborrows Day.—June 15 (*Bodl. MS.*, *Lives of Saints*, *temp. Hen.* VI): Edburge's Day. See Eadburge.

Edde.—(*Dugd. Monast.*, *t.* I, *p.* 47). See Hedde.

Ede, Edith, Virg.—Sept. 16: D. 457. This is Eadgithe, first abbess of Winchester:

> "The abbey of Wynchestre tho securly
> Seynt Adelwolde hym self repared that ȝere
> In the worshepe of owre Lady,
> And made seynt Ede furst abbas ther."
>
> *Cott. MS.*, *Faust. B.* III, *fo.* 213.

EDELBURGE.—July 7: daughter of Anna, king of the E. Angles.—*Bed., Hist. Eccl., l.* III, *c.* 6.

EDELTRUDIS.—June 13 *(Hospin. de Fest. Christ., fo.* 113 *b.)* In Petr. de Natal., "IX cal. Junii" *(l.* V, *c.* 142); but she is the same as ETHELDREDA, or ÆTHELDRYTHE.

EDMUND, Abp.—Nov. 16: D. 459. *Translation*, June 9. These festivals are modern interpolations in V. 427 & 432 (see EADMUND). He was archbp. of Canterbury 1242, canonized in 1246, and translated 1247 *(Brit. Sancta, p.* II, *p.* 278). The death of Henry III, in 1272, occurred on this festival, Nov. 16, which is therefore employed as the date: "Die Mercurii in festo sancti Edmundi confessoris obiit dominus Henricus quondam rex Angliæ sero" *(Rymer, t.* I, *p.* 497):

"Seint Edmund þe confessor. þ^t liþ at Pounteneye.
Of godemen ⁊ cren [? *coren*]. þei hi nere noȝt wel here.
I bore he was in Ynglond. in þe town of Abyngdon.
Glad miȝte þe moþ^r be. þ^t bere such an sone."

Cott. MS., Jul. D. IX. *fo.* 175.

EDMOND, EDMUND, King & Mart.—Nov. 20: E. 459—

"Seint Edmond þe holi king. of whome we makeþ gret feste.
Of þe one end of Englond. king was here by Este."

Cott. MS., Jul. D. IX, *fo.* 182 *b.*

It is remarkable that Robert of Brunne dates the death of Henry III on this day, instead of that of Edmund, the archbishop and confessor—

"The day of seynt Edmound. þat martir is ⁊ kyng.
Sir Henry at Londoun in God mad his endyng."

V. I, *p.* 230.

This is the date of the coronation of Edward I, whence his regnal years were computed, and not from the death of his predecessor: "Item dict' rex E. filius dicti regis Henrici initiavit singulis annis die sancti Edmundi regis, videlicet die XX mensis Novemb'"—*Red Book Excheq.*, in *Rot. Lit. Claus. Introd.*

EDWARD, Kg. Conf.—Jan. 5. *Translation*, Oct. 13: V. 422, 431; (Interpolations) L. 470 (see EADWEARD): "Wretyn al in hast, the satterday next after seint Edwards day."—*Paston Lett., v.* I, *p.* 28.

EDWIN, Kg.—Oct. 4 *(Brit. Sancta, p.* II, *p.* 157): slain by Penda in 633.—*Chron. Sax.*

EGBERT.—April 24: a priest and missionary in Ionia, who died on Easter Day, 729, which fell on April 24 in that year *(Bed., Hist. Eccles., l.* III, *c.* 4, 27; *l.* IV, *c* 3, 36; *l.* V, *c.* 10, 11). There were also—2, King of Northumbria, 738, Aug. 20—3, Archbp. of York, who died in 766.

EGELWIN, *Conf.*—Nov. 28.—*Brit. Sanct., p.* II, *p.* 304.

EGIDIUS.—Sept. 1: E. 457—GYLES, L. 469. Egidius, Gilles, Giles or Gyles, was an abbot of Arles, who died on this day, about 700 *(Petr. de Natal., l.* VIII, *c.* 18): In sente Egidius daghe das hilgen abdes."—*Chart. of the year* 1300—*Baring. Clav. Dipl., n.* VIII, *p.* 488.

"Seyn Gilis þe holiman ne loueþe noþing sinne."

Cott. MS., Jul. D. IX, *fo.* 129 *b.*

EGIFER ac LARGUS.—March 1: G. 401.

Ego sum Pastor Bonus.—The second Sunday after Easter, from the Gospel beginning with these words, *Joh., ch.* x, *v.* 11. The Council of Oxford, in 1222, is dated thus—"In quindena Paschæ, qua legitur Ego sum Pastor Bonus" *(Tho. Wykes, in Gale's Script., t.* II, *p.* 39). This day is also named *Misericordia Domini, Dominica post octabas Paschæ, Dominica post Clausum Paschæ, Dominica trium Septimarum Paschalis.* The Greeks, who on this day celebrated the festival of the three holy women that came to annoint Christ in the sepulchre, named it Κυριακη των ἁγιων Μυροφορων.

EGWIN.—A bishop of Worcester, and founder of the abbey of Evesham, who, dying Dec. 11, 717, was buried in his own monastery, whence he was translated to Worcester in 1183, and probably on Jan. 11, the day of his feast *(Brit. Sancta, p.* I, *p.* 20*)*. According to Robert of Gloucester, he was enshrined at Evesham, 1183—

> ȝ þulke ȝer
> Sein Egwine at Eueshan in srine was verst ido.''
>
> *Chron., t.* II, *p.* 478.

Hearne, in a note on the line, has "Edwin;" some kalendars and martyrologies spell the name *Eguinus.* As a date, St. Egwin, bishop, occurs in a memorandum respecting the disposal of the rents of the churches of Ombresbye and Baddeby, belonging to the abbey of Evesham—"in festo sancti Egwini episcopi, anno domini 1344" *(Dugd. Monast., t.* II, *p.* 31, *per Ellis).*

Egyptian Days.—The same as *Dies Malæ,* or *Mali, i. e.* Evil Days, on which it was thought dangerous to let blood &c. In a Saxon MS. we find the following account of these days:—Ðṛẏ ᵭaȝaṛ ṛẏn̄ᵭon on ȝeaṛe þe þe eᵹẏṗtiace haṫaᵭ þ iṛ on uṛe ȝeᵭeoᵭe pliḥtlice ᵭaȝaṛ on ðam naṫeþæṛhpon ṗoṛ nanṛe neoᵭe ne manneṛ ne neaṫeṛ bloᵭ. þæm monᵭe þe þe apṛiliṛ haṫaᵭ. Se nẏxta monan ᵭæȝ. ȝ þonne iṛ oᵭeṛ inȝanȝenᵭe þe monᵭ þe þe aȝuṛtuṛ haṫaᵭ. Se æṛeṛta monan ᵭæȝ. þonne iṛ ṛe þṛiᵭᵭa. ȝ ṛe æṛeṛta monan ᵭæȝ æṛteṛ uṫȝanȝe þæṛ monᵭeṛ ᵭecembṛiṛ. Se ðe on þiṛum þṛim ᵭaȝum hiṛ bloᵭ ȝepanaᵭ. ṛẏ hiṫ man. ṛẏ hiṫ nẏṫen. þæṛ ðe þe ṛeᵹan hẏn̄ᵭon þ ṛona on ðam ṗoṛman ᵭæȝe oᵭᵭe on þam ṛeoṗoᵭan hiṛ liṛ he ȝe-en̄ᵭoᵭ. oþþe ȝẏṗ hiṛ liṛ lenȝṛe biᵭ þ he to ðam ṛeoṗoᵭan ᵭæȝe ne becẏmᵭ oᵭᵭe ȝiṛ he hṗẏle ne ᵭṛenc ᵭṛincᵭ þam þṛim ᵭaȝum hiṛ liṛ he ȝe-en̄ᵭaᵭ. ȝ ṛe ðe on þẏṛ ẏlcum þṛẏm ᵭaȝum ȝoṛe flæṛceṛ onbẏṛiȝᵭ binnan ṗeopeṛtiȝeṛ ᵭaȝa fẏṛṛte hiṛ liṛ he ȝe-en̄ᵭaᵭ—[Three days there are in the year, which we call Egyptian Days, that is, in our language, dangerous days on any occasion whatsoever, to the blood of man or beast. In the month which we call April, the last Monday; and then is the second, at the coming in of the month which we call August; then is the third, which is the first Monday of the going out of the month of December (see *Mensis Exeuns, Mensis Intrans).* He who on these three days reduces blood, be it of man, be it of beast, this we have heard say, that speedily on the first or seventh day, his life he will end. Or if his life be longer, so that he come not to the seventh day, or if he drink drink sometime in these three days, he will end his life; and he that tastes of goose flesh, within forty days' space, his life he will end] —*Cott. MS., Vitell., C.* VIII, *fo.* 20. The latter part is not very intelli-

gible; but the following passage in Bede seems to have furnished the principal matter: "Sunt tres dies in anno, quæ per omnia observandi sunt, viii idus Aprilis, ille dies lunis intrante Augusti, ille dies lunis, exeunte Decembri, ille dies lunis observandus est, in quibus omnes venæ in homine aut in pecude plenæ sunt. Qui in his hominem aut pecus percusserit, aut statim, aut tertia die morietur, aut VII die periclabitur. Et si potionem acceperit, intra XV dies morietur, et si masculus aut fœmina in his diebus nascuntur, mala morte morientur. Et si de auva in his diebus aliquis manducaverit intra XV vel XL dies morietur" *(Bed. Oper., t.* I, *p* 467). The words of the following distich are arranged for the purpose of ascertaining these Egyptian days:

> "Augurior decios, audito homine clangor
> Liquit olens Abies, coluit Colus, excute Gallum."

The first word belongs to January, the second to February, &c, so that the first letter of the first syllable of each word designates, according to its numerical order in the alphabet, the Egyptian Day, counted from the beginning of the month to which it corresponds—and the first letter of the second syllable, the second day of the same month, reckoning from the end. Thus, *augurior*, beginning with *au*, points to the 1st January as an Egyptian Day; and *g* being the 7th letter of the alphabet, denotes Jan. 25, counting from the end. Each of these days is Egyptian, on account of one hour *(Durand. de Rat. Div. Off., l.* VIII, *c.* 4). A line at the head of each month, in the kalendars Vitellius and Titus, relates to Egyptian Days. As these are very inaccurate, and chiefly destroyed by fire in the former kalendar, the passage from which they were taken by the Saxon scribe is subjoined:

> "Si tenebræ Ægyptus Graio sermone vocantur.
> Inde dies mortis tenebrosus jure vocamus,
> Bis deni biniq. dies scribuntur in anno,
> In quibus una solet mortalibus hora timeri:
> Mensis quisq. duos captivos possidet horum.
> Jani prima dies et septima fine timetur,
> Ast Februi quarta est, præcedit tertia finem.
> Martis prima necat, cujus sic cuspide quarta est.
> Aprilis decima est, undeno et fine timetur.
> Tertius et Maio, lupus est, et septimus anguis.
> Junius in decimo quindenum a fine salutat.
> Tredecimus Julii, decimo innuit ante Calendas.
> Augusti nepa prima fugat, de fine secundam.
> Tertiam Septembris vulpis ferit e pede denam.
> Tertius Octobris gladius, decem in ordine nectit.
> Quinta Novembris acus, vix tertia mansit in urna.
> Dat duodena cohors septem, decemque Decembris.
> His caveas ne quid proprio de sanguine demas.
> Nullum opus incipias; nisi forte ad gaudia tendat,
> Et caput et finem mensis in corde teneto
> Ne medio imo ruas, sed clara per æthera vivas."
>
> *Bed. Oper., t.* I, *p.* 467.

Olaus Wormius devotes four entire chapters to the subject of auspicious and inauspicious days, including the Egyptian.—*Fasti Danici*, *cc*, 22, 23, 24, 25.

Eleven Thousand Virgins.—See *Undecim Millia Virgines*.

ELEUTHERIUS.—Sept. 6: G. 413. An abbot at Spoletum and Rome, who died in the time of Gregory the Great, on the "VIII id. Septembris" (*Petr. de Natal.*, *l.* VIII, *c.* 45). There are two others in this kalendar, Oct. 8 and Dec. 23. There were also—1, Pope & mart., 193, May 26; in Gr. ch., Dec. 15—2, Bp. of Tournai, 532, Feb. 20—3, Bp. of Auxerre, 561, Aug. 16—4, Bp., son of Anthias, April 18.—*Sax. Menol.*

ELFEGE, *Abp.*—April 19: E. 452. The Ælfhege of T. 438; the Ælfeage of V. 425; and the Alphage (which is quite incorrect) of the Comm. Pr. Bk. In the Saxon Chronicle he is Ælfeah—ꝛe þe oðꝛan naman pæꝛ ȝecıȝeð Goꝺpıne, who was called by another name Godwine.—*An.* 984.

ELFLEDA, *or* ELFREDA.—Oct. 29: abbess of Rumsey in Hertfordshire, in the 11th century.—*Brit. Sanct.*, *p.* II, *p.* 229.

ELGYVE.—May 18: queen of Edmund I, died in 971.—*Will. Malmesb. de Regib.*, *l.* II, *c.* 8; *Brit. Sancta*, *p.* I, *p.* 292.

ELIGIUS.—June 25: a goldsmith of Limoisin, and then a bishop, who lived in 650 or 665 (*Vincent*, *l.* XXIII, *c.* 86; *Hospin. de Fest. Christ.*, *fo.* 114). Another, bishop of Noyon, 659, Dec. 1.—*Petr. de Natal.*, *l.* I, *c.* 17.

ELISABET.—Nov. 19 (*Bed. Ephem. Oper.*, *t.* I, *p.* 266): in the following verses on the four seasons of the year, which are apparently the original of the distich quoted from Du Cange in the first volume, *p.* 59:—

"Elisabet hyemem dat, Petrus uer Cathedratus,
Æstuat Vrbanus, autumnat Bartholomæus."

The following are the days of the four saints in the margin, but whether written by Bede or the editor does not appear—"19 Nov., 22 Feb., 25 Maij, 24 Aug."

ELIZABETH.—June 18: an abbess of Sconage in 1165. Another—2, Q. of Hungary, 1231, canonized about 1244 (*Hospin. de Fest.*, *fo.* 17 *b*)—3, Q. of Portugal, 1336, July 18. See *Queen Elizabeth's Day*.

Ellene Thousand Virgins.—See *Undecim Millia Virgines*.

"Ellene þousand virgines
þ^t fair cumpaignÿe was,
Imartrÿd were for godes loue,
I' wole telle þ^t cas," &c.
Harl. MS., 2247, *fo.* 137.

ELPHEGE, ELPHEGUS.—(*Petr. de Natal.*, *l.* II, *c.* 12). A bishop of this name, Sept. 1 (*Britan. Sancta*, *p.* I, *p.* 239). See ELFEGE.

Ember Days.—The Ember Days at the four seasons are Wednesday, Friday, and Saturday after—1, the 1st Sunday in Lent; 2, the feast of Pentecost; 3, Sept. 14; 4, Dec. 13, according to the Church of England, which retains this name, probably under the notion that it springs from the embers or ashes, which were formerly used in token of mortification on fasts. See *Embring Days*.

Embolismus,—March 5 & 6: G. 401. March 3, 5, 6: V. 424. Dec. 2, 4: V. 433; T. 446. An *embolismus*, from the Greek εμβολισμος, or εμβολιμος, intercalated, inserted, or added, is a lunar year, which contains 13 new moons or lunations, the year with 12 moons being a common lunar year—þ ȝeaꝛ [þe] pe haꝛaþ communiꝛ. hæꝛþ tpelf niþe monan. ⁊ þ ȝeaꝛ [þe] pe haꝛaþ emboliꝛmuꝛ. hæꝛþ þꝛeottyne niþe monan. *MS. Tib., A.* III, *fo.* 64 *b.*—[The year which we call common hath twelve new moons, and the year which we call embolismal hath thirteen new moons]. The common lunar year contains 12 synodical lunations, the extent of which is 354 days, 8 hours, and nearly 49 minutes: and the lunar embolismal year contains 13 lunations, or 13 lunar astronomical months, the extent of which is 383 *d.*, 21 *h.*, 33 *m.* This year is frequently used in the lunar or soli-lunar computation (*Strauch., b.* I, *c.* 6, *s.* 10).—" Est ergo annus circumvolutio siderum, et hinc lunaris constans 354 diebus, nunc solaris constans 365, et quadrante, scilicet 6 horis. Nunc bissextilis constans ex 366 diebus, nunc embolismalis, *i. e.* superexcrescens, qui 380 dies excedit, habens tredecim lunationes" (*Gervas. Tilb., Otia Imp., c.* 6; *Du Cange, t.* III, *col.* 61; see also *Bed. Oper., t.* I, *p.* 279). The cycle of 19 years, *cyclus decemnovennalis*, from which the Golden Numbers arise, is composed of 19 lunar years, of which 12 are common and 7 embolismal. Among the common years are 8 of 354 days, and 4 of 355 days; and among the embolismal years, are 6 of 384 days, and 1 of 383 days, which is the last of the decemnovennal cycle, or cycle of 19 years—that is to say, there are 120 full months, *menses pleni* (the 4 bissextile days not comprised), which cause the lunations that end in March in this year to have 31 days, instead of the 30 which they would have but for this reason—and 115 void months, *menses cavi*, which produce in all 6,939 days, which make precisely 19 years, according to the ancient computists. Thus, after their calculations, the 19 years of the Lunar Cycle, or Decemnovennal cycle, answer perfectly to 19 Julian or solar years; at least they supposed so, in their method of comparing or reconciling the years, according to the course of the moon, with the years according to the course of the sun. But there was an error in their calculation, for the 19 lunar years do not exactly correspond to the 19 solar years, which exceed the first by 2 hours and a fraction. These 2 hours and the fraction, being neglected for centuries, considerably deranged both the new moons, and the whole ancient kalendar. Gregory XIII corrected this derangement, by retrenching 10 days in October, to bring back the vernal equinox to March 21, as it was in 325, when the Council of Nice established the rule on which the ancient kalendar was formed. The new moons were thus advanced, in order to be placed opposite the days on which they occurred. A change was also made in the order of the 7 embolismal years of the decemnovennal cycle. Before the reformation of the kalendar, these 7 years were the 2nd, 5th, 8th, 11th, 15th, 16th, and 19th; the other twelve were common. After the reformation, the embolismal years were the 3rd, 6th, 9th, 11th, 14th, 17th, and 19th: the other twelve were common. With respect to the order of the new moons in these two sorts of years, in the ancient and modern kalendars, it had this effect. As every moon takes up, in its astronomical course, nearly 29½ days, all computists reckon one of 30 days, which they

call a *mensis plenus*, or full month, and the other, of 29 days, they call *mensis cavus*, a void or defective month. These follow alternately, January having 29 lunar days, February 30 lunar days, and so on to the end of the year. This is not the case with the embolismal years, in which computists are obliged to derange the sequence of moons of 30 and 29 days, in consequence of the 13th lunation, which they intercalate in these years. Let us take an example of this derangement, and examine what the lunations are in the 19th year of the decemnovennal cycle, or cycle of 19 years, which is embolismal. In the first place, to find the 13 lunations, or 13 lunar months in this 19th year, or in any other embolismal year, we must consider that the moon is thought to belong to the month in which it ends, and not to that in which it begins, according to the maxim of the old computists.—"In quo completur mensi lunatio detur." We must, therefore, return to December in the 18th year of the cycle, to find how many days must be given to the lunation of January in this 19th year. This being done, we find by the kalendar that, before the reformation, the January moon of the 19th year of the decemnovennal cycle began Dec. 6 preceding—that of February, Jan. 5—that of March, Feb. 3—that of April, March 5—that of May, April 4—that of June, May 3—that of June again (because in this month the embolism, or intercalary month of the decemnovennal cycle, is found), began the 2nd of the same month—that of July began July 1, and that of August began July 30—that of September, August 28—that of Oct., Sept. 27—that of November, Oct. 26, and that of December began Nov. 25. These are the 13 commencements of the 13 moons of the 19th year of the cycle of 19 years before the reformation. In the kalendars, the Golden Number XIX is placed against all these days except the first, Dec. 6, which has XVIII, because we begin with the 18th year of the cycle, for the commencement of the January moon of the 19th year. These commencements of the 13 moons of the 19th year being known, it is easy to find how many days the ancient computists allotted to each lunation in this year, and what order they kept in the lunations. They gave 30 days to the moon in January—29 to February—30 to April—29 to May—30 to the moon of the 1st of June, and 29 to the moon of the 2nd—29 to July—29 to August—30 to September—29 to October—30 to November, and 29 to the moon of December. We see how different this order is from that of the common years, in which all computists, ancient and modern, gave 30 days to the moon of all the unequal or odd months (Jan., March, &c.), and 29 to all the equal or even months (February, April, &c.) This alternative order of 30 and 29 days, given to the lunations, is more or less disturbed in the embolismal years, by the intercalary month which is added to it; but it is not so considerably deranged in the 8th, 11th, and 19th years of the cycle of 19, before the reformation. As to the other embolismal years, particularly since the reformation, the order of the lunations is very little disturbed by the embolism, or 13th added lunation. For instance, all the derangement found in the 19th year of the decemnovennal cycle, consists in giving it two moons of 29 days in December; for all the other moons of this year, the order of the lunations of 30 and 29 days is observed. The following account of the places of the seven embolisms, from Bede, will complete what is necessary to be said on this

subject:—I. The first embolism begins IV non. Dec. (Dcc. 2), when the epacts are 22, and it ends Dec. 31. II. The 2nd embolism begins Sept. 2, when the 25th of the epacts begin, and it ends Oct. 1. III. The third embolism is inserted at March 6, when the epacts are 17, and, ending April 4, makes a lunation of 30 days—whence to May 1, the lunation is 27 days, whereas, according to rule, it ought to be 28; and to July 1, twenty-nine days, whereas it should be 30. IV. The fourth embolism begins Dec. 2, when the epacts are 20, and, ending Jan. 2, makes a lunation of 30 days. On March 1, it makes the lunation 28 days, which ought to be 28 days according to rule, if the bissextile day be not inserted. V. The 5th embolism takes place Nov. 2, when the epacts are 23, and it ends Dec. 1. VI. The sixth embolism begins August 2, when the 15th of the epacts ends, and it ends Aug. 31. VII. The seventh and last embolism is inserted at May 7, when the epacts are 18, which, terminating on April 5, make the lunation 30 days—whence, on May 1, the lunation is 28, as the rule requires. Also in the same year, July 30, occurs the moon's leap (see *Saltus Lunæ*); so that the 30th of July, the first lunation takes place for the 30th; and so, on Aug. 1, the thirtieth, which should be the second, occurs. On Sept. 1, when no epacts begin, the 5th lunation is to be made (*Bed. de Locis Embolismorum, Oper., t.* I, *p.* 279). A further account of the celebrated decennoval cycle is given under *Golden Numbers.*

Embring Days.—These, by another name, are called *Ember Days.* Jacob says that they are denominated Embring Days, "either because our ancestors, when they fasted, sate in ashes, or strewed them on their heads," in which case, it would appear that their more appropriate name is ember days. "They are those (he continues) which the ancient fathers called *Quatuor Tempora Jejunii*, and are of great antiquity in the church. These days are mentioned by Briton, *cap.* 53, and other writers, and particularly in the statute 2 & 3 *Edw.* VI, *c.* 19." In John Mirk's Festiall, there is a discourse entitled "*De Embryng Dayes Sermo*," in which the following account is is given of them: "þys weke ȝe schul haue embring dayes, Wednesday, Fryday and Saturday, þe wyche dayes seynt Kalyx, ane holy pope, ordeyned to be faste foure tymes of þe ȝere of alle þ^{t} ben foureten ȝere holde for certeyn skylles, þe wyche [ȝe] schal here. Oure holy faderes of þe holde lawe þei faston foure tymes of þe ȝere aȝeyne foure hegh festes þ^{t} þei haddon. þan for we schuldon sewon ons [us] goddys chylderon, & sewon þe traas of owre holy faderes of þe olde lawe; þ^{r}fore we faston foure tymes in þe ȝere, furste in March, in Wysson tyde, be wysson heruest tyme & begynnyng of sede tyme, and before cristonmesse in dedewynt^{r}" (*Cott. MS., Claud. A.* II, *fo.* 34). Calixtus, about 219, instituted a fast thrice a year, for the sake of the wheat, wine, and oil, particularly on the Saturday, that is, in the fourth, seventh, and tenth months, the year beginning in March. Afterwards, changing his intention, he distributed the fast into the four seasons ("quatuor tempora") of the year—Spring, Summer, Autumn and Winter: by this means, a fast was given to December. There are some who attribute to Urban this distribution of the ember fasts, which were formerly confounded, through the unskilfulness of men in the observance of times (see *Denunciatio).* It may, however, be due to both—that Calixtus insti-

tuted the fasts, and Urban afterwards digested them into the order of the seasons. And I should declare, says Polydore Vergil (from whom this account is taken), that they were received from the Romans, who, according to Ovid, *in Fasti*, made as many sacrifices of this kind, in the three seasons called the *Vinalia*, *Robigalia*, and *Floralia*—the first for the vintage; the second for fruits, of which the god was Rubigus, whose rites were performed April 25; and the third for all flowers over which the goddess Flora presided. Hence it therefore appears, that the early Roman pontiffs celebrated the same seasons of the year, not with an inane superstition, but with three fasts for the same reason—and thus converted the vain rites of the ancients into the cultivation of true piety *(De Invent. Rerum, l.* VI, *c.* 3, *p.* 362). Clear as this is, some modern writers among the Protestants have supposed that, originally, the ember fasts had no relation to the seasons, though they afterwards fell into the same number and order. The present name, *Embring Day*, seems to be the Saxon embe-ryn, *a course, circle,* or *revolution;* and hence, among our old writers, these days, from another variety of the preposition, ymbe, were denominated Ymber, and Ymbrin Days. Instances of these fasts being held three and four times a year, are not unfrequent in our older records: "Let us not presume," say the bishops assembled at Cloveshon in 747, "to neglect the times of the fasts—that is, of the fourth, the seventh, and the 10th months:" Statuimus est mandato ut jejuniorum tempora, *i. e.* quarti, septimi et decimi mensis nullus negligere præsumat" *(Can.* 18, *Spelm. Concil., t.* I, *p.* 256). So, in the institutions of King Edgar, we have the three fasts of Summer, Harvest and Winter, proving that the times of observance were not exactly observed *(Ll. Edg., c.* 34*)*. In the laws of Alfred, and the constitutions of Odo, archbishop of Canterbury *(cap.* 9*)*, four fasts are named. These irregularities were corrected by the Council of Placentia, under Urban II, in 1095, when the number of the embring fasts, and the times for the observance of them, were finally determined, to be held as they are stated under Ember Days. See *Angariæ; Jejunia Legitima; Jejunia Temporalia; Quater Temper; Ymber Days, &c.*

Emerentiana.—Jan. 23: V. 422; E. 449 *(Menol. Saxon.; Corso delle Stelle, p.* 28). Jan 22 *(Martyrol. Rom.; Verif. des Dates)*. She was a virgin, who suffered martyrdom immediately after Agnes, in 304.—*Petr. de Natal., l.* III, *c.* 13*; Hospin. de Fest., fo.* 50 *b*

Empres.—After, in our Fr. records, as "Jeudy empres la feste seint Andre l'apostre."

Encænia.—Dec. 25, the day of the *Consecration of the Temple*. Suidas says that the ancients understood by *encænia*, a public solemnity on a new occurrence—in which sense, the encænia of the temple of Solomon, of the Maccabees, and of the emperors, are taken by early writers. Among the Latins, they were called Dedications or Consecrations; and on such days, they gave thanks to God for something of moment brought to a happy conclusion. Of these consecrations, consult the *Jus Canonicum, cap.* 1, *de Consecrationibus; Strauch, b.* IV, *c.* 45, *s.* 2. Encænia were unknown to the church for three hundred years, and were introduced by the semi-pagan Constantine the Great. Athanasius, speaking of Alexander ab Alexandro, in his *Apol. ad Constantine*, says that "absolutis templorum operibus, en-

cænia et dedicationes per conventus celebravit." According to Gratian, Felix I, who died in 274, decreed that the solemnities of the dedications should be celebrated every year (*Distinct. c. de Consecrat.*); but this is evidently erroneous. Polydore Vergil (see *Dedicacio*) says it was Felix III (in 526); Bale and Hospinian attribute it to Felix II (from 483 to 492)—but the latter adds the date 525, which, according to Papistical catalogues of these people, may agree with Felix III. The order was confirmed by Gregory the Great. Many curious particulars, on the agreement of the Popish with the Pagan encænia, are given by Hospinian, *de Festis Christ.*, *fo.* 161 *b*, *&c.* See *Church Haliday*.

Enfant Prodigue.—Saturday of the second week in Lent, among the French, from the Gospel of the Prodigal Son.

Entrant.—See *Dies Intrantes*; *Mensis Intrans*. "Donné à Estampes, le Vendredi apres le seint Pere entrant Aoust, 1278" (*Rymer*, I, *p.* ii, *p.* 561.

Eormenhild, *Virg.*—Feb. 13: V. 423; T. 436.

Eostur Monath.—See *Easter Monath*. "Nunc Paschalis mensis interpretatur quondam a dea illarum, quæ Eostre vocabatur, et cui in illo festo celebrabant, nomen habuit: a cujus nomine nunc Paschalis tempus cognominant, consueto antiquæ observationis vocabulo, gaudia novæ solennitatis vocantes" (*Bed. de Temp. Rat.*, *c.* 13). The Germans call Easter *Ostern*, and derive it from the ancient word *Urstende*, or "Aufferstesung," because it celebrates the resurrection.—*Hildebrand de Dieb. Sanct.*, *p.* 77.

Epactarum Sedes.—The place of the Epacts, or where they were inserted—March 22: G. 402; T. 437; D. 451. The common solar year contains 365 days, and the common lunar year 354; there are consequently 11 days more in the first than the second. To make the lunar equal to the solar year, we add the eleven days to it, and these added days are what are called the Epacts, from the Greek verb επαγω, which signifies, among other things, to intercalate. The Epacts augment, by a like number of days, every common year, because the course of the moon advances on that of the sun, which is familiarly illustrated, in the Saxon treatise on the vernal equinox, by the two circuits made by one, who goes round a house, and another round the town: nu mihꝛ þu unꝺeꝛꝛtanꝺan þ læꝛꝛan ymbgangꝫ hæꝛꝺ ꝛe mann þe gæþ abutan an huꝛ. þonne ꝛe þe ealle þa buþh beꝫæð. Sþa eac ꝛe mona hæꝛþ hiꝛ ꝛyne hꝛaðoꝛ auꝛnen on þam læꝛꝛan ymbhpyꝛꝛte. þonne ꝛeo ꝛunne hæbbe on þam maꝛan—[Now you may understand that the man has the smaller circuit who goes round a house, than he who goes round the town. So, also, the moon has sooner run his course in the smaller orbit, than the sun has on the larger] *Cott. MS.*, *Tib. A.* III, *fo.* 65. In leap years, which have 366 days, the moon advances 12 days on the sun. But kalendars are arranged without any regard to leap-years, and the Epacts are augmented by 11, as in common years. There are only two exceptions, one for the year of the cycle of 19 years, which concurs with the Epact 29, up to the reformation of the kalendar in 1582, and another for the year preceding that of which the Golden Number is I, from 1596 to 1900 inclusively: in both cases, computists augment the Epacts by 12 instead of 11—and thus, at the end of 19 years, the Epacts, like the new moons, begin to proceed in the same order as in the preceding cycle. The manner in which computists make their additions of Epacts every year, is easily ex-

plained :—If they reckon 11 for one year, they count 22 for the next, by adding 11 ; the following year, by adding 11 they obtain 33—or rather they count 3, because, having by this addition arrived at a number above 30, they deduct 30, and the remainder is the Epact. In this way, they add 12 instead of 11 for the year which falls to Epact 29, from the first year of the Christian era to 1582—for the year which falls to Epact 19, from 1596 to 1700, and for the year which falls to Epact 18, from 1700 to 1900 exclusively. If, on the year which falls to Epact 29, only 11 be added, the Epact will be 10 ; for 29 and 11 are 40, from which subtract 30, and the remainder is 10, and consequently, on adding 11, we must count only 10 Epacts. This may be made still clearer another way :—If the moon were new on the 1st Jan. in any year, it would be 11 days old on the same day the following year, and this would be the Epact for that year ; the next year it would be 22, and the third year 33 ; but 33 days being more than one lunation, that year will contain 13 lunations ; the additioual lunation of 30 days is, therefore, subtracted, and the remaining 3 will be the Epact—or, in other words, the moon of the third year will be 3 days old on the 1st of January, and the Epact of the next (3 added to 11) will be 14. According to this progression of 11, the order of the Epacts through the cycle of 19 years—

Years.	*Epacts.*	*Years.*	*Epacts.*
1	XI	*11	I
*2	XXII	12	XII
3	III	13	XXIII
4	XIV	*14	IV
*5	XXV	*15	XV
6	VI	*16	XXVI
7	XVII	17	VII
*8	XXVIII	18	XVIII
9	IX	*19	XXIX
10	XX		

But, instead of XXIX, at the end of the cycle 0 is used in practice : for instance, a charter of Henry I to the monastery of Bath is dated thus—" Facta autem est hec donatio anno ab Incarnacione domini millesimo centesimo primo, indictione nulla, epacta nulla, concurrente I" *(Dugd., Monast. Anglic., t.* II, *p.* 267). Modern computists account as many Epacts as the moon had days, the last day of the December which has preceded. For instance, in 1760 the Epacts are 12, because Dec. 31, 1759, was the 12th day of the moon. There is, however, an exception, which is, that after 1596 (the first year of the cycle of 19), unity is added to the number of days which the moon had the last day of the preceding December. For example, in 1785, the moon had 29 days on Dec 31, and yet Jan. 1 following the Epact was accounted 30, or 0 Epact, because the year 1786 concurred with the first year of the cycle of 19, and therefore had the Golden Number I. For the same reason, 12 are added to the Epacts 18, 19, and 29. But the ancient computists did not proceed thus ; they reckoned as many Epacts as the moon had days on the 22d March, whence, in these kalendars, it is called the *Sedes Epactarum*, or place of the Epacts, according to the rule laid down by Bede—" Omni anno quota luna in undecimo calendarum Apri-

lis evenerit, tota eodem anno epacta erit" (*Oper., t.* I.) This is otherwise expressed in the Saxon kal. T. *suprà, p.* 57, *Concurr. Loc.*, where *month* has been erroneously printed for *moon)*—"As many days as the moon is old on the 11th day before the kalends of April, so many Epacts you will have in that year." The same rules for the Concurrents and Epacts are found in the half-consumed MS. *Vitellius (E.* XVIII, *Case* 1, *fo.* 14), with unimportant variations in orthography, and reading concunnentir for concunnenter. These are the Epacts by which ancient charters and chronicles are dated, and therefore the knowledge of them is necessary to be obtained. But all the ancient computists did not account March 22 the commencement of the Epacts; some began to reckon them, with the Egyptians, in September, four complete months earlier than those who, after the Roman method, did not begin to reckon them until January: "Epactæ," says Bede, "incipiunt, secundum Ægyptios, a calendis Septembris; secundum Romanos, a calendis Januarii." The following is an instance of the first: "Acta sunt hæc—anno ab incarnatione Domini MXCIII, indictione I, epacta I." Because this charter was not granted before September, the Epact 1 is good, according to the Egyptians; but, if it had been granted before September, or had been written according to the Romans, it must have been 20. Another charter is dated—"Facta charta ista, mense Novembrio, feria VII, epacta VI, luna VI, anno videlicet ab incarnatione domini MCXLIV." According to the editor of this charter, we should read 1145, and, in fact, all the dates agree with the year 1145—the feria 7 mense Nov., added to the luna 6, proves that it was granted in 1145, Nov. 24, which was Saturday. As to the Epact 6, instead of 25, there is no difficulty after what has been said—that some notaries changed the Epacts from September 1, after the Egyptian usage.

The following is another example of the Egyptian usage among the Latin computists:—"Hæc confirmatio," &c. was made in the year from the incarnation of our Lord 1152, in the month of September, the moon 2nd, day 1 of the week 1st, solar cycle 13, epact 23, concurrents 2, keys of the terms (see *Claves)* 14, indiction 15. According to the Romans, it should be Epact 12, but Epact 23 is good, according to the Egyptians, in a charter granted like this in September. All the dates are exact, except that of the moon, which appears to be a fault of the copier for XI. This Egyptian method may have been followed by many notaries, but to prove the fact, would require a considerable number of charters that had been made in the four last months of the year. With regard to those which have been granted in January, and the seven following months, though the Epacts are often expressed in the dates, they cannot be adduced as proofs of the Egyptian usage. The reason is very clear—the Epacts in the first eight months are the same, according to both the Roman and the Egyptian usage *(L'Art de verif. les Dates, t.* I, *p.* 93, where are several other examples to prove the practice of the French notaries). The Epacts do not appear to have been so frequently employed by the writers of English charters as the former; but we find a rule in the kal. T., to change the Epacts on Sept. 1: "Muta Epactas in kl. Septembris" *(Fo.* 24 *b.)* The following are instances of the Epacts in English charters:—A charter of King Athelstan, conveying lands at Kingston to Athelin, his "minister," or thane, is dated "Anno dominicæ

incarnacionis DCCCCXXXIIII, indiccione septima, epacta XIIII concurrentes, II idus Septembris, luna XXIX" *(Dugd., Monast. Angl., t.* I, *p.* 60, *per Ellis)*. Here, it is evident, we should read—" epacta XIV, concurrentes II, idus Septembris." The second charter of Edward the Confessor to Westminster abbey is dated thus—" Dat. Kal. Augusti, anno v. regnante serenissimo et gloriosissimo Edwardo rege, ab incarnacione autem domini, MxlV, indiccione xij, concurrente vij, atque xviij epacta" *(Ibid., p.* 295*)*. As the charter was made August 1, nothing can be inferred from the Epact, which agrees with the year 1044, as also do the indiction and the concurrents. The Editor says that this charter bears date the *fifth of the kalends of August*, 1045, and that, in point of time, it ought to be considered as the first *(Ib., p.* 268*)*. The date, however, is the kalends of that month, in the fifth year of his reign. In the preceding date of the charter of Henry I to the monastery of Bath *(p.* 115*)*, the year 1101, the indiction is 0, the epact 0, and the concurrent 1. This concurrent answers to the year 1100, of which the indiction is 3; but the calculation having been made without the requisite allowance for the years of the first cycle, elapsed at the birth of Christ, and, giving no remainder, the indiction is written down *nulla*. The Epact of this year is 18, but 29, or *nulla*, answers to the Egyptian style, and proves that the charter was granted after Sept. 1, 1101—or 1102 according to our mode of computation. In charters of different countries, the Epacts are always marked according to the calculations of the ancient computists, who counted as many Epacts in the year as the moon had days on March 22; but why did they count them so, and what use could they make of them? As Easter could not fall earlier than March 22, it was of importance to them to know the moon's age on that day, by which they would know whether the moon that was current on March 22 were the Paschal moon or not, in this manner: if the number of Epacts were above 16, this super number marked that the moon of the 22nd March was not the Paschal moon, and that the Paschal moon was the following moon. On the other hand, if the number of Epacts were under 16, it shewed that the moon which this year ran on the 22nd March was the Paschal moon, and they needed no further information. This will become clear, by the application of the rule to the two first years of the Golden Number, or cycle of 19 years. The first year they counted 29 Epacts: that number is above 16, and, consequently, the moon of March 22 was not Paschal this year, but the following, of which the first day fell March 23. In the second year they counted 11 Epacts, or under 16—then the second moon, which ran on March 22, was Paschal. We may observe, that it is not an error, in the 11th century, to date charters by two different Epacts—*Epacta major* and *Epacta minor:* the first is the solar Epact, which is often confounded with concurrents—the second the lunar Epact, of which the preceding is an account *(Bed. Oper., t.* I, *p.* 189*)*. An example may be seen of the use of both Epacts, in the date of a charter published by Mabillon *(Diplom., l.* VI, *p.* 581). We now use the Epacts to find the new moons through the year. These new Epacts, though more exact than the ancient, do not, however, indicate with astronomical precision the commencement of the new moon, but often anticipate it by one, two, and

even three days, and rarely indicating the proper day. The Egyptians, says Plutarch, observed the Epacts as the birth-days of their deities, *των θεων γενεθλιους αγουσι.—De Isid. et Osir., c.* 12.

Epefania.—Jan. 6. The Epiphany in the kalendar of Carthage, whence it appears that, before 483, the festival was celebrated in Africa on this day; and Victor Vitensis, quoted by Mabillon, adds his testimony, that they consecrated the fonts for the baptism of the faithful: "Benedicebant fontes, ut baptizarentur accedentes ad fidem" *(l.* II, *Veter. Analect., p.* 167; *fol).* See *Epiphania.*

Ephiphania, Ephyfania.—The Epiphany, in the Gothic and Gallic ritual.—*Sacrament. Gallic., p.* 296.

Epimachus.—May 10, with Gordian, V. 426; T. 439; E. 453. A martyr in 250 *(Petr. de Natalibus, l.* IV, *c.* 149): in the Gr. church, May 9. Another Epimachus, with Alexander, mart. 250, Dec. 12.

Epipanti.—Feb. 2. See *Hypapanti.*

Epiphania, Epiphany.—Jan. 6. The manifestation of Christ to the Gentiles. The Romans had an Epiphany for the appearance of the twin sons of Jupiter *(Dion. Halic., l.* VI.) The festival of the Nativity of our Lord, and the Epiphany, are said to have been anciently celebrated together, on the 6th January, in Greece and Egypt *(Cassian. Proëm. ad Theophil.);* and Gibbon seems to think that the practice prevailed in Gaul *(Decl. Rom. Emp., v.* IV, *c.* 22, *n.* 22): but it is to be observed, that the ancient Christians made a distinction. They did not term the day of the Nativity *ἡ επιφανεια*, but *τα επιφανεια (Hartmann. de Epiph., s.* 12, *p.* 33), and the Epiphany, Jan. 6, has been termed by Latin writers the second Nativity; hence, it is probable that there was no confusion as to the nature of the festival. With respect to its antiquity, some writers have asserted that it was instituted in 813—but, besides that they have mistaken a confirmatory canon for an institute, the kalendar of Carthage is a sufficient refutation of this opinion (see *Epefania).* Others trace it to the time of the Apostles *(Pol. Verg., l.* VI, *c.* 8, *p.* 377). It is unquestionably of a very great age, and, under the name of *Theophania,* is mentioned by Basil about the year 370, as a festival in honor of the manifestation of God in the flesh. The Eastern church celebrated the day in commemoration of the baptism of Christ, which they called *φωτισμον,* or the illumination, and the festival itself *τα αγια φωτα,* and *ἡμερα* or *εορτη των αγιων Φωτων,* the day or feast of the holy lights. It was usual to baptize on the Epiphany *(Nazianz., Orat.* 3, *cent.* 4, *c.* 6), and it was sometimes called *Baptismum* on this account; but in 447, Leo the Great prohibited the custom: "Quod prohibeatur in die epiphaniæ baptismum celebrari" *(S. Leon.* I, *Epist.* 4). The Synod of Mentz, in 813 *(can.* 36), authoritatively enjoined the observance of the Epiphany, and several other festivals, which had been previously celebrated in different churches. Neither the Epiphany, nor the Nativity itself, were universal during the first four centuries, though they were celebrated in some churches; and they are not named by Augustin, in his enumeration of the principal festivals *(Epist.* 18, *ad Januar.)* In the Western church, the Epiphany takes several names, from the events which it celebrates, and which are briefly stated in a MS. homily of the 15th century, *On the Epi-*

phany of our Lord Jesus Christ:—"This day is called þe xijth day, but in trewth it is þe xiij. day of Cristemas, which day holy cherche calleth þe Epiphani, þ^{t} is to say, þe sewyng of our souereyn lorde criste, for þ^{t} day he was shewed verrey God and man by iij stilles. First by þe iij kinges offring. Second bi his blessid baptysing, and þe third by þe water in to wyne turnyng. The xiij day after Cristes birth he was shewed verrey God and man by iij kynges offryng. an þ^{t} same [day] xxx^{ti} yere and xiiij dayes after he was baptysed of seynt John in þe water of flom Jordane. And moreouer xxx yere þe same [day] after þe reuolucion of þe yere Criste turnyd water into wyne at þe wedding in Cana Galilee" (*Harl. MS.*, 2247, *fo.* 28). Hospinian says that January 6 was sacred to Augustus, and the church instituted the Epiphany in place of the emperor (*De Origine Fest. Christ.*, *fo.* 33 *b.*) It was Jan. 13 which is now the octave of the Epiphany, that was dedicated to Octavius Augustus. See *Adoratio Magorum*; *Apparitio Domini*; *Baptismum Domini*; *Bethphania*; *Festum Stellæ*; *Dies*, and *Festum trium Regum*; *Secunda Natalis*, or *Nativitas*; *Phagiphania*; *Theophania*; *Three Kings' Day*; *Twelfth Day*, &c.

Epoch.—See *Era*. The word is derived from επεχειν, *inhibere*, *resistere*, to restrain or limit. An epoch is a point of time, made remarkable by some event, from which subsequent years are computed and denominated.

Equinoctium, Equinox.—*Autumnal*, Sept. 21, and, according to the Romans, Sept. 24, V. 430: Sept. 20, G. 414—according to the Greeks, D. 457.

Equinoct. Vernale.—Mar. 21: G. 402; V. 424; D. 451. In the kalendar Julius (*note to* G. 402), the vernal equinox is March 25, which is considered as a common, but erroneous opinion, in the Saxon treatise on the vernal Equinox (*Cott. MS., Tib. A.* III, *fo.* 66: "It is the opinion of many men, that the Vernal Equinox rightly belongs to the 8th of the kalends of April, that is, to St. Mary's Mass Day (March 25); but all the Orientals and the Egyptians, who were best skilled in mathematics (þe ꝛelorꝛ cunnon on ȝeꞑim cꝛæꝛte), computed that the Vernal Equinox is certainly on the 12th of the kalends of April, that is, on St. Benedict's Mass Day. Moreover, it is directed in the rule which teaches us the holy Easter tide, that the holy Easter Day is never celebrated before the Vernal Equinox be past; and the day exceeds the night in length." In the Council of Jerusalem, held about 200, by command of Victor, against the Quartodecimans, it was argued that no certain rule could be fixed for the celebration of Easter, unless it were first ascertained on what day the world was created; and from the first chapter of Genesis, they decided that the first day of the world was Sunday, in Spring. "Then (said Theophilus), in what place do you believe the heat of the world to have been? in the beginning of the season, in the middle, or in the end?" And the bishops answered—"in the equinox, or the 8th day before the kalends of April"——for "it is written, God made the light, and called the light day; and he made the darkness, and called the darkness night; and he divided the light and the darkness into equal parts." The Vernal Equinox happens when the sun enters Aries, and the Autumnal Equinox when it enters Libra; but, in consequence of the difference of 11 minutes in the length of the Julian and the tropical year, the Equinoxes and the solstices are thrown every year farther backwards, towards the beginning of their respective months. This is called

the anticipation, precession, or retrocession of the Equinoxes, and amounts to one whole day in 130 years. If the Vernal Equinox fell this year on March 10, it will fall, 130 years hence, at the same hour on March 9. The Equinoxes and solstices are commonly calculated from astronomical data, but the following arithmetical rule is given as certain by Strauchius:—Let this be a standing rule, that, in 130 years, they fall a whole day sooner than before; and let one Equinox be pitched upon as a standard or epocha, from which we calculate the others that are supposed to be unknown. Now let a year be proposed, the Equinox of which is inquired after. In this case, I compute my number of years from my epocha, or fixed Equinox; and if the proposed year went before my epocha, I add one day to the computed number of years as often as it contains 130, by reason that, in the interval of time, the Equinoxes had gone as many days backwards as there are 130 in the sum. If the proposed year comes after the epocha, I take off as many days, by reason that the Equinoxes go so many days backwards in that interval of time. After the same manner, we may compute the anticipation of hours and minutes, observing the rules of proportion (*Brev. Chron.*, II, *c.* 1, *s.* 5). If you desire to know the Autumnal Equinox from the Vernal—add to that, 186 *d.*, 18 *h.*, 30 *m.*, and you have the time of the Autumnal Equinox, which, again, discovers the following Vernal Equinox, by adding to the time of the Autumnal 178 *d.*, 11 *h.*, 19 *m.* (*Ib.*, *b.* III, *c.* 5, *s.* 19). The Equinox which, in the time of the Nicene Council, 325, fell on the 20th March, was, in the year 1582, when the kalendar was reformed, thrown back to the 10th March, and the full or Paschal moon removed from the 5th to the 1st April (see *Easter*). For general purposes, the precession of the Equinoxes may be estimated at about seventy years and a half to one degree, that is, 2,115 years to each sign. On this principle, the argument of the bishops in the Council of Jerusalem, as to the creation of the world on March 20, will not stand; for the Vernal Equinox coincided with the first degree of Aries 2,504 years, and with the first degree of Taurus, 4,619 years, before Christ; and to establish M. Dupuis' opinion, that Libra was formerly the sign of the Vernal Equinox, and Aries of the Autumnal Equinox, will require proofs that the world was created 15,194 years before the Christian era.

Era.—As chronology is embarrassed with several points of time, from which the course of numbered years is commenced, it may not be useless to exhibit some of the principal eras:—

Mundane Era of Alexandria and Constantinople,—commences 5,508 years and 3 months before Christ. The first year of the Incarnation falls in 5509 of the world, and, consequently, 1839 of the Christian Era answers to the Constantinopolitan 7347. The years in this Era are of two kinds—civil and ecclesiastical: the first opens with September, and the other commences sometimes March 21, and sometimes April 1. This Era is still followed in the Greek church. The Russians employed it in their public acts until the reign of Peter the Great, who abolished it in 1700, and substituted the Christian Era and the Julian Kalendar.

Mundane Era of the Jews.—The modern Jews have an Era of the creation, which commences October 7 of the Julian period, and reckons 3,761 years before Christ. According to this Era, 3762, A. M., answers to 1, A. D.,

and their current year, from the month of September 1839, to the same month 1840, answers to 4601 of their mundane Era.

Spanish Era.—This Era was introduced into Spain the year 714 of Rome, and 38 B. C., on the renewal of the triumvirate of Octavian, M. Antony, and Lepidus. It obtained ground not only in Spain and Portugal, but in Africa, and those parts of France which arose from the monarchy of the Visigoths. The Spaniards and the Portuguese constantly used it in their annals and public acts, until the 14th or 15th century, when they adopted the Christian Era. They sometimes employed both Eras in the same instrument; thus, a diploma in Rymer is dated in the ordinary manner—"Saturday before the Nativity, A. D. 1353, to which is added, in the Era 1391, "æra vero anni millesima ccc nonagesima prima" *(Fœdera, tom.* III, *p.* 270). The difference being exactly 38, the subtraction of that number from any year of the Spanish Era, will give the corresponding year of the Christian Era. The epitaph on King Alphonsus, in Boldonius, states that he died May 7, in the Era 1037, or 999 of the Christian Era, which, however, is not the year assigned to that event by historians: "Rex Adephonsus obiit era MXXXVII nonis Maii."—*Epigraph., p.* 66.

Mahometan Era, or *Hegyra.*—To reduce the years of the Hegyra to the vulgar Era, we must convert both years into solar years, and then add the year 622, the date of the Prophet's flight. Thus, 1261 of the Hegyra answers to 1839, commencing Jan. 1, and ending Jan. 3.

Dionysian, or *Vulgar Era,*—was invented by Dionysius Exiguus, who lived in the reign of Justinian, about A. D. 550. It received its present form chiefly through the labours of the venerable Bede. This Era was not introduced into France until after the 8th century. It was employed for the first time in the acts of the Councils of Germany, Liptines, and Soissons, which were held in the years 742, 743, and 744, under Pepin le Court. The kings of France did not use it in their diplomas until the end of the 9th century, and the Popes only since the 11th century.

French, or *Republican Era,*—commenced with the epoch of the Revolution, Sept. 22, 1792. See *Years of Christ.*

Correspondence of some Eras with the Years of Christ.

Olympiads.—The first year of the 195th Olympiad commences July 1, A. D. 1.

Indictions.—The 4th year of the *Constantinopolitan Indiction* commences Sept. 1 before A. D. 1.

The 4th year of the *Constantinian Indiction* commences Sept. 24 before A. D. 1.

The 4th year of the *Pontifical Indiction* commences Jan. 1, A. D. 1.

Era of Alexander.—The year 5503 of this Era commences Aug. 1 before A. D. 1.

Ecclesiastical Era of Antioch.—The year 5493 commences Dec. 1 before A. D. 1.

Mundane Era of Constantinople.—The year 5509 commences Sept. 1 before A. D. 1.

Era of the Greeks,—The year 313 commences Sept. 1, according to some authors, and, according to others, Oct. 1, A. D. 1. A third class make it begin with Aug. 1, A. D. 2.

Cæsarian Era of Antioch.—According to medals, the year 49 of this Era commences Sept. 1 before A. D. 1; and, according to public acts, Sept. 1, A. D. 1.

Spanish Era.—The year 39 of Spain commences Jan. 1, A. D. 1.

Era of the Martyrs.—The year 1 of this Era commences Aug. 29, A. D. 284.

Hegyra.—The year 1 of this Era commences July 16, A. D. 622.

Era sometimes occurs for *annus*, as in the following date, in which the writer has omitted the word *trigesima*: "Facta carta est ab Incarnatione Domini millesimo centesimo, luna XVIII, indictione VIII, era millesima centesima octava" (*Du Cange, Gloss., t.* I, *col.* 206). This is more remarkable in the date of the Council of Arragon, in 1062: "Data est sententia VII kal. Jul., æra MLXII."

Era, *or* Æra, Januaria.—The date of the introduction of commencing the year with Jan. 1, in France. See *Years of Christ*.

ERACLUS.—Dec. 4, with Prudens, G. 419.

ERASMUS.—June 2 (*Hospin. de Fest., fo.* 87 *b.*); June 3, according to ancient charters (*Verif. des Dates*). There is also an Erasmus, Nov. 25.

ERHARD.—Jan. 8: a Frisian bishop in 453, canonized by Leo IX about 1050 (*Hospin. de Fest., fo.* 6). See IRCHARD.

ERKENWALD.—April 30: T. 438. Bishop of London in the 7th cent. (*Bed., Eccl. Hist., l.* IV, *c.* 6): Nov. 14, in *Paston Lett., v.* IV, *p.* 456, but this is erroneous.

ERMENHILD, ERMENILDA.—Feb. 3: queen of Wulfhere, king of the Mercians.—*Brit. Sancta, p.* I, *p.* 102.

Essoin Days.—From the Norm. Fr., *essoine*, an excuse. An Essoin Day is a day of indulgence to a person summoned to appear to an action, &c., on account of sickness, or other just cause of absence. The Essoin Day in court is regularly the first day of every term, yet the fourth day after is allowed by way of indulgence.—1 *Lill. Abr.*, 540; *Jacob, Law Dict.*

Esterdai, Estermes, Estern Day.—Easter Day (*Cott. MS., Jul. D.* IX, *fo.* 49 *b.*) The mass of Easter (*v.* I, *p.* 205, *l.* 3), Easter Day: "Worshipfull frendis, ye shall vnderstonde þ^t þis day in sum place is called Estern Day, in sum place Pace Day, and in sum place Goddis Day."—*Sermo in Die Pasche, Harl. MS.* 2247, *fo.* 94.

Estermes.—See *Esterdai*.

Esterne Evyn.—Easter Eve: "Whiche I're cam un to oure sayde lady est'ne evyn, at XI. clok."—*Paston Lett., v.* I, *p.* 216.

ESTEUENE.—Dec. 26: L. 461. Octaves of St. STEPHEN, Jan. 2, L. 472.

Est Evys.—Eves of Easter. In the accounts of the prioress of St. Mary de Pree, among the disbursements for pytaunces on certain days is the following: "It'm paid for ale and wyne on two Sherethursdays, and vpon ij Fry days, and on ij Est Evys, viijs."—*Dugd. Monast. Anglic, t.* III, *p.* 359, *per Ellis*.

ESTIENNE aux Oues, *or* aux Oyes.—The discovery of St. Stephen's relics, Aug. 3—so called because, in some places, *oies*, or geese, are brought into the churches dedicated to him.

ESTIENNE le Depenne.—The same day so called *a pœnis liberatus.*

Esto mihi. Quinquagesima Sunday, so called from the introit of the mass, from *Ps.* 31—"Esto mihi in Deum protectorem:" "Esto mihi, *Fleske Sontag*" *(Ol. Worm., Fast. Dan., p.* 72). See *Carnisprivium.*

Estre.—Easter. *Robert of Glouc. Chron., p.* 439, *&c.*

Estryn.—Easter: "After this estryn."—*Paston Lett.*, 1449, *v.* III, *p.* 80.

Est Weke.—Easter Week.—*Past. Lett., v.* III, *p.* 296.

ETHEDRED.—Etheldritha. *MS. Lives of Saints, temp. Hen.* VI.

ETHELDRITHA, *Virg.*—June 23: E. 454; L. 466. See ÆTHELDRYTHE; *Awdry's Day.*

ETHELWOLD.—August 1 (see ATHELWOLD). There was also a bishop of Lindisfarne of this name, who died in 740.—*Bed., Hist. Eccl., l.* V, *c.* 13.

ETTO.—July 10: an Irish saint of the 7th cent.—*Brit. Sanct., p.* II, *p.* 31.

EUCARPUS.—Sept. 25. G. 414.

EUCIUS.—Oct. 5: G. 415. See EUTICIUS.

EUFEMIA.—Apr. 7 (Apr. 13, T. 438), Aug. 17, Sept. 16: G. 403, 411, 413; E. 457. "XVI kal. Oct., Sanctæ Eufimiæ" *(Kalendar of Carthage, Mabill. Vet. Analect., p.* 165). She was a martyr of Chalcedon, on this day in 307, "under Dioclesian" *(Petr. de Natal., l.* VIII, *c.* 84). She is better known as EUPHEMIA.

EUFROINE, EUFROY.—See EUPHRONE.

EUGENIA.—May 25: a virgin martyr on this day.—*Petr. de Natal., l.* II, *c.* 3.

EULALIA, EULALIE.—Dec. 10: G. 419; T. 446; E. 460: "VI id. Dec. Natalis sanctæ Eulaliæ virginis" *(Kal. Arr.*, 826*)*: "The passion of St. Eulalia" *(Menol. Sax, Jul. A.* X.) She was martyred at Merida in 304, "apud Barcinonam, IIII id. Decemb." *(Petr. de Natal., l.* I, *c.* 54). She is celebrated by Prudentius *(Hymn* 3*)*, but her acts are not deemed authentic. This saint gives name to several villages and churches in Guyenne and Languedoc, where she is called Aulaire, Olacie, Occille, Olazie, &c. *(Verif. des Dates, t.* I, *p.* 67). There was another martyr of this name under Dioclesian, Feb. 12; and Eulalia, March 12, G. 402.

EUPHEMIA.—April 13 *(Aufemia,* G. 411): V. 425; T. 438. "Id. April. Natalis sanctæ Euphemiæ virginis" *(Kal. Arr.* 826): with Lucin and Geminian, Sept. 16—in the Greek ch., July 11 and Sept. 16. See EUFEMIA.

EUPHRASIA.—March 13: a virgin in 720 *(Hospin. de Fest., fo.* 50 *b.)* In Greek ch., July 25.

EUPHRONE, EUPHRONIUS.—Aug. 4: a bishop in 573.

EUPHROSYNA.—Feb. 11: a virgin of Alexandria *(Petr. de Natal., l.* III, *c.* 113). Another, martyred under Dioclesian, May 7.

EUPLUS, EUPOLIUS (G. 411).—Aug. 12: a martyr in the city of Catania, under Dioclesian and Maximian (304).—*Petr. de Natal., l.* VII, *c.* 53.

EUPSYCHIUS.—April 9 *(Martyrol. Rom., p.* 100). Sainte Eupsique, a virgin martyred in Cæsarea, 362.—*Verif. des Dates, t.* II, *p.* 59).

Europæ Festorum Sancta.—April 20: G. 403. Does this refer to Sulpitius and Servilianus, who, after converting a number of ladies to Christianity, were martyred on this day at Rome, under Trajan?—*Petr. de Natal., l.* IV, *c.* 68.

EUSEBIUS.—Aug. 14: G. 411; V. 429; T. 442; E. 446. "Liberj, pope, held

heresy of Arian, ⁊ seynt Euseby, prest, was martered, for he proued hym an heretyk" *(Cott. MS., Claud. A.* II, *fo.* 153 *b).* Having condemned the Arianism of the emperor Constantine and Pope Liberius, he was seized by the emperor at the request of the pope, and confined seven months in prison, where he died, " XIX kal. Augusti" *(Pet. de Natal., l.* VII, *c.* 62; *Hospin., fo.* 127 *b.)* There were also—1, EUSEBIUS, June 22, G. 408: " xi kal. Julii, Natalis S. Eusebii episcopi" *(Kal. Arr.,* 826*).* This was Eusebius the historian, bp. of Sarmosata in 379 *(Petr. de Natal., l.* V, *c.* 134)—2, a monk, Nov. 5, G. 417. Felix, a priest, and Eusebius, a monk, suffered in Campania, in the time of Claudius, on the nones of November *(Petr. de Natalib., l.* X, *c.* 28)—3, an abbot, Jan. 23—4, mart. under Julian, Sept. 8—5, pope, 310, Sept. 26—6, bishop of Vercelli, 371, formerly Aug. 1, now Dec. 15.

EUSTACE, EUSTACHE, EUSTACHIUS, EUSTASIUS, *& Comp.*—Nov. 2: V. 432; T. 445; D. 459. The festival of All Souls, though instituted between the 7th and 11th centuries, does not appear to have been adopted by the Saxon church. Nov. 2, in the Sax. Menol., is occupied with the feast of St. Cesar, or Cesarius, and the passion of St. Benignus. The day of St. Eustace and companions, martyred in 2nd cent, was altered to Sept. 20, probably to make room for the feast of All Souls. This saint is probably EUSTOCHIUM. There were also—2, bp. of Tours, 461, Sept. 19—3, an abbot, companion of Columban, 625, March 29.—*Bed. in Vit., t.* III.

EUSTATHIUS.—July 16: patriarch of Antioch, 388—2, bp. of Antioch, 370, Feb. 10.

EUSTOCHIUM.—Nov. 2: a virgin martyr in Tarsus, under Julian *(P. de Nat., l.* X, *c.* 10)—2, a disciple of St. Jerome, interred this day at Bethleem *(Lib. cit., c.* 11)—3, the Eustachius of the kalendars V., T. and D., is probably found in the following class; Demetrius, bishop, Amatus, deacon, EUSTOCHIUM, virgin, and twenty others, at Antioch, Nov. 10, " IIII id. Novembris," which is, perhaps, a mistake for IIII *non. Nov. (P. de Nat., l.* XI, *c. ult., n.* 314) —Another, 419, Sept. 28.

EUTICIUS, EUTYCHIUS.—Aug. 5. In G. 411, *Eucius;* in Jul. and Tib., EUTICIUS. Placidus, Eutychius, and thirty other martyrs, in Sicily, " III non. Augusti."—*Petr. de Natal., l.* XI, *v. ult., n.* 271.

EUTROPIUS.—April 30. This saint is of some antiquity, having been present at the miracle of the loaves and fishes *(Hospin. de Fest. Christ., fo.* 81). Another, June 8, canonized in the 7th cent. *(Lib. cit., fo.* 16). A companion of Dionysius.—*Petr. de Natal., l.* IV, *c.* 105.

EUTYCHIANUS, EUTYCIANUS.—Dec. 8: pope and martyr, 283. He suffered " VI id. Decemb."—*Petr. de Natal., l.* I, *c.* 45.

EUURCIUS, EUURTIUS.—Sept. 7: E. 457. A bishop of Orleans, who died " VII id. Septembris," in the time of Constantine *(Petr. de Natal., l.* VIII, *c.* 48). By an uncorrected typographical error of some age, this is the *Enurchus* of the Comm. Pr. Book; he is also called *Evodius* in some kalendars. In French, he is *Euverte,* who died 340.—*L'Art de verifier les Dates, t.* II, *p.* 60.

Eure.—Hour, in the articles of peace between Edward III and the earl of March at Berwick-upon-Tweed, in 1348: " A l'eure de soleil couchant."—*Rymer, t.* III, *p.* 170.

Eve, Even, Eveyn, Evon, Evyn.—The day before a festival. Henry III seized the franchise of the city of London in 1248, "on the euyn of seynt Bartholomew, and commytted the rule of the cytie to William Haueryl and Edwarde of Westmynstre tyll oure Lady Day next following, at which season the mayre and shriues were agayne to theyr offices admytted" *(Fabyan, Chron., p.* 336, *by Ellis)*: "Vpon seynt Andrewes evyn" *(Ib., p.* 321):—

> "ȝ þen weye fram Peunseye, toward his fader he nom,
> A sein Kenelines eue, to Winchestre he com."
>
> *Robert of Glouc., l.* II, *p.* 556.

The following explanation of this name is given in the Festiall of Englysshe Sermones: "þen schall ȝe knowe how suche euonys were firste fowndon in olde tyme: in þe begynnyng of holy church men and women com yn to church ouer nyȝte wᵗ candelus & oþᵉ lyȝte, & woken in þe church alle nyȝte in her deuocyones; but aftur by processe of tyme men lafton such deuocyon, & ersedon songus & dansus, & so fallon to lechery & to glotyny & þus turned þe good holy deuocion in to synne. Wherfore holy faders ordeynyd þe pepull to leue þᵗ wakyng, & faste þe euon, & so turned þe wakyng in to fastyng, but ȝett hit holdiþ þe olde name, & is called in Latyn, vigilia, þᵗ is wakyng in Englysch; and also in Englisch hit is called þe euen, for at euon þey weron woned to com to church as I haue tolde yow" *(Lansdowne MS.,* 392, *fo.* 80). In consequence, as here stated, of the licentiousness and debauchery which attended the nocturnal meetings in sepulchres and churches, councils, having first prohibited women from approaching even the cemeteries *(Hildebr. de Dieb. Sanct., p.* 73), Boniface I, in 420, ordered the fasts of vigils or eves to be held instead of them, on the day previous to the greater festival *(Casal., p.* 428*)*, but retained the original name of vigil—our watching, wake or wakes. Eve, as above stated, alluded to the time of the original watch, and hence Latin writers sometimes use *night* for *eve*, as *Nox Sancta*, the holy night, or Eve of Easter. Dr. Jamieson, speaking of the terminations "e'en, even," found at the end of some words, as "Hallowe'en, Fastense'en, &c.," says that they "were first employed, because originally all feasts commenced and ended in the evening. The day was primitively computed in this manner: 'The evening and the morning were the first day;' and the Jews still adhere to this mode of computation. We have a remnant of the same ancient custom in the words se'nnight and fortnight, instead of seven or fourteen days." This sufficiently accounts for calling the previous day the eve: but Hallowe'en, when it is not Scottish, may be a corruption of the old plural Hallowen. In a petition in 1430, four marks are said to have been bequeathed, to be paid "atte the termes underwriten to the prisoners in Newgate, yat is to sey, on Cristemasse even xˢ, and on our Lady even Yassumption xˢ, and on Alle Halowen even xˢ" *(Rot. Parl.,* 9 *Hen.* VI, *t.* IV, *p.* 370). See *Vigil, Vigilia.*

Eventius.—May 3. He suffered with Pope Alexander and another, under Trajan *(Petr. de Natal., l.* IV, *c.* 118). See *Alexander.*

Eveson, Eve Song.—The first vespers; *Lucernarium;* the Saxon æfenranȝ, a canonical hour, about 4 o'clock:

" Kyng Wyllam was to mylde men debonere ẏ nou,
Ac to men, þat hym wyþsede, to all sturnhede he drou,
In chyrche he was deuout ẏ nou, vor hym ne ssolde non daẏ abyde,
þat he ne hurde masse ⁊ matyns, ⁊ eueson, ⁊ echetyde."

Robert of Glouc., *v.* II, *p.* 369.

" Also suche sayd comyng to gedyr, we woll and ordeyne to be kept dayly at sex at the clok aftyr none, or sone aftyr, from oure lady day the annunciation to Myghelmasse day, and from Myghelmasse to our Lady Day the Annunciation in Wyntyrsone sone aftyr Evesong" (*Hearne, Duo Rerum Angl. Scriptores*, *t.* II, *p.* 555). See *Hours, Canonical.*

Eveyn, Evon.—See *Eve.*

Evodius.—See Euurcius.

Evortius.—See Eventius.

Evroul.—See Ebrulfus.

Evurtius.—See Euurcius.

Ewalds, the Two.—See *Duo* Ewaldi.

Exaltatio Sanctæ Crucis.—Sept. 14: V. 430; T. 443; E. 457; L. 469. In Mirk's Festiall, " *De Exaltatione Sanctæ Crucis Sermo*:—Suche a day ȝe schul haue holy rode day, þe whyche day ȝe schal come to þe chirch in worchep of God and þe crosse þ^t criste dyed on to bye alle man kynde; þan ȝe schal knowe þ^t þe holy rode day is callud þe fyndyng of þe crosse þ^t comuth aftur, for þ^t day holy chyrch makuth mynde of seynt Heleyn (þ^t) fonde þe crosse; But þis day is þe axaltacion of þe cros, oþer þe lyfting vp of þe crosse" (*Cott. MS., Claud., A.* II, *fo.* 105 *b.*) The passage continues, with an account of the throwing down of the cross and its restoration, which is called the Exaltation, or raising, of the Cross. It is stated, as on the authority of Nicephorus (*l.* VIII, *c.* 29), that this festival commenced, by order of Helen, at Jerusalem in 325; but Nicephorus speaks merely of the raising, or invention, of what is said to be the true cross, in which sense is to be understood what Chrysostom says of the Exaltation (*Oper.*, *t.* V, *hom.* 81). Gretscher, the Jesuit, quoted by Hospinian, pretends that it was celebrated Sept. 14, under Constantine the Great, about 337. Others, on the authority of the Acts of St. Mary the Egyptian, pretend that it was celebrated at Jerusalem before the emperor Heraclius had carried thither the true cross, which he recovered in 628. After 690, several writers speak of it as having been instituted by Heraclius about 631; and Durandus, taking that statement for granted, maintains that, on account of its founder, it is a greater festival than that of the invention (*De Rat. Div. Off.*, *l.* VII, *c.* 29). Genebrard, *in Chron.*, says that Honorius I introduced it into the West in 630. " What is true," say the French chronologists, " is that, at Jerusalem, the dedication of the church of the Resurrection, built by St. Helen, is celebrated on Sept. 14, and that on this day they worship the true cross" (*L'Art de verifier les Dates*, *t.* II, *p.* 14). A piece of wood is also worshipped at Rome on this day, as a portion of the true cross, which Sergius I about 690, placed in a silver box in St. Peter's cathedral (*Hospin. de Fest. Christ.*, *fo.* 136 *b.*) It seems from this that the relic of the true cross, which others say was deposited at Constantinople, has the useful property of being in two places at once. In dates, the *Exaltatio S. Crucis* sometimes occurs without

the addition of *Dies* or *Festum*, as in a charter quoted by the French chronologists: "Hæc confirmatio facta est—anno ab Incarnatione Domini MCLII, mense Septembri, in exaltatione sanctæ Crucis, &c."—*L'Art de verif. les Dates, t.* I, *p.* 92.

Exaudi, Domine.—Introit and name of Sunday in the octaves of the Ascension, from *Ps.* 27: "Exaudi, Domine, vocem meam qua clamavi ad te." This is one of the Rose Sundays. See *Dominica de Rosa*, &c.

Exceptio Reliquiarum S. Dionysii, cum Sociis ejus.—July 15. *Kal. Arr.*, 826.

Expectatio Beatæ Mariæ, *or* Puerperii B. Mariæ.—The feast of the expectation of the Virgin's parturition, grows out of the equinoctial festival of the Annunciation, which was originally celebrated with the Incarnation, March 25. Because this frequently happened in Lent, or during the Easter ceremonies, the Council of Toledo 11, in 656, ordered the Annunciation and Incarnation to be celebrated a week before Christmas. This decree was confirmed by St. Ildefonso, who gave it the present name, and the *Dict. de Trevoux* makes it synonimous with the Annunciation. It is celebrated in some churches on the 18th Dec., in others on the 16th, and in the ancient Spanish church on Sunday before Christmas day. The Spaniards called it *Nostra Signora dell'O*—Our Lady of the O; and the French, *La Feste des O*—the Festival of the O's, because on this day the first of the anthems, called the O O of the Advent, was sung. During this octave they sang, instead of the *Magnificat*, an anthem every day beginning with the interjection O, as "O rex gentium," "O Emmanuel,"—from which last arose the English Nowel and French Noel, as names of Christmas. In the statutes of St. Paul's, says Jacob, there is a chapter "De faciendo O" (*Liber Statut. MS., fo.* 86). The French also name it *L'Atteinte des Couches de Notre Dame*. See *Annunciatio; Festivitas Dominicæ Matris.*

Exuperantius.—A bishop of Toulouse, "IV kal. Octob."—*Petr. de Natal., l.* VIII, *c.* 129. This appears to be the Exuperus following.

Exuperus, bp. & Confessor.—Sept. 28: E. 457. He died about 409. His feasts are June 14 and Sept. 28 (*Verif. des Dates, t.* II, *p.* 61). The first is probably his translation, as, according to Petrus de Natalibus, who calls him Exuperantius, he died Sept. 28.

Exurge, Domine.—Introit and name of Sexagesima Sunday, from Ps. 43—"Exurge, quare abdormis, Domine?"

Fabian & Sebastian.—Jan. 20: V. 422; T. 435; E. 449; L. 461. "xiii kal. Feb. Natalis Sanctorum Martyrum Fabiani et Sebastiani" (*Kal. Arr.*, 826); "Fabian, the noble martyr, and Sebastian the holy pope" (*Sax. Men.*) Fabian suffered Jan. 20, 250, and Sebastian, surnamed the Defender, in 304. In the Greek church, the day of Sebastian is Dec. 19. In Old Germ. and Engl., Jan. 20 is called Bastian's Day, and Fabian is named Sabian by Petr. de Natalibus, *Catal. Sanct., l.* III, *c.* 412.

Factus est Dominus.—Introit and name of the second Sunday after Pentecost.

Færeld Freols.—Saxon name of Pascha—literally, the *journey festival*, and so a translation of *pascha*, the pass-over; thus, in archbp. Ælfric's sermon on the sacrifice of Easter, he says—þeor tid ir zehaten on ebpeirc̃um zeþeoþde

paſca. Þ ıſ on leþen þanſıtuſ. ⁊ on enzlıſc fæſtelþ. foſ þam on þıſum þæzȝe feſtþe zoþeſ folc fnam eȝyſta lanþe ofeſ þa neaþan ſæ. fnam þeopote to ðam behatenum eaſþe. uſe þſihten feſtþ eac on þyſne timan. ſpa ſpa ſe zoþefpellefe iohnſ cpæð. fnam þyſum miþþan eaſþe to hiſ heofonlican fæþeſ—[this time is called in the Hebrew language *Pasca*, that is, in Latin, *Transitus*, and in English *Færeld* (a passage), because on this day the people of God passed over the Red Sea, out of bondage, into the Land of Promise. Our Lord also passed at this time, as the gospeller John saith, from this world unto his heavenly father]—*Cott. MS., Faust. A.* IX, *fo.* 135.*

FAITH.—Oct. 6 (see FEY; FIDES). This is the name, in the Comm. Pr. Book, of Fides, a virgin who is said to have suffered in 287.

Famenoth.—Feb. 26: V. 423. The commencement of the 7th Egyptian month called Phamenoth, in which, at the beginning of Spring, was celebrated the festival called the entrance of Osiris into the moon—*εμβασιν Οσιριδος εις την σηληνην ονομαζοντες (Plut. de Is. & Osir., c.* 43). This was a festival celebrating the full moon after the equinox, and was converted by the Romanists into the Annunciation, by which our Lord is made the sun entering Isis, whose person and attributes they have bestowed upon the Virgin.

FARA.—Dec. 5: "(Burgundofara) virg., abbess, 655." The same, or another, in the time of the emperor Heraclius, Dec. 7: "VII id. Decemb."—*Petr. de Natal., l.* I, *c.* 39.

Faranyear.—"Every one knows that the epithet given to Robert III (of Scotland) was *Faranyeir;* but the import of the word is not generally known. *Faren, faran,* is gone or past, as *farand* is going or passing. Thus, Faranyeir means of the past year, or late—and Robert Faranyeir is precisely *the late King Robert.* Robert III sometimes received the appellation of John *Faranyeir,* because his baptismal name was John. And he was so distinguished from John Baliol, or John the First" *(Lord Hailes' Annals of Scotl., v.* II, *p.* 282). Dr. Jamieson dissents from this opinion; he says—"After he had, for whatever cause, assumed the name of Robert, the people, struck with the singularity of the circumstance, in a ludicrous way called him John Fernyeir, because he was formerly named John; literally, *he who last year was John.*"—*Etymol. Dict., art.* Fernyear.

Fasguntide.—Shrovetide.

Fastens, Fastenseen, Fasternseen.—Ancient names of Shrovetide, and signifying the eve of the fast, which commenced on the following day. Fastmas Even appears to be still in use in Scotland: thus, Sir W. Scott, introducing a cock-fight at this time, makes one of his characters say—"Gone to see a wheen midden cocks pike ilk other harns out?" "It is, indeed, a brutal amusement, Andrew; I suppose you have none such in Scotland?" "Na,

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* A quotation, taken from some incorrect copy of this sermon, appears in a note to Vol. I, *p.* 295; at least it agrees neither with this MS., nor Lisle's printed copy from another MS. The Cott. MS. reads thus:—Þ hufel ıſ hpilpenlıc. na ece. bfoſmienlıc. ⁊ bıð ſtıcce mælum to bælefð. betpux toðum to copen. ⁊ to ðam buce afenð, &c.—[The housel is transient, not eternal; corruptible, and is separated into pieces, chewed between the teeth, and passed into the stomach.

na," answered Andrew—"unless it be on Fastern's Even or the like" (*Rob Roy, v.* II, *c.* 2). This designation is older than the English; for Shrovetide and Shrove Tuesday are not to be found in the Anglo-Saxon, nor does it appear that there is any particular name for the day in that language. The Anglo-Saxon word *fæsten* signifies a fast in general; but, allied to the Scotch term denoting Shrove Tuesday, the Germans have *Fast Nacht* and *Fastel Abend*, literally signifying Fastnight and Fasteven. *Ene*, even, is sometimes found as a termination in our old English writers; thus—

> "Hii bygonne an Holy Thoresene þen toun asaly þere
> Stalwardlyche ȝ vaste ynou, noblemen as yt were."
>
> *Robert of Gloucester, v.* I, *p.* 394.

Sometimes it is used as a distinct word: in a chronicle quoted by Hearne, King John is said to have been born in 1166, "in the Cristesmasse ene."—*Ibid., p.* 484.

Fast Days.—Days of fasting and humiliation, appointed to be observed by public authority. There are, says Jacob, fixed days of fasting enjoined by our church, at certain times of the year mentioned in ancient history, particularly in the 2*d* & 3*d Edw.* VI, *c.* 19, and 5*th Eliz*, *c.* 5: and by 12*th Car.* II, *c.* 14, the 30th of Jan. is ordained to be a day of fasting and repentance, for the murder of King Charles I. Other days of fasting, which are not fixed, are occasionally appointed by the king's proclamation. Though abstinence from eating flesh is required on these days by our laws, it is made penal to affirm that any forbearing of flesh is necessary to salvation." (1 *Hawk. P. C.*, 8). The fast days are all evens or vigils; the 40 days of Lent—the ember days of the four seasons—the three Rogation Days, and all Fridays except Christmas Day.

Fastingong.—Shrovetide: "Wretyn at London y^e^ xiiij day of Feu'er, A° E. iiij^ti^, xvj. ye Fryday a for Fastyngong" (*Paston Letters, v.* II, *p.* 206). Shrove Tuesday, in 1477, fell on February 18—therefore Sir John Fenn is in error when he supposes, on the authority of a letter (in *v.* II, *p.* 134), that the reign of Edward IV began March 4, 1460. The letter to which he refers is probably misdated.

Fastmas, Fastron Evyn, Fastrynge's Ewyn.—Ancient names of Shrovetide. The German *Fastnacht* is equivalent to the two latter terms, the eve of Shrovetide, and is not to be confounded, as is sometimes the case, with *Fassnacht*, or Quinquagesima Sunday: "Der Herren Fassnacht"—literally, the barrel night of the Lords, or clergy, whose revelries on this day gave it the name. See *Hospin., Fest. Christ., fo.* 46, who calls it *Clericorum*, or *Dominicorum Bacchanalia.*

Faustinus.—July 29: G 410. Suffered in 287, with Felix, Beatrix, and Simplicius, under Dioclesian at Rome.—*Petr. de Natal., l.* VI, *c.* 153.

Faustus.—Dec. 15: G. 419. See Candidus & Faustus. Another, who suffered with seventeen companions in Cæsarea Augusta, April 16 (*Petr. de Natal., l.* IV, *c.* 56), is called Haustus in *G.* 403, and Faustinus in *Jul., p.* 403 *n.*

Feast.—A portion of time observed with peculiar rites, in commemoration of some person, thing, or event: thus, there are feasts of apostles, martyrs,

saints, relics, the cross, the assumption, discoveries and translations of bones, &c.—all these are objects of religious veneration: "sanctis—honore afficiendis atque inuocandis, & sacris eorum reliquijs, cineribusq. venerandis"—[the saints are to be honoured and prayed to, and their relics and ashes to be venerated (*Catechism. ex Decret. Concil. Trident., c.* 3, *p.* 325; *Colon.*, 1572). The exordium of the greater portion of homilies on feasts, exhorts the people to worship God and the saint (see STEVEN, &c.): there was no affectation in the authors, as in modern writers, of paying one kind of adoration to the Creator, and another to the creature (see *Wiseman's* 13*th Lecture*—"Invocation of Saints: their Relics and Images"). The institution of feasts, which Petrobrusianorum argues (from *Colos.* 2, *Gal.* 4, and *Rom.* 14) are contrary to Christianity (*Hospin., Fest. Christ., c.* 1 *&* 2), is openly confessed by Polydore Vergil to be a direct imitation of paganism (*De Invent. Rer., l.* VI, *c.* 8, *p.* 379). They are, for by far the greater part, nothing more than pagan festivals with Christian names, and Gregory the Great himself commanded, "festa Paganorum sensim in Christiana commutanda esse, et quædam ad eorum similitudinem facienda, ut facilius fidei Christianæ accederent"—[the festivals of pagans to be gradually changed into Christian festivals, and others to be made in resemblance of them] *Lib.* IX, *ep.* 71. The festivals of the Apostles and the Virgin are all of this description; and, as the followers of Isis were very numerous in Rome, the rites and titles of that goddess were appropriated by the corrupt Christians to the mother of Jesus—and even the dress, utensils, and manners of the Isiaci, or priests of Isis, were exactly copied by the Christian idolaters of Mary, and are still worn and practised by the Roman Catholic priests. The Februa, Lemuria, Charistia, Bacchanalia, Cerealia, Lupercalia, and a multitude of other pagan festivals, were professedly, and as many more directly, imitated by the corrupted Christians. The primitive church had only three festivals—Sundays, Easter and Pentecost: the memory of martyrs began to be revered by the church of Smyran about 170, in consequence, probably, of the martyrdom of Polycarp (see *Natale; Natalis; Natalitium).* This practice introduced a number of false martyrs, both by ignorant mistake and wilful fraud, and the grossest forgeries both of saints and relics have been imposed, to the scandal even of many Romanists, for genuine upon the people (*Mabillon, Iter. Ital., p.* 225). "It is certain that, in the early ages, the Christians often made free with the sepulchral stones of heathen monuments, which, being ready cut to their hands, they converted to their own use, and, turning downward the side on which the old epitaph was engraved, used either to inscribe a new name on the other side, or leave it without any, as they are often found in the catacombs of Rome. This custom has frequently been the occasion of ascribing martyrdom and saintship to the persons and names of mere pagans. Mabillon gives a remarkable instance of it, in an old stone found in the grave of a Christian, with this inscription:—

D. M.
IVLIA EVODIA
FILIA FECIT
MATRI.

And because, in the same grave, there was also found a glass phial or lachrymatory vessel, tinged with a reddish colour, which they called blood, they looked upon it as a certain proof of martyrdom—that Julia Evodia, though undoubtedly a heathen, was presently adopted both for a saint and martyr on the authority of an inscription, that appears evidently to have been one of those abovementioned, and borrowed from a heathen sepulchre. But whatever the party there borrowed might have been, whether heathen or Christian, it is certain, however, that it could not be Evodia herself, but her mother only, whose name is not there dignified *(Dr. Middleton, from Mabill., Diar. It., p.* 18). "The corruption of the word *Soracte (Horat.*, I, 9), a mountain in sight of Rome, has, according to Addison, added one saint to the Roman kalendar *(Travels from Pesaro to Rome, &c.)*; being now softened, because it begins with S, into St. Oreste, in whose honour a monastery is founded in the place—a change very natural, if we consider that the title of a saint is never written at length, but commonly expressed by the single letter S, as *S. Oracte* (s. oracte); and thus this holy mountain now stands under the protection of a patron, whose being and power are just as imaginary as those of its old guardian, Apollo; 'Sancti custos Soractis Apollo.' *Æn.* II." *Middleton, Letter from Rome).* A slight sketch of the progress of consecrated days may not be useless.

Progress of Festivals and Holidays.

Century 1.—The primitive church had very few festivals, and celebrated in this age only Sundays, Easter and Pentecost. Not a word occurs respecting the worship of saints ond images.

Century 2.—Telesephorus, after 127, instituted the fast of Lent *(Scaliger in Euseb., l.* IV, *c.* 5). Polydore Vergil denies that he was the author, and insists that he merely added a week to it *(De Invent. Rer., l.* VI, *c.* 3, *p.* 359). About 150, commenced the superstitious observance of days and times: in 157, Pius determined that the Resurrection should be commemorated on Sunday *(Euseb. Reusner.)* The Nativity of Christ is mentioned in 170 by Theophilus, bishop of Antioch, in his Paschal Epistle, quoted by Nicephorus *(Hist. Eccles., l.* VII, *c.* 5); but it was not universal in the four first ages, nor until after the commencement of the sixth century *(Hildebrand. de Diebus Sanctis, p.* 20). Hospinian says that it began to be celebrated about 190.—*De Festis Christ., fo.* 15.

Century 3.—Many heathenish principles and usages were adopted by the church. Pope Calixtus, about 219, instituted the ember fasts, for the benefit of the harvests, the olive-fields and the vineyards.

Century 4.—The worship of saints began about 317; and Eusebius quotes Plato, as an exhortation to the Christians to do for their martyrs, what the Pagans did for their heroes and demigods—honor them, pray to them, and make vows to them. Constantine the Great decreed that the days of martyrs should be observed *(Euseb. Vit. Const., l.* IV.) The number of festivals was greatly increased by the Council of Laodicea, in 366, *can.* 37 & 39; and Theodoret says that the dead Christians occupied the places of the Gods in the temples. For the Pandii, Diasii, and Dionysii, that is, for the rites of Jupiter and father Bacchus, rites were commonly performed, with a feast,

to Peter, Paul, Thomas, Sergius, Marcellus, Antony, Maurice, and other saints and martyrs (*l.* VIII); and he might have added, that Sergius and *Bacchus* were, as they still are, both worshipped in the same festival (see SERGIUS *and* BACCHUS). The Annunciation is mentioned by Athanasius; the Maccabees by Nazianzen, and some natal days appear to have been made in this century.—*Ambros.*, I, *ep.* 5.

Century 5.—The superstitious Christians began to observe the Rogations, the festivals of the Circumcision, Palm-branches, Ashes, Nativity of Stephen, Michael the archangel, Peter's Chair, Forty Martyrs, Thomas the monk, Advent, Nativity of John the Baptist and of John Chrysostom—besides the days of the martyrs Cyprian, Stephen, Laurence, Agnes, Ursula, Eusebius, and Lucana, and the translation of Ignatius, which is mentioned by Evagrius, *l.* I, *c.* 16.

Century 6.—The Hypapanti, afterwards changed to the Purification and the Assumption, commenced. Gregory the Great mentions a number of saints' days—Felicitas, Marcellinus & Peter, Felix, Pancras, Nereus & Achilleus, Andrew, Mamma, and Apollinaris. The Concil. Arvernense I, or council held at Clermont, in Auvergne, in 535, made five canons, among which was an ordinance, that the seniors of France and the ancients in their castles, or in the suite of the court, should be held, at Easter, Pentecost and Christmas, to repair to the chief city, or dwelling-place of the bishop, in order to celebrate those festivals with him. This was a piece of more intolerable oppression than at first appears; by seniors and ancients, we are not to understand merely veteran officers, retired from service, but officers actually exercising a considerable employment.—*Verif. des Dates, t.* I, *p.* 316.

Century 7.—The Nativity of Mary, All Saints, Martin, Valentine, *Cœna Domini*, Anastasius, Isidore, Wandregesilius, Ausbert & Wulfran, Richarius, Furseus, Leo, Eutropius, Arnulf, Lupus, Salaberga, Aurea, Magnabodus, Pharao, and Eligius, were added to the number of superstitious observances (*Hospin., Fest. Christ., fo.* 16). The worship of the cross in September began, and Lent was introduced into Britain.

Century 8.—The Presentation, Transfiguration, Passion of our Lord's Image, and the memories of Augustine, Boniface, Benedict, Maurus, Scholastica and Willibad, were introduced; and the practice of holding a festival from evening to evening began. Charlemagne made laws for the observance of festivals, appointing those of Christmas, Stephen, John the evangelist, Childermas, Octaves of the Nativity, Purification, Easter, the greater Litany, Ascension, Pentecost, Peter & Paul, Martin and St. Andrew, to be venerated by all, but left the Assumption for consideration (see *Festivitas*). This monarch commanded Paul the deacon to select the lives and lessons of the saints from the fathers, which he did, and added hymns, so that the saints have since had their own peculiar form of worship. Cuthbert, archbp. of Canterbury in 756, assembled the council called the Concil. Anglicanum, which ordained that the feast of Boniface, archbp. of Mayence, should be celebrated throughout England June 5 (*L'Art de verif. des Dates, t.* II, *p.* 30). Dresser says he was abp. of Metz. See BONIFACE.

Century 9.—The council of Mayence, in 813, decreed the following festivals to be observed: Easter Sunday, Monday, Tuesday & Wednesday, As-

censiou Day, Pentecost as Easter, Peter & Paul, John the Baptist, Assumption, Michael, Remigius, Martin, Andrew; four days of Christmas—octaves of Nativity, Epiphany, and Purification. On these days, no work was to be performed before mass. At the same time, the days of Felix and Regula, Othmar and Walpurga, were instituted. Durandus says that Gregory IV, about 834, instituted festivals in honor of the apostles and martyrs, the trinity, angels, confessors, and generally of all saints, male and female (*Rat. Div. Off., l.* VII, *c.* 34). To these was added the feast of the blood of Christ, by Leo III.

Century 10.—All Souls, instituted: Hulric, Udalric, or Ulric, bishop of Augsburgh, was canonized by the Lateran Council, which sat Jan. 31, 993, after a recital of his miracles. This is the first act of canonization which is known, and of which a papal bull is extant. The latter is signed by John XVI, 5 bishops, 9 cardinal priests, and 3 deacons. This honor was procured for the dead bishop by Liutulphus, whose object, Mabillon thinks, was to extend by papal authority the worship of the saint ("Le culte de saint Udalric") into other churches than Augsburgh, where it already existed. Judaiacal observances were esteemed by councils, and Saturday afternoon was made sacred from servile labour.—*Concil. Ansan., an.* 994, *can.* 9.

Century 11.—The number of Romanist gods was increased, by the addidition of Laberius, Clement II, Gerhard, and Wolfgang. Gregory VII decreed, that all popes who were martyrs should be worshipped—hence the Feasts of Antherus, Theolophorus, Cletus, Hyginus, Marcellus, Lucius, Eusebius, Alexander, Anicetus, Gaius, Urban, Eleutherius, Felix, Silverius, Pius, Stephen, Sixtus, Zepherinus, Linus, Calixtus, Pontianus, Clement and Melchiades, whom the whole church had not worshipped for more than 1,075 years, became general. It is evident, from ancient kalendars, that Gregory's decree confirmed festivals which had been previously observed in some churches. Mention is made in this age, by reputable authors, of James, Matthew, Simon & Jude, Mark the evangelist, Gervase & Prothase, Cosmas & Damian, Amandus, and Protus & Hyacinth.

Century 12.—We now hear of the Division, or Separation, of the Apostles, Bartholomew, Barnabas, Conversion of Paul, Luke the evangelist, as authorized festivals. Theodore, Thomas of Canterbury, George, Lambert, Alexius, Jerome, Gallus, the 11,000 Virgins, Mary Magdalen, Bernhard, Otho, Charlemagne, Henry, Helen, David, and Kunigund—some of whom are real, and others fabulous personages—figure as saints. The power of canonization, or admitting persons into Heaven, was claimed for the popes by Alex. III.

Century 13.—The Synod of Oxford, under Stephen, archbp. of Canterbury, in 1222, *cap.* 1, commanded the following days to be observed: all Sundays in the year, all *natalitia* or saints' days, the Circumcision, Epiphany, all the Virgin's feasts but the Conception, Conversion of Paul, Peter's Chair, all the Apostles' Feasts, Gregory, the Parasceve, Holy Thursday, Wednesday in Pentecost, Augustine in May, Margaret, Mary Magdalen, Peter ad Vincula, Laurence, Michael the archangel, All Saints, Martin, Edmund confessor, Edmund king, Catherine, Clement, Nicholas, the church-holiday, and the day of its patron saint. Servile labour was interdicted on the days of Fabian and Sebastian, Agnes, Vincent, Blase, Agatha, Felix, George, John Port Latin, Dunstan, Alban, Etheldreda, Invention of the

Cross, Stephen, Jerome, Faith, Dedication of St. Michael on Mount Tumba, Dennis, All Souls, Cecily, Lucy, and Leonard—that is, three entire weeks were to be taken from useful industry, to be devoted to idolatry. Agricultural labours were permitted by the same synod after mass (but not before), on the following days—octave of Epiphany, Peter & Paul, and the Translations of Benedict and Martin. In 1236, Gregory IX published his Decretals (*Matt. Paris, ad Ann.*), in which he ordains that all bishops, with their clergy and people, shall celebrate in their dioceses the Nativity of our Lord, Stephen, John the evangelist, Childermas, Silvester, Circumcision, Epiphany, Passion Week, Easter Week, Ascension, Pentecost and two following days, Nativity of John the baptist, all the days of the glorious Virgin, the 12 Apostles, and particularly Peter & Paul, Laurence, Dedication of Michael, All Saints, every Sunday, and other solemn days (*Decret., l.* II, *t.* 9, *c.* 5). This pope instituted the feasts of Antony of Padua, Elizabeth of Hesse, Virgil, and Dominic. The Council of Lyons, under Innocent IV, in 1244, decreed that Sundays should be observed from vesper to vesper, and that bishops, with their clergy and people, should celebrate the Nativity of our Lord, Stephen, John the evangelist, Childermas, Silvester, Circumcision, Theophany or Epiphany, Easter with the week before and after, Rogations with three days, Ascension, Pentecost with two days, John the baptist, the twelve Apostles, Laurence; the Feasts of Mary, all Sundays, Dedication of Michael, Dedication of every oratory, All Saints, Martin, and the Feasts of canonized saints: but the people were not to be compelled or forbidden to hold the other feasts of the year, or to make holidays of them (*De Consecr. Dist.* 3, *c.* 1). In 1248, the Synod of Worcester (*cap.* 4) commanded the observance of Christmas Day, with the five following days, Circumcision, Epiphany, Deposition of Wolfstan, Conversion of Paul, Peter's Chair, Matthew, Oswald, Annunciation, Easter, with two following days, Mark, Philip & James, Invention of Cross, Ascension, Pentecost with two days, Nativity of John the bapt., Peter & Paul, Thomas, archbp., Mary Magdalen, James, apostle, Ad Vincula S. Petri, Laurence, Assumption, Bartholomew, Nativity of Mary, Exaltation of Cross, Matthew, Michael, Luke, Simon & Jude, All Saints, Martin, Andrew, Nicholas, Thomas, apostle, all Sundays, the feast of the church. The following days were exempted from all work but that of the plough—Vincent, John Port Latin, Barnabas, Leonard, Clement, Translation of Oswald, and Catherine: and from women's work only—Agnes, Margaret, Lucy, and Agatha (*Spelm. Concil.*, II, *p.* 259). About 1252, the octave of Mary's Nativity was ordained by Innocent IV. Clara was deified by Alexander IV, who instituted the "Visitatio Occisorum." In 1264, Urban IV instituted the feast of Corpus Christi; and Clement IV canonized Hedwige. The synod held at Exeter in 1287 (*cap.* 23) enumerates, under each month, festivals which the priests were not to omit celebrating, as many of them did, so that, they observe, men were at work in one parish, and at prayers in the adjoining parish at the same time:—In *Jan.*, Circumcision, Epiphany, Conversion of Paul: *February.* Purification, Peter's Chair, Matthew: *March,* Gregory, Annunciation: *April,* George, Mark: *May,* Philip & James, Invention of Cross, John Port Latin, Augustine: *June,* Barnabas, Nativity of John the baptist, Peter & Paul: *July,* Translation of Thomas, Mary Magd., James, apostle: *August,* Peter's

Chains, Laurence, Assumption, Bartholomew, Beheading of John: *September*, Nativity of Mary, Exaltation of Cross, Matthew, Michael: *October*, Luke, Simon & Jude: *November*, All Saints, Martin, Katerine, Andrew: *December*, Nicholas, Conception, Thomas, Nativity of our Lord for eight days, Easter for four days, Ascension, Pentecost for four days. In their seasons, the feast of the local saint and the dedication of the church (*Spelm. Concil.*, *t.* II, *p.* 372). Boniface VIII canonized Louis of France, and instituted jubilees.

Century 14.—John XXII canonized Louis, bp., Thomas Aquinas, and Thomas, bp.; Clement V canonized Cælestine V; Innocent VI instituted the "Festum *Lanceæ et Clavorum* Christi;" and Boniface IX idolized Bridget, about 1389.

Century 15.—Nicolaus de Tolentino was raised among the gods by Eugenius IV; Bernardine, by Nicholas V; Vincent, by Calixtus V; Anna, Joseph, and Buonaventura, by Sixtus IV; Leopold of Austria, by Innocent VIII; and Catherine of Sienna, by Pius II.

Century 16.—The gods first fabricated in this century were Antoninus, bp. of Florence, and Benno, whom Adrian VI canonized. Leo X exalted to Heaven seven Franciscans at one stroke, and Bruno, a carthusian, at another. In 1545, under Paul III, the Feast of the Seven Sorrows of our Lady was instituted. The Reformation may probably have had a slight effect in checking the propensity to make saints; but, as long as there are fools to believe in the powers claimed by the Roman pontiffs, there will be no deficiency of knaves to supply food for their credulity. In the present century, four or five men, who, if they were not impostors, ought to have been confined in a madhouse—and if impostors, to have been publicly whipped, were duly installed, in 1839, as proper objects for the adoration of mankind. The vast multitudes, and continual accumulation, of saints and festivals gave much offence to the pious and rational at an early age. The The Council of Carthage 5 condemned the multitude of martyrs: Potho censured the accumulation of festivals in 1162: Michael, abp. of Auxerre, about 1300, abolished a consideruble number of them in a provincial synod: Cardinal Peter de Aliaco, in 1415, and Clemangis, in 1416, reprobated the observance of numerous festivals; and Polydore Vergil considers the observance of too many festivals injurious to public morals, adding that, in this respect, as in too many others, we are rivals of the heathens (*De Invent.*, *l.* VI, *c.* 8). "Deinde dies alii aliis, festi festis ex parvis quandoque causis accumulati sunt, &c.," *p.* 378. In the list of public grievances presented to Charles V by the Germans, in 1522, they bitterly complain of the mischiefs done to industry and morality by the excessive number of festivals (*Robinson, Eccles. Res., prope fin.*) Erasmus censures this excess; and Cardinal Campegio, in 1524, proposed a considerable reduction (see *Hospinian de Fest. Christ., cap.* IV.) Feasts are general and particular: the general were celebrated in all churches, and are called solemnities —the particular were observed in one church, province, bishopric, parish or town. The latter often came to be general, so that it is not always easy to determine in what age the day of a martyr or saint really began to be observed. They are also moveable and fixed. Originally, the days of martyrs were called *Natalitia*—then that term was applied to the days of saints,

and, latterly, *Festum* was applied indiscriminately to any day appointed for a particular rite. To feasts belong *octaves*, and *vigils*, *eves*, or *wakes*. See *Diva*, *Divus*; *Festival*; *Festum*; *Martyres*; *Sancta*, *Sanctus*.

Feast of the Blood of our Saviour.—This occurs as a date, in a translation of the "Histoire des Ducs de Burgogne, par M. Brantes," quoted in the *Westm. Review*, *v.* II, *p.* 457. Speaking of the revolution of Ghent, in 1379, the translator says—"They arrived on the morrow about a league from Bruges, where the Feast of the Blood of our Saviour *was being* celebrated by magnificent processions," meaning, perhaps, that they arrived during the celebration of the feast. It appears to be the Feast of Corpus Christi. Fest, from the old Fr. *feste*, and Lat. *festum*, was formerly written for *feast*; but the latter occurs in a deed of the age of Henry VI: "Quich vii marks was payet in such feasts as it was deymit to be payd at."—*Harl. MS.* 2042, *fo.* 325.

Fei.—St. Fides, or Faith, Oct. 6:

"Sein Fei þe holi maide,
Of suiþe hei men com,
Ande ȝong in here childhod
Heo torneþe to cristendom."
Cott. MS., Julius D. IX, *fo.* 143.

Felicianus.—See Primus & Felicianus.

Felicissimus.—August 6, with Sextus & Agapitus.

Felicitas.—Nov. 23: E. 459. In the Menol. Sax. "Commemoration of the Holy Widow, whose name was Felicitas." She suffered four months after her seven sons, in 110, under Marcus Aurelius, or Antoninus Pius, and is first mentioned as a saint by Gregory the Great in the 7th century (*Homil.* 3). Her sons are commemorated as the seven brothers, martyrs, July 10: "Luglio 10, SS. sette Fratelli, mm." (*Corso delle Stelle*, *p.* 56). At Paris, both mother and sons, July 10. See *Septem Fratres*.

Felicula.—June 13: E. 454. "v. non. Junii, Natalis sanctæ Feliculæ virginis."—*Kal. Arr.* 826; *Petr. de Natal.*, *l.* V, *c.* 112; *Hospin.*, *fo.* 113.

Felix.—This happy name rejoiced in upwards of forty-six saints, recorded by Petrus de Natalibus, with whom little more can be done than to exhibit the order of their festivals, reserving a few remarks for separate articles on some of the more celebrated:—1, Jan. 7—2, Jan. 14—3, Jan. 14—4, a bishop, Jan. 16—5, mart., Feb. 11—6, Feb. 11—7, Feb. 26—8, March 30—9, mart., April 16—10, mart., Apr. 23—11, mart., Apr. 30—12, mart., May 9—13, mart., May 14—14, bp. & mart., May 18—15, May 23—16, May 25—17, pope & mart., May 30—18, mart., June 8—19, mart., July 10—20, mart., July 12—21, bp. & mar., July 13—22, mart., July 17—23, virg. mart., July 20—24, pope mart., July 29—25, mart. Aug. 1—26, Aug. 27—27, Aug. 31—28, bp. mart., Sept. 10—29, mart., Sept. 19—30, mart., Sept. 25—31, bp., Oct. 4—32, Oct. 24—33, Oct. 26—34, mart., Nov. 5—35, mart., Nov. 6—36, bp., Nov. 15—37, Nov. 28. Several others are without date.

Felix.—Jan. 14: V. 422; E. 449. Felix of Nola, in the kal. of Carthage (*Mabillon*, *Analect.*, *p.* 167): "xix kal. Febr., Natalis S. Felicis martyr (*Kal. Arr.*, 826). See *Felix in Pincis*.

Felix.—March 23: G. 402. Bishop of Treves in 400.

Felix.—April 15. Probably Successus Felix, one of 18 martyrs at Cæsarea Augusta, April 16.—*Petr. de Nat., l.* IV, *c.* 56.

Felix.—April 26, with Cletus, G. 404: a priest, IX kal. Maii.—*Petr. de Natal., l.* IV, *c.* 83.

Felix & Adauctus, *or* Audactus.—Aug. 30: G. 412; V. 429; T. 442; E. 456. Martyrs at Rome, under Dioclesian and Maximian *(Petr. de Nat., l.* VII, *c.* 135), about 304, "III kal. Sept. Natalis SS. Felicissimi et Audacti."—*Kal. Arr.*, 826.

Felix & Victor.—Oct. 3: G. 415.

Felix, Heliana, & Saturninus.—July 26: G. 410.

Felix, Simplicius, Faustina & Beatrix.—July 29: V. 428; T. 441; E. 455.

Felix *in Pincis*.—Jan. 14: V. 422. Translation of Felix in Pincis, T. 435. There are two explanations of the addition "in Pincis:" one is, that it is taken from the instruments—*pincæ*—with which he suffered; and the other that it is the place of his martyrdom: "Felix presbyter et martyr pronomine dicitur in pincis, subulis, quibus passus est perhibetur; nam pinca dicitur subula" *(Petr. de Natal., l.* II, *c.* 73). Perhaps the *pincæ* were what we call pincers. In the Saxon Menol., it is taken to be a place in Rome: Sce Felicir rið mærre preoрt on Rome on ðære rtope ðe Pincir ir nemneð. Pincius Mons, or Monte Pincio, is one of the hills of Rome: "Collis Pincius" and "Porta Pinciana" *(Du Cange, t.* V, *col.* 489). As it seems to be a mere conjecture, he may have suffered at Pincia, now called Valladolid: at all events, the Roman Catholic church herself has made no small number of martyrs there in modern times. Ludovicus a Paramo, in his account of an Auta da Fe in 1559, when a vast multitude of both sexes were murdered by the priests, says—"Doctor Cazalla cum multis aliis, tam viris quam fœminis, Pinciæ concrematur."—*De Orig. Inquisit., p.* 300.

Femisona.—The winter season for killing deer, as *Tempus Pinguidinis* is that of the summer season. A fine, quoted by Jacob, defines "femisonam" to be the period between Martinmas and Candlemas.

Femme Adultère.—Among the French, Saturday of the third week in Lent.

Fence Month.—"A month wherein female deer in forests do fawn, and, therefore, it is unlawful to hunt in forests during that time—which begins fifteen days before Midsummer, and ends fifteen days after it, being in all thirty days *(Manwood, part* II, *cap.* 13; *Stat.* 30 *Car.* II, *cap.* 3). Some ancient foresters call this month *Defence Month*, because then the deer are to be defended from being disturbed, and the interruptions of fear and danger. There are certain Defence Months for fish, particularly salmon, as appears by *Stat. Westm.* 2, *cap.* 47, *&c.* Serjeant Fleetwood hath said, that the Fence Month hath been always kept with watch and ward, since the time of Canutus. *Fleetwood's Forest Laws, p.* 5" *(Jacob, Law Dict.)* See *Mensis Prohibitionis*, or *Mensis Vetitus*.

Fenels, St. Pierre des.—June 29. A name given to the festival of the apostles Peter and Paul, from the hay-making season.

Feria.—A day; in the plural, *Feriæ*. In 316, Pope Sylvester prohibited the Christians from naming the days of the week after the Jewish manner—

prima, secunda, &c., Sabbati; and, as he equally disliked the heathen names from the gods or planets, *Dies Solis, Lunæ,* &c., Sun-day, Mon, or Moon-day, he ordained that, thenceforth, they should call Monday *Feria Secunda;* Tuesday, *Feria Tertia;* Wednesday, *Feria Quarta;* Thursday, *Feria Quinta;* Friday, *Feria Sexta (Durand. de Off. Div., l.* VII, *c.* 1; *Pol. Verg., l.* VI, *c.* 5, *p.* 366-7). Sunday and Saturday had their own names, the first being *Dies Dominica,* or *Dominicus,* and the latter, *Sabbatum.* Feriæ, among the ancients, were days on which it was unlawful to work, and were so called from the immolation of sacrifices, "a feriendis hostiis" *(Montan., Disput. Jurid. de Feriis, thes.* 1*)*, or from the banquets which were given at that time "af eriendis epulis" *(Pol. Verg., ut suprâ).* Hence are derived *Fairs, Ferial Days, Foires,* &c.

Feria ad Angelum.—Wednesday in the ember week of Advent; so called, because the Gospel "Missus est" was read on that day.

Feria Calida.—Eve of St. John the Baptist, the day before the summer solstice.

Feria Communis.—See *Communes.*

Feriæ, Dies Feriales.—Holidays. See *Ferial Days.*

Feriæ Antecinerales.—See *Antecinerales.*

Feriæ Missivæ.—Autumnal vacations, from July 18 to Sept. 18.

Ferial Days.—Holidays; but, in the *Stat.* 27 *Hen.* VI, *cap.* 5, Ferial Days are taken for working days, or all the days of the week except Sunday. The week-days, as distinguished from Sunday, were called *dies feriales,* in a charter dated 28th March, 1448.—*Ex Cartular. Eccles. Elyens. MS.; Jacob.*

Feria Magni Scrutinii.—Wednesday of the fourth week in Lent, when the examination of catechumens began, previous to admission to baptism eighteen days afterwards.

Feria Prima.—Sunday.

Feria Prima, Secunda, &c., **post Cinerum.**—Thursday, Friday, after Ash Wednesday.—*Bed. Oper., t.* VII, *p.* 305.

Feria Quarta Magna, *or* **Major.**—Wednesday before Easter. See *Hebdomada Magna.*

Feria Quinta Magna, *or* **Major.**—Holy Thursday. "Feria Quinta in communibus" is the date of a diploma, Oct. 5, 1306. See *Communes.*

Feria Secunda Magna, *or* **Major.**—Monday of Passion Week.

Feria Secunda post Palmarum.—Tuesday after Palm Sunday.—*Bed. Oper., t.* VII, *p.* 368.

Feria Septima Magna, *or* **Major.**—Holy Saturday.

Feria Sexta Magna, *or* **Major.**—Friday of Passion Week.

Feria Tertia Magna, *or* **Major.**—Tuesday of Passion Week.

Feria Tertia post Invocavit.—*Bed. Oper., t.* VII, *p.* 327.—See *Invocavit.*

Feria Tertia post Missas Domini.—See *Missæ Domini.*

Feria Tertia post Reminiscere.—*Bed. Oper., t.* VII, *p.* 334. See *Reminiscere.*

Feriatæ, Feriati.—Days of Easter Week, all others being *Feriæ.*

Feriatici Dies.—Days of the week, except Sunday. See *Ferial Days.*

Feriati Dies, Feriatus Dies.—See *Ferial Days.*

Ferie Chaude.—The French name of *Feria Calida.*

Ferre Days.—Late in the day; afternoon. So Robin Hood, in the old ballad, says—

" It is ferre dayes, God send us a gest,
That we were at our dynere."

Ritson, Rob. Hood, v. I, *p.* 7.

Ferrure.—See PIERRE *en la Ferrure.*

Feryes.—Holidays *(Feriæ)*, in John Bale's comedy of the Three Laws, *Sign.* C. iiij:

" It was a good world, when we had sech wholsome storyes
Preached in our churche on Sondayes and other feryes."

Fest, Feste.—A feast, or festival; old English and French words, from *Festum.* The English plural is *festen* and *festes.* " Fest of seynt Martyn in wynter:" Nov. 11 *(Rot. Parl., t.* VI.)—

" Vpon a day of þe trinite,
A feste of greet solempnite
In Carlyon was holdé."

Launfal Miles, MS. Calig., A. II, *fo.* 34 *b.*

Christmas, the Epiphany, Candlemas, the Annunciation, Easter, Ascension Day, Whitsunday, Trinity Sunday, the Assumption and Nativity of the Virgin, are accounted the ten principal Feasts in the year, in the *Trentale Sancti Gregorii*:—

" My blessed sone, sayde she,
Full well y hope þ^t hit may be
Syker and saf myȝth y be well,
Who so trewly wolde take a trentall
Of ten chef festes of þe ȝere,
To syng for me yn þ^s manere:
The masses of Crystys natyuyte,
And of þe .xij. day oþ^r þre;
Thre of our ladyes puryfycacion,
And oþ^r þre of her annunciacion;
Thre of Crystes glorious resurreccion,
And oþ^r þre of h^s hyȝ ascension,
And of pentecoste oþ^r þre,
And þre of þe blessed trinite,
And of o^r ladyes assumpcion oþ^r þre,
And of her joyfull natiuite þre
These ben þe chefe festes ten,
That soko^r þe sowles þ^t ben fro heuen:
Who so sayth þese masses w^tout fayle,
For synfull sowles þey shall avayle;
All a ȝere w^touten trayne
They delyuere a sowle out of payne.
Let say þese masses be ȝo^r hestes
W^tinne þe vtas of þe festes."

Cott. MS., Calig. A. II, *fo.* 85^b, 86.

Festa Annalia, *or* Annualia.—Yearly festivals; Christmas, Easter, Pentecost, and All Saints, in a charter of Hugh, duke of Burgundy: "In festis annalibus, videlicet, Nativitatis Domini, Resurrectionis Domini, Pentecostes, et Omnium Sanctorum." Seven *Festa principalia* are enumerated in the customs of Evesham Abbey (*Cartul.*, *fo.* 152, *Harl. MS.*, 3763). Festa Annalia are not to be confounded with *annalia*, though the latter are a kind of festival particular (see *Annale*; *Festum*). "Pro annalibus seu anniversariis celebrandis."—*Concil. Lambeth.*, 1281; *Spelm. Concil.*, *t.* II, *p.* 330.

Festa Ferianda.—Festivals which are strictly enjoined to be observed as holy days: "Hæ sunt festa ferianda ex toto, in episcopatu Wigorniæ, scilicet: Dies Natalis Domini cum quatuor diebus, Circumcis. Domini, &c." (*Synod. Wig.*, 1248). "Hæc sunt ferianda in omnibus, præterquam in carucis: S. Vincentii martyris, &c." "Hæc sunt ferianda ab operibus mulierum tantum, virg. S. Agnetis V. M., &c."—*Ib.*; *Spelm. Concil.*, *t.* II, *p.* 259.

Festa Generalia.—Festivals celebrated by all churches, in contradistinction to festivals observed by a single church or diocese.

Festa S. Michaelis Archangeli.—The festivals of St. Michael commemorate four visits or apparitions of the Archangel, and their obvious purpose is to give countenance to the worship of angels. The festival is called the dedication of his church ("Dedicatio Basilicæ S. Mich."), on the day on which he revealed the place or temple dedicated to him—and his Commemoration, because it is instituted in honor of him and all angels (*Petr. de Natal.*, *l.* VIII, *c.* 130). The first apparition was made on Mount Gargan, where a rich man of Siponto, named Garganeus, looking for a stray ox, found it at the entrance of a cavern; and on shooting at it, the arrow rebounded and wounded him. Being terrified at the miracle, he consulted his bishop, who ordered a fast of three days to be kept by the citizens. On this occasion, St. Michael appeared to the bishop, and, announcing his name and quality, declared that, henceforth, he should take the city under his own protection. This apparition all agree occurred on the 8th of May—but as to the year there are several opinions: in other enquiries, we are less embarrassed to ascertain the years, than the days of remarkable events. The metrical treatise on Church Festivals dates it in 320—

> "Hit bifel þre hondreþ ȝer. ⁊ euen tuenti riȝt.
> Aftʳ þᵗ oure lorde was in his moþʳ alyȝt."
>
> *Cott. MSS.*, *Jul. D.* IX, *fo.* 133.

The first apparition, says Petrus de Natalibus, was on Mount Gargan in Apulia, about forty miles from Siponto, in the year 390 (*Cat. Sanct.*, *l.* IV, *c.* 140); and this is the date which Eccius assigns to the institution of the festival (*Homil.*, *t.* III, *ap. Hospin. de Fest. Christ.*, *fo.* 138). This seems to be what is properly called *Apparitio S. Michaelis*.

The second apparition was on the eve of a battle, between the pagan Neapolitans and the Christian Sipontines and Beneventines. The bishop of Siponto ordained another triduan fast, in order to propitiate the favour of the guardian Archangel, who appeared to him before the entrance of the cavern, and promised a victory. The Christians attacked the enemy, and terrible convulsions shook the mountain, whose summit was involved in black

clouds, from which fierce lightning shot in all directions. The pagans took to flight in great consternation, and many of them became Christians.

The third appearance was at Rome, in the time of Gregory the Great. After he had instituted the greater Litany, to avert a dreadful pestilence, he beheld an angel upon Adrian's mole, with a bloody sword in his hand, which he returned to its sheath. From this Gregory inferred that God had heard his prayers; and in gratitude he founded a church, ordered the mole to be called the Castle of the Holy Angel (S. Angelo), and instituted the festival of St. Michael, May 8, in commemoration of the two last appearances, which occurred on this day (*Hospin. de Fest., fo.* 84^{b}, *fo.* 95; *Baron., Not. ad Martyr., p.* 605). To the first of these two appearances must be referred the date 480, in *Dresser. de Festibus Diebus*, or 487, as in *Honor. Augustad., l.* III, *c.* 167. A fourth appearance has the following dates, some of which are attempted to be appropriated above: the Lombardic History says under Pelagius, in 390, but that pope sate from 555; Dresser says under Felix, about 483, and Horolanus (in *Calendar. Ecclesiast.)*, under Anastasius, in 498. The people who have invented these pitiful lies say, that on the third day before the kalends of October (Sept. 29), the temple dedicated to St. Michael was miraculously revealed by him; for after his appearance, when he promised victory to the Sipontines, it was a matter of doubt whether the cavern might be entered, or the place dedicated. The bishop consulted the pope, who recommended him to wait until St. Michael should declare his pleasure. In the course of the triduan fast, Michael appeared to the bishop, and said that there was no need for him to build and dedicate a church, for that he himself would found and consecrate a temple. The Archangel commanded that divine service should be performed in it on the following day. Accordingly the bishop, accompanied by the people, entered the cavern in the morning, and found, carved out of the rock, a large and magnificent church with three altars, and a fountain of the sweetest water distilling from the rock into a glass basin, suspended by a silver chain. The pope, hearing these glorious things, consecrated the III kal. Oct. (Sept. 29) in honor of St. Michael and all holy Angels (*Petr. de Natal., l.* VIII, *c.* 130). This is the festival generally called *Festum Dedicationis S. Michaelis in Monte Gargano;* but the ancient name was, *Festum Dedicationis Basilicæ S. M., et omnium Sanctorum Angelorum.* Sometimes, instead of "Monte Gargano," we find "Monte Tumba," of which the following account is given in the Metrical festivals:—

"Sein Myhel in nouembre. haþ ek a noþ^{r} dai.
Bifore þe feste of sein Luc. as ȝou ich telle mai.
ϧ þorou his feste was ifolide. ichol telle þ^{t} cas.
Hit befel sene hondreþ ȝer. ϧ nyentene ȝere.
After our suete lord in his moþ^{r} aliȝt.
þ^{t} to þe bischop Haubere sein Mihel com anyȝt.
By side þe montayne of Toumbe. as hit were in a siȝt
Of þilke hus of Tounbe. a cherche he let arere
Such as þilke of Gargan. ϧ þ^{t} hit by time were."

Fo. 146 *b.*

The kalendar of Arras, at May 8, has—"Inventio S. Michaelis archangeli

in Monte Gargano;" and, at Sept. 29, the "Dedicatio Basilicæ S. M." The *Corso delle Stelle, p.* 46, May 8, has—"L'apparizione di S. Michele Arcangelo nel 491. sul Monte Gargano, in oggi detto *Monte s. Angelo;*" and dates the dedication in 493: "La miracolosa dedicazione nel 493. della chiesa di s. Michel Arcangelo nel Monte Gargano nel regno di Napoli." The The Saxon Menology *(Jul., A.* X), at May 8, makes the invention or apparition of the angel, that of his church: [Se ðæg] þæt ꝛce Michahelir cirice æreꝛt funden pær. on ðæm munte Langana. þæn ꝛe mon pær orrcoten mið hir agenne ꝛtræle. mið þý þe he polde done reanr rceotan. re ꝛtod on þær rcræfer ðuna—[the day that St Michael's church was first discovered on Mount Gargan, where the man was shot with his own arrow, with which he intended to shoot the wild boar that stood at the door of the cave.] At Sept. 29 in this Menology, we have the dedication of the church. The church of St. Michael, from the elevation of its site, is sometimes called "Ecclesia in nubibus"

In all ages, lofty eminences—the "high places" of Scripture—have been the constant scene of idolatry, in consequence of the prevalent opinion, that the gods loved to reside on the tops of mountains or groves: "Upon every high hill, and under every green tree thou wanderest, playing the harlot" *(Jerem.*, ii, 20). "They have built also the high place of Beel" *(Jerem.*, xix, 5). So the temples of Apollo—

> "At pius Æneas arces, quibus altus Apollo
> Præsidet." *Virg. Æn.*, VI, 9.

Dr. Middleton having quoted Cicero's invocation to Jupiter on Mount Latium—"Tuque ex tuo adito Monte Latiali, sancte Jupiter" *(Orat. pro Milone)*, remarks—"which pagan notion still prevails so generally with the Papists, that there is hardly a rock or precipice, how dreadful or difficult soever of access, that has not an oratory, or altar, or crucifix, at least, planted on the top of it. Among the rugged mountains of the Alps in Savoy, very near to the little town of Modana, stands, on the top of a rock, a chapel, with a miraculous image of our Lady, which is visited with great devotion by the people, and sometimes, we were told, by the king himself —being famous for a miracle of a singular kind, of restoring of dead-born children to life, but so far only as to make them capable of baptism; and our landlord assured us that there was daily proof of this miracle, in children brought from all quarters to be presented before this shrine, who never failed to shew manifest tokens of life by stretching out their arms, or even sometimes by making water, whilst they were held by the priest before the image. On the top of Mount Senis, the highest mountain of the Alps, in the same passage of Savoy, covered with perpetual snow, they have another little chapel, in which they perform divine service every year in August—and sometimes to the destruction of the whole congregation by the accident of a sudden tempest, in a place so elevated and exposed: 'Ye shall utterly destroy the places, wherein the nations served their gods upon the high mountains and upon the hills, and under every green tree. And ye shall overthrow their altars, break their pillars, burn their groves, and hew down the graven images of their gods.'—*Deuteron.*, xii, 2, 3.

Festa Paschalia.—Ecclesiastical writers, both Greek and Latin, call the three

feasts of the Nativity, Resurrection or Easter, and Pentecost, the Paschal Festivals, probably in imitation of the Jews, who gave the name of Pascha to the three principal feasts—the *scenopegia*, *azyma*, and *pentecost*.

Festa Principalia.—The chief festivals in a year observed by any church. The Trentale of St. Gregory enumerates ten, which may, perhaps, be considered as coming under this description with regard to *Christendom*, the universal church (see *Fest)*. In some monasteries, the principal festivals were marked by a change in the ordinary customs; thus, St. Athelwold allowed a gallon of wine, on the principal festivals, to every six brothers of his foundation at Abingdon, instead of the same quantity of hydromel, which the monks received on common festival days: "In festivis diebus constituit illis, sive in albis sive in cappis, idromelum, videlicet, ad prandium inter sex fratres sextarium, &c. in præcipuis vero diebus quas apud nos principales observemus, scilicet Natali Domini, in Pascha, in Pentecoste, in Assumptione s. Mariæ, et in Nativitate ejus, in Natali Apostolorum Petri et Pauli, in Festivitate Omnium Sanctorum, vinum illis constituit ad mensuram qua prius, &c." (*Dugd. Monast., t.* I, *p.* 517). The monks of Evesham also reckoned seven of these days, which they excepted from the usual charity of the cellarer, but claimed it on the octaves of those principal festivals that were not celebrated in caps or copes: "Debent et monachi de cellario singulis diebus Sabbati caritatem ad collaco'em pro mandato et ad omnes collaco'es festivitatum tam in cappis q'm in albis in vigilia et in die exceptis collacionib. septem festivitatum—Debent eciam habere caritatem de cellario ad prandium singulis diebus octabarum principalium festivitatum quæ octabas habent exceptis diebus quibus sunt in capis" (*Cartul de Evesh., Harl. MS.*, 3763, *fo.* 152). Probably this, or a similar custom, may have given rise to the *Poculum Charitatis*, of which a different explanation has been adopted in *vol.* I, *p.* 101.

Feste.—See *Fest*.

Feste aux Cornets, *or* Le Quarel St. Gentien.—The Horn-feast, May 7: the eve of the translation of St. Gentien to the abbey of Corbie. On this day, after vespers, a number of the inhabitants of Corbie, who hold of the abbey certain portions of land called *quarelli* (whence the word *quarel)*, repair, each with a cow's-horn in his hand, to the abbey, where the horn is filled with wine, and they return home in the same order.

Feste des Merveilles.—The Feast of Miracles, Monday next before the feast of St. John the baptist, June 24, in a charter of Philip, duke of Savoy, in 1312. This festival was abolished about 1401.

Feste de Nowel.—Christmas; in the body of an indenture of the year 1360 (*Rymer, t.* III, *p.* i, *p.* 510). See *Nowel*.

Feste des Palmes.—The feast of Palms, or Palm Sunday, in the will of Sir John Cavendysche, chief justice 39 Edw. III. It is dated from Bury St. Edmunds, on "le Vendredi proscheyn devant la feste des palmes, l'an du reigne le Roy Richard Seconde, après la conqueste quart" (*Archæol., t.* XI, *p.* 55, 56); that is, Friday next before Palm Sunday, 4 Rich. II, or March 16, 1380.

Feste des tus Seinz.—Feast of All Saints, Nov. 1, L. 471. A letter of Edw. III, in 1357, is dated "Don' en nostre palays de Westm' la feste de Touz Saintz."—*Rymer, t.* III, *p.* i, *p.* 382.

Festen Mebles, Festes Mouables.—The moveable feasts, of which only five are named in the ancient metrical festivals, which proves that they were written before the institution of the *Festum Corporis Christi*, by Urban IV :

> " Festen meble. þ^r beþ iclepit vif in þe ȝere.
> þe ferste is to sonke alleluy. our penance to rere.
> ⁊ suþþe Lente. ⁊ suþþe Ester. þ^t gladeþ moni on.
> þe Rouisouns. White Sondai. þ^t last is of ech on.
> þis beþ þe fif festes meble þ^t incomeþ ech ȝer.
> ⁊ neuer a ȝer ne bileueþ in stede þ^t hi duden er."
>
> *Cott. MS., Julius D.* IX, *fo.* 49.

The Harleian copy, *Cod.* 2277, has for rubric *Festes Mouables.*

Festival, Festivitas.—The same as *Feast* and *Festum;* but *festivitas* appears to have been originally applied to the days which the Roman emperors set apart for the celebration of a victory, or other great event. In the first law enacted for the regular observance of festival days, made by Charlemagne, it is synonimous with *Natalis*, which is also the same as *Festum*, except that it denotes the birth-day : " Hæ sunt festivitates in anno, quæ per omnia venerari debent : Natalis Domini, S. Stephani, S. Joannis Evangelistæ, Innocentum, Octavæ Domini, Epiphaniæ, Octavæ Epiphaniæ, Purificat. S. Mariæ, Paschæ dies octo, Litania Major, Ascensus Domini, Pentecostes, S. Joannis Baptistæ, S. Petri et Pauli, S. Martini, S. Andreæ. De Assumptione S. Mariæ interrogandum relinquimus" *(Capit., l.* I, *c.* 158). In a charter of Henry I to the city of Rochester, " ipsa die festivitatis sancti Paulini, et priori die ante ipsam festivitatem" *(Text. Roffens., by Hearne, p.* 172). " Alio die post festivitatem sancti Petri qui dicitur ad vincula" *(Sparkes, p.* 75). " Hæ sunt festivitates, in quibus dominus pontifex debet coronari :—In festivitate sanctorum coronatorum, in festivitate Sancti Martini ubi qui dicitur Æquitii, in festivitate S. Clementis, in dominica de Adventu, dominica de Jerusalem, dominica de Gaudete, in festivitate Domini, in festivitate S. Stephani, in Epiphania, in dominica Lætare Jerusalem, in Pascha, in feria secunda ad Sanctum Petrum, in dominica Ego sum pastor bonus, in Ascenscione, in Pentecoste, in festivitate S. Petri, in Anniversario suo, in festivitate sancti Silvestri."—*Addit. Lib. Pollicit. Ordo. Rom.* XI, *p.* 153.

Festivitas b. Annæ, Matris S. Mariæ.—July 26. In a mandate from William, archbp. of Canterbury, to the bp. of London, in 1383, he says that Urban VI, in the fourth year of his pontificate, directed the festivity of St. Anne, mother of St. Mary, to be celebrated in England *(Spelm. Concil., t.* II, *p.* 636-7). It had been celebrated here in the time of the Saxons (see Anna, *mother of Mary)*, and in John Mirk's days : " Gode men ȝe schul suche a day haue þe fest of seynt Anne, þ^t was modur of oure Lady" *(Cott. MS., Claud. A.* II, *fo.* 93 *b.)* Baronius observes that it has long been celebrated (July 26) in both the Eastern and Western churches *(Not. ad Mart. Annal., t.* I, *n.* 41). Gregory XIII, by apostolical letters, dated May 1, 1584, confirmed it to be held for ever on this day.—*Casal. de Vet. Sacr. Christ. Ritibus, p.* 425.

Festivitas Corporis Jesu Christi.—By this name, according to Petrus de Natalibus, who speaks of it as recent, Urban IV, in 1262, the first year of

his pontificate, instituted the moveable feast of the body of Christ, to be annually celebrated on the Thursday after the octaves of Pentecost (see *Corpus Christi Day*). All accounts agree that the pope was moved to it by a miracle, in testimony of the real presence in the sacrament. The Venetian bishop's account of this miracle is, that a priest, doubting the reality of the sacrament, broke the bread, when immediately living blood gushed forth, and stained the corporal so, that it could not be removed by any lotion: "Festivitas corporis Jesu Christi ab Vrbano papa quarto nuper instituta est, videl. anno d'ni M. cclxii anno pontificatus ejus primo. Cujus institutio tam motiua fuit miraculum quod tunc temporis apud Vulsinum castrum apparuit. Cum enim quidam presbyter de veritate sacramenti aliquid hesitaret, et sacram hostiam confregisset subito sanguis vivus ex hostia manare cepit, et corporale adeo cruore tinxit, &c." (*Petr. de Nat., l.* V, *c.* 45). If there were any value in modern miracles, it would be but fair to mention that Archbishop Ælfric, in the Saxon sermon in which he triumphantly upsets the whole doctrine of the real presence, quotes two miracles from the Lives of the Fathers, as proofs that the sacrament is the body and blood of Christ, not corporeally, but spiritually: Soðlice hit ys þa þa he æt cpæðon Cnistes lichama ⁊ his blod na lichamlice ac gastlice (*Cott. MS., Faustin. A.* IX, *fo.* 134). Very little dexterity in juggling is required to perform all the three miracles. The bull by which the festival was instituted was issued in 1264, and gives it another name. In consequence of the bull, the festival was this year first celebrated, June 19 (*L'Art de verif. les Dates, t.* II, *p.* 367). See *Festum Corporis et Sanguinis Christi.*

Festivitas Dominicæ Matris.—The Annunciation, in the Council of Toledo, an. 636, when it was ordained to be celebrated the eighth day before the Nativity of Christ (*Pavin., Con.* 1). The number and date of the council which made this ordinance, are differently stated in the authors who have mentioned the festival. The Council of Toledo IX began in Dec., and ended in Jan., 653; that of Toledo X sat Nov. 2, 655; and that of Toledo XI, Dec. 1, 656. The latter made seven canons, by one of which they altered the time of the festival, *according to the usage of many foreign churches*: "Nam in multis ecclesiis a nobis et spatio remotis et terris hic mos agnoscitur retineri" (*Verif. des Dates, t.* II, *p,* 16). Caranza, in his *Epitome Concilium,* remarks, that it was celebrated only in Spain; but the testimony of the council decides against him, and against his corrector, Hospinian, who observes, that it was celebrated in other countries, though not on Dec. 18, but March 25 (see *Annunciatio Dominica*). Platina, Bale, and others, in their Lives of Sergius, attribute the institution to that pope in 688—perhaps he fixed it to the 25th of March. In the kalendar of Arras, it is called "Conceptio Christi & Passio Domini" [the conception of Christ and passion of our Lord], making apparently two festivals. Casalius errs in stating that the Annunciation has existed in Spain, from the time of the Council of Toledo, as Our Lady's Expectation (*De Vet. Sacr. Christ., in notis, p.* 422; see *Expectatio b. Mariæ*). When the Annunciation falls in Passion Week, it is celebrated, by ancient custom, on the day before Palm Sunday. In the worship on this festival, the Virgin is saluted, at the ringing of a bell, with the Hail Mary, when the angels are supposed to be also singing the hymn. This piece of idolatry was introduced by John XXII, in 1325 (*Polyd. Verg.,*

l. VI, *c.* 12, *p.* 398). In this hymn, the Virgin is styled *Star of the Sea, Mother of God, Queen of Heaven,* &c.

" Ave maris stella
Dei mater alma," &c.

Bede also calls her *Star of the Sea, Light of the World:* " Stella Maris, Lux Mundi," &c. *(Op., t.* VII, *p.* 184-6). J. Lydgate, the poet, calls her the " Benign Lantern ;" and before his time Mirk, in his second sermon on the Assumption, says that " Cryste, goddys sone of heven, þ^t was borne of oure lady & fostred of her brestes. þis day he tok hur vp in body & soule into heuen & sette hyr be hym in hys trone and coronet hur quene of heven and emperas of helle and lady of alle þe worlde. Wherfore þys day alle þe angelles of heven comon beforen hur doing to hur alle þe service þ^t þei cowthen os þei owen to don to here quene and here lordys modur," with much more of the same stuff *(Cott. MS., Claud. A.* II, *fo.* 98 *b.)* Nothing seems more certain, than that the Romanists continue the worship of their prototypes, the Isiaci, or Roman priests of the Egyptian goddess, Isis of a thousand names, as she is termed by Plutarch *(De Isid. et Osirid., c.* 53), and in an ancient inscription to her and Serapis, copied by Mabillon *(Iter. Germanic., p.* 16):—

ISI
MYRIONYMIÆ
ET. SERAPI
EXSPECT — — —
METIS AVG. D.
V. S L.

Isis was the mother of god, the star of the world, the light of the world ; as Hecate, Proserpine, &c., she was queen and empress of hell ; as Juno, Diana, &c., she was queen of heaven, the light of the world ; as Venus, &c., she was star of the sea, &c. It would be easy to produce quotations from pagan authors, to illustrate each instance of parallel idolatry, and to establish the fact, that the worship of Isis has more followers in modern, than in ancient times. The Jews formerly sinned in the very same respect: " But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes in the cities of Judah, and in the streets of Jerusalem." " But since we have left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by famine." " And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men ?"—*Jerem., c.* xliv, *v.* 17, 18, 19.

Festivitas Inventionis S. ALBANI.—This festival occurs twice among the Saxon Latin charters of St. Albans.—*Dugd. Monast. Angl., t.* II, *p.* 17, *per Ellis.*

Festivitas B. MARIÆ Conceptionis.—The conception of our Lady, in the con-

stitutions of Sim. Mepham, archbishop of Canterbury, passed in a provincial council held in 1328 at St. Paul's, in which it is stated that the festival was instituted by his predecessor, Anselm *(Spelm. Concil., t.* II, *p.* 494). Petrus de Natalibus observes that it is not celebrated by a general institution of the church, but out of the special devotion of some persons in many churches. The author was Anselm, who died in 1109, and who invented this festival in obedience to a command delivered to him from the Virgin Mary, by St. Nicholas, during a storm at sea. The dead saint promised that the Virgin would save him from drowning, if he would make a vow to institute this festival. The living saint inquiring about the day and office necessary, was answered the 6th id. Decemb. (Dec. 8), on which day our Lady conceived; and as to the office, he might take that for the Nativity, only changing the name *(Cat. Sanct., l.* I, *c.* 42). Azoreus observes that it began to be observed in the time of St. Bernhard, but not in the whole church before Sixtus IV *(Casal., p.* 422*)*. As it occurs in the Saxon kalendars V. & T. (though not in G), we may refer it to the 9th or 10th century, which will coincide with the opinion of Asseman, who observes also, that it was still more ancient in the Eastern church.—*Cal. Univers., t.* V, *p.* 433.

Festivitas Modwennæ.—July 5. "Installatus secunda festivitatis sanctæ Modwennæ."—*Annal. Monast. Burt., p.* 285.

Festivitas Omnium Sanctorum.—Nov. 1: E. 459 *(Petr. de Natal., l.* X, *c.* 1). Some account of the festival of All Saints has already been given, under its old English name of *All Hallowenmas*. According to Bede, Boniface IV (about 607) begged the Pantheon from the emperor Phocus, and, having cleared it from the images of a multitude of devils, replaced them with a multitude of saints, and so made the temple of all the gods a church of the holy mother of God, and of all the martyrs, in order that the whole people should assemble there on the 1st Nov., as on the Nativity of our Lord, in honor of all saints: "Legimus in ecclesiasticis historiis, quod sanctus Bonifacius, qui quintus a Beato Gregorio Romanæ urbis episcopatum tenebat, suis precibus a Phoca Cæsare impetrarat donari ecclesiæ Christi templum Romæ, quod ab antiquis Pantheum antea vocabatur: quia hoc quasi simulachrum omnium videretur esse deorum, in quo eluminata omni spurcitia fecit ecclesiam sanctæ Dei Genetricis atque omnium Martyrum Christi, ut exclusa multitudine dæmonum, multitudo ibi sanctorum a fidelibus in memoria haberetur, et plebs universa in capite Calendarum Novembris, sicuti in die Natalis Domini, ad ecclesiam in honorem omnium Sanctorum consecratam conveniret" *(Serm. Æstival., Oper., t.* VII, *p.* 211). The substance of this father's account was received by his countrymen: Ealna haligna tid æryrt gefette Bonefacius fe papa on Rome mid þy þe he on done dæge gehalgode to cirican S'æa Marian ⁊ eallum Cristes martyrum dæt deofolgylda hus þ hy nemnað Pantheon. in dam Romane guldon da hy hæðene pæron eallum heofa deofolgyldum. ⁊ riddan hy Cristene pæron hy dæm forðeodon eallra haligna gemyndc. ⁊ fe papa da bebead. þæt æghpylce geare fe dæg [Nov. 1] in godes circum in Cristenum folcum pære on fyleste ansyndyrre. fylce fe æryrta dæg in natale d'ni. dæt is fe æryrta dæg—[Boniface, the pope at Rome, first appointed the feast of All Saints, for which purpose he hallowed for a church to St. Mary and all Christ's martyrs, the house of idols which

is named the Pantheon, and in which the Romans, when they were heathens, sacrificed to their idols, and after they were Christians, they there celebrated the memory of all saints; and the pope then commanded that, every year, this day in God's church, among Christian people, should be in reverence as the first day in the Natale Domini, which is the first day [of Christmas] *Cott. MS., Julius A.* X, *fo.* 100. This account, however, is not strictly correct. Boniface decreed that the Pantheon should be sacred to St. Mary and all martyrs: May 12, "ad IV iduum Maii sacravit" *Pol. Verg., l.* VI, *c.* 8, *p.* 378); others say May 13, "III id. Maii" *(Martyrol. Roman., p.* 137; *Antw.*, 1586). The reason alleged for selecting this day is, that May 1 was already occupied by the festival of All Apostles *(Durand. de Rat. Div. Off., l.* VII, *c.* 34; *Pol. Verg, l. cit.; Hospin. de Fest. Christ., fo.* 142). The bishop Petrus de Natalibus, having, perhaps, some notion of the identity of the Romanist Virgin Mary with the Roman Deum Mater, says that the Pantheon was erected in honor of Cybele, mother of all the gods *(l.* X, *c.* 1*)*: Pliny, however, says that it was erected to Jupiter Victor *(Hist., l.* XXXVI, *c.* 15*)*. "The noblest heathen temple (says Dr. Middleton) now remaining in the world, is the Pantheon, or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old, by Agrippa, to Jove and all the gods, was piously reconsecrated, by Pope Boniface IV, to the blessed Virgin and all the saints:

"PANTHEON, &c.

AB AGRIPPA AUGUSTI GENERO
IMPIE JOVI, CÆTERISQUE MENDACIBUS DIIS,
A BONIFACIO IV PONTIFICE
DEIPARÆ ET SS. CHRISTI MARTYRIBUS PIE
DICATUM, &c.

"With this single alteration, it serves as exactly for all the purposes of popish, as it did for the pagan worship for which it was built. For as, in the old temple, every one might find the god of his country, and address himself to that deity whose religion he was most devoted to, so it is the same thing now—every one chooses the patron whom he likes best; and one may see here different services going on, at the same time, at different altars, with distinct congregations around them, just as the inclination of the people leads them to the worship of this or that particular saint. And what better title can the new demi-gods shew to the adoration now paid to them, than the old ones, whose shrines they have usurped? or how comes it to be less criminal to worship images set up by the pope, than those which Agrippa, or that which Nebuchadnezar set up? If there be any real difference, most people will prefer the old possessors. For those heroes of antiquity were raised up into gods, and received divine honors, for some signal benefits, of which they had been the authors, to mankind, as the invention of arts and sciences, or of something useful or necessary to life *(Cic. Nat. Deor., l.* II, 223; *Off.*, III, 299); whereas, of the Romish saints, it is certain that many of them were never heard of, but in their own legends or fabulous histories—and many more, instead of services done to mankind,

owe all the honors now paid them to their vices or their errors, whose merit, like that of Demetrius *(Acts*, xix, 23*)*, was their skill of raising rebellions in defence of an idol, and throwing kingdoms into convulsions for the sake of some gainful imposture." The ancient idols were of more use than the modern, if we may trust the statement in Mirk's homily on this festival; describing the Pantheon, he says . " Furst it was ordeynot for a tempul halowing, for whan þe Romanus weron lordys of alle þe worlde, þei madon a tempul in Rome rownde os a dof-hous, and callud it Panteon, and setton in þe mydul of þe tempul an ymage þat was chef Mawmete of alle Rome, and þan of yche londe in þe worlde anoþr ymage rounde alle aboute be þe wall, & þe name of þe londe þt þe ymage was of, was wryton vnder þe fete of þe ymage, & alle weron so made be nygromancy, þt whan any lond turnyd fro þe empoure of Rome, anone þe ymage of þt lond turnyd his faas to þe walles & hys bak to þe ymage of Rome. So whan þe byschoppus comyn into þe tempul & segh an ymage turnyd, þei lokyd of what lond, and so ȝode anone and tolde þe emperour" *(MS. Claud., A.* II, *fo.* 111). Afterwards Gregory IV, in 834 or 835, on account of the difficulty of providing at Rome for the influx of worshippers on this day, transferred the festival from May 13 to Nov. 1, and ordained that not only the Virgin and martyrs, but the memory of all saints should be celebrated *(Pol. Verg., l. cit.; Joach. Hildebrand. de Diebus Sanctis, p.* 113). Sigebert, in *Chron., an.* 835, says that Gregory instituted it at the request of the emperor Louis; but Vincentius *(l.* XXV, *c.* 34*)* relates that the pope asked him for a confirmation of it, whence it appears, says Hospinian, that in these times the popes could not institute festivals of their own authority *(De Fest. Christ., fo.* 142 *b.)* Salmuth makes the same inference from the words of Bede, where, speaking of Boniface, he says—" suis precibus a Phoca Cæsare impetrarat donari ecclesiæ Christi templum Romæ, quod ab antiquis Pantheum antea vocabatur."—" Ex quo Bedæ loco satis colligitur veteres Christianos, multa ab horrida illa Ethnicorum antiquitate in usum ecclesiæ flexisse; sed interveniente tamen imperatoris autoritate; sine qua vim illa suam retinere non possent" *(Comment. in Pancirol., p.* i, *p.* 108, where he refers to *Novel. Justin.* 67, *de non ædificandis novis ecclesiis*—the care of sacred matters belongs to the prince, and to his authority it is competent to make laws concerning them, and to order and forbid them). The history of this feast, and the reasons for its institution, are briefly recounted in the old MS. metrical treatise on the festivals of the church :—

" Alle haluen dai we holdeþ one tyme of þe ȝere
For mony enchesouns holi cherche þt ous gan lere.
On is for þe grete nombre þt of alle haluen is,
þt ech ne mai noȝt at his feste. an dai habbe ywis:
Anoþr is þt we feble beþ þt we ne mowe noȝt alle
þe festen bi hom seluen holde. as hi doþ in þe ȝere falle.
Bonefas þe gode pope. to þis fals auteris come
And of þilk false godes gret ȝeme he nom.
In * * * of an cherche he set rere.
Of our ladi and al halwe in þilke place were,

At six hondreþ ȝer and fife. our lord þ^r bifore
Of Marie his suete moþ^r an eyre was ibore.
þe cherche þ^t of our ladi was. and of al halwe þ^o ifounde
Stond ȝut at Rome. and is iclepeþ Marie la Rounde.
þe pope also Bonefas. an dai in þe ȝere.
In hono^r of alle haluen. he let haluy þere.
And het þorou al cristendom. halwy þilke dai.
At þilke time he was iholde þe enlefte dai in Mai.
Ac þe pope Gregori. þ^t þ^r after longe com.
Isei þ^t þe dai to halwy was þorou al cristendom.
And þ^r riȝt was þ^r ech man. þe meste and þe leste.
In hono^r of alle halúe. made þanné feste
In a starce tyme of þe ȝer. ȝe woteþ hit is in Mai.
So gret feste for to holde. as fel to þilke dai.
þ^r fore he let þen dai torne. as me him holdeþ ȝude.
In þe ferste dai of Nouembre. whan god is noȝt to late."

Cott. MS., Julius D. IX, *fo.* 158^b, 159.

The Council of Mayence, which was held about 829, makes no mention of the festival of All Saints in *can.* 36, whence we may conclude, that it was not observed in France before the time of Louis the Pious.

Festivitas S. Petri.—Aug. 1. "Alio die post festivitatem sancti Petri qui dicitur ad vincula."—*Sparkes, Script., p.* 410.

Festum.—See *Feast, Fest, Festival.* In dates *Festum* is often omitted, as in that of the Council of Compeigne: "Pridie nonas Januarii, A. D. 1303, die Veneris post Circumcisionem" (*Verif. des Dates, t.* III, *p.* 199). Sometimes it is understood, and a genitive case of the name follows a preposition, which governs the accusative or ablative, as in a German charter of liberties in 1237—"Dominica post Bartholomæi et post Galli omnibus liberum forum erit usque in nonam horam tertii diei, nisi fori violaverit libertatem, quod qui fecerit mortis sententiæ subjacebit."—*Baring., Clav. Diplom., n.* I, *p.* 478.

Festum Agnetis Secundo.—Jan. 28: E. 449; L. 461. In the kalendars of *Arras*, 826, V. 422; T. 435. This festival is the octave of St. Agnes, but erroneously, for no octave was ever ordained. Properly, it is the second commemoration of St. Agnes—"La seconda Memoria di s. Agnese," as the modern Romans term it. According to Belethus, *cap.* 75, this festival commemorates her appearance to her parents, when lamenting over her grave, on the eighth day after her martyrdom.

Festum Aman.—A Jewish festival in honor of Haman, who was hanged by order of Ahasuerus. It was celebrated on the 14th and 15th of the month Adar, which answers to our February and March.

Festum Annunciationis S. Mariæ.—See *Festivitas Dominicæ Matris.*

Festum Apostolorum, *or* Omnium Apostolorum.—The feast of All Apostles was formerly celebrated May 1, in the Latin church, and June 30 in the Greek church. Durandus seems to attribute its institution to Gregory IV, 834 (*De Ration. Div. Off., l.* VII). But it must be much more ancient; the feast of the apostles Philip and James is found in the kalendar of

Arras *(an.* 826*)*, and in the Dano-Saxon Menology; and this festival is supposed to have originated from the consecration of the church of St. Philip and St. James, by John III, in the sixth century, when he probably restricted the feast of all the Apostles, May 1, to those two only. See PHILIP & JAMES.

Festum Architriclini.—The name of the second Sunday after the Epiphany, taken from the marriage of Cana. Du Cange considers it to be the name of a person, and not that of an office: however this may be, he finds it used as a date by Puricellus, in *Basilic. Ambros., p.* 1063: "Architriclini festi, quod celebratur annuatim pro imperatore Frederico, et filio ejus Anrico." "Die Architriclini."—*Gloss., t.* III, *col.* 428.

Festum Armorum CHRISTI.—See *F. Lanceæ et Clavorum* CHRISTI.

Festum Ascensionis Domini.—See *Ascensio Domini.* There is no particular mention of this festival among the ancient authors, by whom it was comprehended under the fifty days of fast after Easter. Augustin, in Epist. 118, names the Passion, Resurrection, and Ascension of our Lord into Heaven, and the Advent of the Holy Ghost from Heaven, as the principal feasts of his time. After the abrogation of the fast of fifty days after Easter, it was made a peculiar solemnity.—*Hosp., Fest. Christ.*

Festum Asinorum.—At Rouen, Dec. 25; and at Beauvais, Jan. 14.—See *v.* I, *p.* 140.

Festum Asymorum.—See *Festum Azymorum.*

Festum Autumni.—See *Festum Inductionis Maii.*

Festum Avinculis S. PETRI.—See *Petri ad Vincula Festum.* "Nullus etiam tenens conducat pro tempore messis famulos ceu famulas quo usque elegerit quos voluerit in festo sive citra festum avinculis sancti Petri, sub pœna xld."—*MS. Exempl. Consuetud. Manerii de Cockerham, co. Lanc., temp. Edw.* I *(Hil. T.,* 21 *Eliz., rot.* 110, *Rememb. Off. Excheq.)*

Festum Azymorum.—The feast of unleavened bread; from the Greek negation *α*, and *ζυμη, ferment.* It is taken for Easter, though the Jewish Azymes commenced at the end of the Paschal feast *(Pol. Verg., l.* VII, *c.* 6, *p.* 312). This term is of frequent occurrence in the disputes between the Greek and Latin churches—the latter contending that the bread in the mass ought to be unleavened, in imitation of the Paschal bread of the Jews, and of our Saviour, who, on the day of the Passover, instituted the sacrament of the Lord's Supper, of which the mass is a profane travesty. As a date, it is used for Easter Day, in *Orderic. Vital., l.* II, *p.* 816.

Festum S. BONIFACII.—See *suprà, p.* 132, *cent.* 8.

Festum Broncheriæ.—The feast of the branch; Palm Sunday.

Festum Calendarum.—This appears to have been a name of Christmas, which is still called *Les Calènes* at Marseilles. See *vol.* I, *p.* 110.

Festum Calicis.—The feast of the cup, celebrated in commemoration of the eucharist, or Palm Sunday.

Festum Campanarum.—The feast of bells, March 25, either on account of the ringing of bells on that day for the Annunciation of the Virgin, or because the people are called upon to salute the Virgin by the ringing of a bell (see *Festum Annunciationis b.* MARIÆ). Pancirollus and others ascribe the invention of bells to Paulinus, bishop of Nola, in Campania (in 400 or 458), whence they were called *Campanæ* and *Nolæ (Nova Reperta, tit.* IX, *p.*

158). The larger, or church, bells are usually called Campanæ, while the little tinkling bells of saints are Nolæ. Polydore Vergil quotes Josephus, (*Antiq., l.* 3), to shew what he might have learned on better authority (*Exod.*, xxviii, 34), that the bell was known in the time of Moses (*l.* III, *c.* 18, *p.* 204). It seems probable that Paulinus merely transferred the use of the bell from profane to divine purposes, and that he was the first to suspend them in churches. If the early Christians had dared to use a bell to call the people to prayers, it is not unlikely that they would have mentioned it by the Roman or Greek name, instead of the general term, signal: Thus, in the translation of Ephrem, who lived about 370—"Signo ad syntaxin, et officio dato, omnium ultimus tunc frater occurrit; et ante omnes e congregatione exire conatur" (*Hom. Parœnes.*, 43). Gregory of Tours, in 580, uses the term "commoto signo" [the signal having been moved or given], for divine service in a baptistery (*Vit. Patr., c.* 4); and here signum seems to be a bell. The *campanæ*, or large bells, were in use in 600: "Jussi incipiunt in ecclesia litaniam, tertiam, et campanæ tanguntur, et ingrediuntur ad missam" (*Ord. Rom., tit. de Sabbat. Sanct.*) Polydore Vergil says that it was Pope Sabinian who decreed that they should be rung at stated hours for prayers (*l.* VI, *c.* 12, *p.* 398). This pontiff succeeded Gregory the Great in 599. In England, they were employed for this purpose in 700 (*Bed., Hist. Eccles., l.* II, *c.* 23). The rational utility of bells could not preserve them from stupid superstition; John XIII consecrated a new bell, which had been placed in the church of St. John Lateran, and gave it the name of John. This was about 968, but Baronius places it in 904: the question is of no importance—all the bells were soon consecrated, and separately denominated in this manner; and Casalius is very anxious to correct the notion of the common people, who not very unreasonably call the ceremony baptizing the bells. We learn, however, from him, that the profanity does not extend to the rites of baptism (*De Vet. Sacris Christ. Ritibus, c.* xxxxii, *p.* 150). The American author of Popery Revealed says that the following inscription, declaratory of their uses, is placed upon the consecrated bells—

> "Colo verum deum; plebem voco; et congrego clerum
> Divos adoro; festa doceo; defunctos ploro;
> Pestem, Dæmonesque fugo."

[I worship the true God; I call the people, and assemble the clergy; I adore the Gods; I teach the time of festivals, lament the deceased, and put to flight pestilence and devils.] To much the same purport are the verses in *Glos. Extravag., de Offic. Custod., c.* 1:

> "Laudo deum verum, plebemque voco, congrego clerum,
> Defunctos ploro, nimbum fugo, festaque honoro."
>
> *Our Lord I praise, the people call and clergy bring,*
> *The dead lament, wild storms disperse, and saint-days ring.*"

The ringing of bells to the praise of God was an invention of Gregory IX, between 1227 and 1241 (*Petr. Messia, par.* iv, *c.* 9; *Plat. in Vit. Greg.*; *Casal., loc. cit.*) John XXII (from 1410 to 1417) decreed, that thrice every

day the bells should be rung at vespers, when every one must recite the salutation to the Virgin *(Pol. Verg., loc. cit.)*; for when the bell rang, the angels, as well as the people, sang the *Ave Maria*, or Hail Mary. The bells were also inscribed with the holy words, "Ave Maria gratia plena" [Hail, Mary, full of grace], or "Verbum Caro factum est" [The word was made flesh], of both which, devils and evil spirits are vastly afraid—"quæ tremenda sunt Dæmonibus" *(Casal., lib. cit., p.* 193). All this goes to account for the name of *Festum Campanarum*, as applied to the Annunciation. For most of the purposes enumerated above, the bell, trumpet, drum, or other sounding instrument, was employed by the ancient pagans. They rang the bell on occasions of death, as appears from the ancient scholiast on Theocritus, because they believed that it would expel spectres and fiends *(Adr., jun, Animadv., l.* III, c. 11). Apparently for the same reason, the Synod of Worcester, in 1240, direct the priest to take with him a bell and candle when he bears the eucharist to the sick; though it must be confessed, that they order a little bell to be rung on raising our Lord's body by the hands of the priest, in order to excite the devotion of some and the charity of others, which is a tolerably miraculous property in bell-ringing *(Spelm. Concil., t.* II, *p.* 243). Among the pagans, it was a repellent of the arts of enchanters, and an assistant to the moon under an eclipse. The same notion prevailed among the Christians in the time of St. Ambrose *(Homil.* 82). It was used to dissipate thunder-clouds, and the bell is now rung under the same rational notion *(Martin. del Rio, Disq. Mag., l.* VI, *c.* 2, *fo.* 221—where many other papistical absurdities may be found relating to bells. The expulsion of the devil by the noise of a bell or a kettle-drum is a very ancient superstition: the priests of Isis used the sistrum to drive away Typhon, or the evil principle *(Plut. de Iside et Osiride, c.* 63), and various noisy instruments answer the same purpose among the Hottentots, Caffres, the negroes on the coast of Guinea, some tribes of North American Indians, and by other savages in different parts of the world. We are, therefore, at no loss to account for the importance attached to consecrated bells at the present day. Many ridiculous miracles are related of bell-ringing *(Audoën. Vit. S. Eligii; Petr. Cluniac., l.* I, *c.* 13). In Sir John Sinclair's Statistical Account of Scotland, the Rev. Mr. Patrick Stuart, minister of Killin parish, Perthshire, says—"There is a bell belonging to the chapel of St. Fillan, that was in high reputation among the votaries of that saint in old times. It seems to be of some mixed metal. It is about a foot high, and of an oblong form. It usually lay on a grave-stone in the church-yard. When mad people were brought to be dipped in the saint's pool, it was necessary to perform certain ceremonies, in which there was a mixture of druidism and popery. After remaining all night in the chapel, bound with ropes, the bell was put upon their head with great solemnity. It was the popular opinion that, if stolen, it would extricate itself out of the thief's hands and return home, ringing all the way. For some years past this bell has been locked up, to prevent its being used for superstitious purposes."

Festum Candelarum, or *Candelosæ*.—The feast of candles, in a charter of 1286. See *Candlemas; Festum Luminum.*

Festum Catenarum S. Petri.—The feast of Peter's chains, August 1. Pope Alexander is said to have found the chains about 119, and the festival to

have been instituted by the empress Eudoxia, wife of Theodosius, in the fifth century *(Hildebrand. de Diebus Sanctis, p.* 103.) See PETRI *ad Vincula Festum.*

Festum Cathedræ S. PETRI.—See *Festum* S. PETRI *Epularum.*

Festum CHRISTI.—Christmas, in the Anglo-Saxon Chronicle *(Art de verif. les Dates, t.* II.) "Festum Christi Nativitatis" occurs thrice in letters patent of Edw. III, 1346.—*Rymer, t.* III, *p.* 83.

Festum Compassionis, *or* Septem Dolorum B. MARIÆ.—This festival is called the *Sorrows of the B. V. Mary* in the Laity's Directory, and "La Madonna de' sette Dolori" at Rome *(Corso delle Stelle, p.* 37). It was instituted at Toledo by the Abp. Ildefonso, and in England by Anselm, abp. of Canterbury *(Concil. Lond., an.* 1328, *c.* 2). Theodoric, archbp. of Cologne in 1423, ordained it to be solemnly celebrated on Friday after the Sunday *Jubilate* (Friday in Passion Week), in all the churches of his province: "Statuimus ut deinceps singulis annis feria sexta post Dominicam Jubilate in omnibus ecclesiis provinciæ nostræ solenniter celebratur" *(Stat. Conc. Col. c.* 11 *; Harduin., Collect., t.* VIII, *p.* 1013). This rule is observed in England and Italy; but at Lubeck it is held on Friday before Pentecost, and, in France, Wednesday of Passion Week. In some places, the festival appears to be called "Commemoratio Septem Dolorum."—*Hospin. de Fest. Christ., fo.* 80.

Festum Conceptionis S. JOHANNIS Baptistæ.—Sept. 24: G. 414; V. 430. In some Continental churches, it was celebrated Sept. 20. A homily was written on the conception of St. John the Baptist by Chrysostom, *Oper., t.* VII, *hom.* 51.

Festum Consecrationis Candelarum.—The Feast of the Consecration of Candles, is but another name of Candlemas, or Purification of our Lady (Feb. 2), from the benediction of the candles, which are this day borne in procession to drive away the devil, and is more consonant to paganism than Christianity; for we read that, formerly, Proserpine was worshipped in this manner with torches and lamps.—*Matt. Dresser. de Festibus Diebus, p.* 27.

Festum Coronæ CHRISTI.—Feast of the Crown of Christ, sometimes called the *Crown of Thorns,* celebrated in Germany on Friday after the octave of Easter—or the following Friday, if the first is occupied *(Verif. des Dates).* See *Festum Lanceæ et Clavorum* CHRISTI.

Festum Coronæ Domini.—Feast of the Crown of St. Louis, celebrated at Paris Oct. 11.—*Verif. des Dates.*

Festum Corporis et Sanguinis CHRISTI.—The Feast of the Body and Blood of Christ has already been noticed, under the mutilated names which it now suits the Papists to employ in designating a festival, which they pretend was instituted in honor of the host, but which, in reality, was to commemorate the dream of Eva, a female fanatic of Liege. Under the name of Corpus Christi Day, and Feast of Corpus Christi, it is now employed to adorn the doctrine of Transubstantiation, and, therefore, the rites by which it is celebrated merit examination. Petrus de Natalibus describes what he believes to be the miracle which occasioned Urban IV to institute the feast of Corpus Christi (see *Festivitas Corporis Jesu Christi);* and the authors of the "Art de verifier les Dates," in their chronology of the popes, state that it was instituted in consequence of his having seen, when archdeacon of Liege,

the feast of the holy sacrament produced in that church. He extended it, they say, through all the church by a bull, in 1264, which fixed it for ever to the Thursday after the octave of Pentecost, so that this year it was celebrated June 19. After Urban's death, the solemnity was interrupted forty years *(t.* III, *p.* 367*)*. From this, it would seem to have been in existence before the time of this pope; but the expression, "naitre dans cette église la fête du saint Sacrament," is not very precise, and probably was not intended to be otherwise than obscure. The festival seems to have fallen into neglect a much longer period than forty years, notwithstanding the attempt to force it upon the people by the General Council of Vienne, in 1311 and 1312, by which it was confirmed. It seems to have been unknown in 1338, for the form of peace between Edward III of England and the men of Flanders is dated, "Done a Andwers, le Meskerdey après la jour de la Trinitie, l'an de Grace 1338" [that is, Given at Antwerp, Wednesday after the day of the Trinity (or June 10) 1338] *Rymer, t.* III, *p.* 1043). If the feast had then been in vogue, it is very probable that, as this Wednesday was the eve or vigil of Corpus Christi, it would have been so described in an important diploma, particularly issuing from a bishopric adjoining to that of Liege, and not as an ordinary day, after another festival. In 1381, it is used as a date by Will. Wyrcestre (see *Corpus Christi Day).* Onuphrius Panvinus, in his Annotations on Platina's Life of Urban IV, quoted by Hospinian, thinks it a most shameful and scandalous thing to institute a festival on account of the revelation of the woman Eva, which is related by John Bale *(Script. Brit., cent.* iv, *c.* 38). Grettscher, a jesuit, who replied to Hospinian, on the appearance of the first edition of his Origin of Christian Festivals, somewhat boldly denied this account, and, in coarse terms, abused the Swiss divine for calling Corpus Christi a mutilated title. The latter answers him by quoting the bull, which is extant in *Clement., Extra. de Reliq. et Vener. Sanctorum,* and in which, after recounting the fable, the pope styles the new festival, "Festum Corporis et Sanguinis Christi," and appoints it to be observed with litanies, masses and octaves. The same name was given to it by Clement V *(De Fest. Christ., fo.* 88). There can be no doubt, therefore, that originally this festival was not intended to be in honor of transubstantiation, but to commemorate the pretended revelation of the fanatic or impostress, Eva, though it is now employed to support the still greater imposture of the real presence in the piece of bread, which is borne about in procession on this day, and worshipped with a multitude of ceremonies, adopted from the idolatrous rites of Ceres, Isis, Diana, and the Persian God of Fire, as is elegantly demonstrated by Petr. Viretus, in his treatise *De Adulterior. Cœna Domini, l.* I. In the rites of Corpus Christi, a piece of bread is carried about and shewn to the people, on which account the box or case containing it is called, in Latin, *monstrantia,* and in Greek, *hærotheca.* On exposing it, the people fall down on their knees and worship it, as it were our Saviour himself. Naogeorgus gives a long description of the ceremonies. In some of the processions at Rome, first goes a cross, then the pope, after whom a white horse, in splendid trappings, carries the bread—on the horse's collar a little bell is suspended, and is continually tinkling (see *Festum Campanaram).* The pope's baldechin, or cloth of gold, and ensigns are also borne. Twelve familiars, clad in red,

proceed on foot, with 12 *intorcinia*, or torches, before the piece of bread. Then two sacristans, in red, march with silver lanterns, lighted. Hospinian quotes many more particulars from the Roman Ceremonial, *l.* III : what he says respecting the origin of the ceremonies may be of more value. In the first place, he quotes Virgil's celebrated description of the *Ambarvalia*, or rustic rites paid to the goddess of corn, and other agricultural produce, which are also imitated in the processions of the Rogations. On torches, and the white dresses worn by the priests, Ovid, in *Fast.*, *l.* V, is quoted—

> " Tæda. Illic accendit geminas pro lampade pinus :
> Hinc Cereris sacris nunc quoque teda datur."
>
> " Sed si thura aberint, unctas accendite tædas."
>
> " Alba decent Cererem," &c.

In the Cereal rites, a long train of divine images were borne in procession The papists substitute the host, and the people salute it as they carry it about the streets. To shew the correspondence of these ceremonies with those of Isis and Diana, Claudian and Apuleius *(De Asin., l.* II*)* are produced ; but so much has already been said on the disgusting subject, that room can be afforded only to a remarkable passage, in the mandate which was issued by a bishop immediately after his election, and which explains the meaning of the horse in the papist procession : " As the Persian king was preceded by a horse bearing fire, which the Persians adored for a god, so we are preceded by the consecrated host, which we command all our subjects to worship and adore, as the real body of our lord."—*Hospin., fo.* 90 *b;* see *v.* I, *p.* 74.

Festum de Armis, de Clavis, de Corona, de Lancea Christi.—See *Festum Lanceæ Christi.*

Festum Decollationis S. JOHANNIS Baptistæ.—The Beheading of St. John the Baptist (see *Decollatio* S. JOH. *B.)* In some ancient kalendars, this is simply *Natalis:* " IIII kal Sept. Natalis sanctæ Sabinæ, et sancti Johannis Baptistæ" *(Kal. Arr.*, 826*)*. This festival is said to have been instituted, as the present title imports, to commemorate the day of St. John's decapitation ; but this happened about the *Festum Azymorum (Hospin. de Fest. Christ., fo.* 132). He was imprisoned by Herod *(Luke,* iii, 19*)*, who is said to have put him to death ; but his offence is uncertain *(Pol. Verg., l.* VIII, *c.* 6, *p.* 480), and whether he died by violence, or in the course of nature, is a matter of dispute. According to Durandus, *Festum Decollationis* is a mistake of *Festum de Collectione*, or *Collectionis;* and Gilbert asserts that his relics were collected and raised on " IIII cal. Sept." Dr. Forster inclines to this opinion *(Peren. Calend., p.* 436) : a third opinion is advanced by Baronius *(t.* II, *p.* 84*)*, who says that the festival was instituted to commemorate the discovery (invention) of his head. A fourth opinion of its origin is, that it commemorates the translation of the finger with which St. John pointed to our Lord, when he used the memorable words, " Behold the Lamb of God." Hospinian discusses these conflicting opinions at some length *(fo.* 132, *et seqq.)*, and Chrysostom has a homily on the beheading of the baptist.—*(Oper., t.* VII, *p.* 100.

Festum Dedicationis.—See *Dedicacion, Dedication.*

Festum de Dimissione, de Divisione.—See *Festum Dimissionis.*

Festum de Salutatione B. Mariæ.—June 25. *Walsingham, Hist., p.* 347.

Festum Dimissionis Apostolorum.—See *Festum Divisionis.*

Festum Dimissionis, *or* Dispersionis.—See *Festum Divisionis.*

Festum Divisionis xii Apostolorum.—According to Petr. de Natalibus, who is followed by some kalendars, July 15 (*l.* VI, *c.* 99); Hildebrand says June 25 (*De Diebus Sanctis, p.* 100). This last is altogether erroneous, as is also July 19, which is found in several kalendars—while, in the Runic kalendar, it is July 14 (*Ol. Worm., Fasti Danici*). The festival was instituted to commemorate the division or separation of the twelve apostles, which, according to Hospinian, took place on July 15, which will, therefore, be the day of the festival (*De Fest. Christ., fo.* 117 *b.*) Polydore Vergil says that they distributed themselves to preach the gospel among the provinces, as follows—Thomas in Parthia, Matthew in Ethiopia, Bartholomew in India, Andrew in Scythia, John in Asia, Peter in Gallatia, &c. (*l.* IV, *c.* 2, *p.* 219). Another account of the origin of the festival is, that Pope Sylvester, wishing to consecrate the churches erected by Constantine in honor of St. Peter and St. Paul, weighed both the large and small bones of the two apostles, and gave exactly half to each church (*Durand. Rat. Div. Off., l.* VII, *c.* 15). Hospinian justly remarks that if this account be true, the festival should be called, not Festum "Divisionis xii," but "Festum Divisionis ii Apostolorum."—*Ib., fo.* 118.

Festum de Dispersione Apostolorum.—The Separation of the twelve Apostles, July 15, to preach the gospel (see *Festum Divisionis*). This title occurs in Chron. Sax., *an.* 1099, apud *Leibnitz, Access. Hist., p.* 276.

Festum de Hokeday.—In the record of an inquisition concerning lands belonging to the monastery of Eynsham, the jurors say that the abbot has six roods of land in villeinage—"et debent laborare in septimana iv dies per annum, et valet operatio per v dies ij^{d}, a Festo Sancti Michaelis usque ad Hokeday; et a Festo de Hokeday usque ad Festum S. Joh. Baptistæ, j^{d}" (*Monast. Anglic., t.* III, *p.* 19, *by Ellis*). See *Hokeday.*

Festum Dominicæ Circumcisionis.—The Feast of our Lord's Circumcision, was celebrated Jan. 1. This day, in the ancient church, was not held as a festival, but as a day of mourning: We fast on this day, says Ambrose, in order that the heathens may understand that we condemn their pleasures (*Serm.* 2 *de kalend. Januar.*) By degrees pagan manners broke in, and occasioned Chrysostom to reproach the Christians with celebrating the kalends of January with heathen usages. The custom of hanging branches of laurel, olive, and other evergreens, over the doors on the first of January, was frequently prohibited by the Greek councils (*Hildebrand. de Diebus Sanctis, p.* 35 & 36). One reason of this may be, that it was considered as a continuation of Christmas, and, until the seventh century, it was called the octave day of the Nativity of our Lord—though Mr. L'Estrange says that the Circumcision was first mentioned as a festival by Ivo Carnotensis, who lived in 1090, a little before St. Bernard (*Alliance of Div. Offices, p.* 148): in fact, one of his sermons has the title, De Circumcisione Domini *Cott. MS., Claud. A.* VI, *fo.* 157). But this is not the first mention of the festival; it occurs in the Saxon kalendars (see *Agni Circumcisio*), which appear to be earlier than the bishop of Chartres. Some say that it was in-

stituted by Felix II, about 488, under the emperor Zeno; but, on the other hand, this pope is said to have ordained the octave of the Nativity—but Petr. de Natalibus asserts that the day is improperly so termed *(l.* II, *c.* 27*)*. Hospinian says that the Circumcision is not mentioned by any of the ancient fathers, nor even by Isidore, Micrologus, Amularius, Raban Walfrid, or Strabo, who describe the offices of all the festivals. In the Constitutions of Charlemagne, and the Council of Mayence *(can.* 36*)*, the octave of the Nativity occurs *(De Fest. Christ., fo.* 31 *b.)* It is mentioned, however, by Bede, who lived before Charlemagne, in his Martyrology:

> "Circumcisa caro, iam sacrat ecce calendas."
>
> *Oper., t.* I, *p.* 243.

The Council of Oxford, in 1222, and the General Council of Lyon in 1245, enumerate it among their festivals. Apparently Jan. 1 was celebrated in ancient times, both as the octave of the Nativity and the Circumcision, and it is so mentioned in Mirk's sermon, *De Festo Circumcisionis Domini:* "Gode crysten men, þ^{s} day is kalled newe ȝerus day as endyng of þe ȝere þ^{t} hys gon & þe byg'ing of þe ȝere þat ys comyng: þen schal ȝe þ^{t} ben goddes seruandes knowe wel þ^{t} þ^{s} day ys kalled newe ȝeres day & also þe cyrcumcysyon of oure lord, & also þe vtas of þe natyuyte" *(Cott. MS., Claud. A.* II, *fo.* 27); and he proceeds to state that it was an opinion taught by the church, that the operation was performed on this day, when he was only eight days old. In 1444, the feast of the name of Jesus was substituted for the Circumcision, by the Faculty of Theology at Paris.

Festum Dominicæ Cœnæ.—This is more commonly called *Cœna Domini*, which see. The festival is a mere copy of the *Cœna Auguralis* or *pontificalis*, given by the pagan Romans twice a year—on July 24 and Sept. 26 *(Macrob. Sat., l.* III, *c.* 13). Polydore Vergil says that Fabian (from 236 to 250) decreed that the old chrysm should be burned, and annually renewed "in Cœna Domini" *(De Invent., l.* V, *c.* 3, *p.* 292). In the Council of Laodicea, about 366, by *can.* 60 it is declared, that the feast should be most strictly observed on this day (Thursday before Easter), which was confirmed by the Council of Maçon I (*c.* 14). The Council of Carthage, in 397, allowed the faithful to sup after communion. The Council of Orleans 3, in 533, by *can.* 29 prohibited Jews from appearing in public from this day until Monday following, that is for four days—and from mixing in any place with Christians: "Ne liceat Judæis ab hoc die Cœnæ Dominicæ usque in secundam sabbathi, hoc est toto quatriduo, in publicum prodire, et Christianis ullo in loco misceri." A similar prohibition is found in the Synod. Melicens., 583. Hospinian says that there is no particular mention of this festival among the more ancient authors; and that it was comprised under those six or seven holidays which were anciently celebrated, without being made a peculiar solemnity—though Polydore Vergil, without any authority, ranks it among the festivals instituted by the Apostles. According to the Liber Pontificalis, Leo II, in 682, commanded that this festival should be held in April. Nicholas I, about 860, ordered the "Gloria in excelsis" to be sung at mass *(Trithem. de Script.)*; but Durandus attributes that order to Boniface *(Rat. Div. Off., l.* VI, *c.* 75). In many places the altars are washed with wine and water, and ornamented with boughs, particularly of

savin (*Ib.*, *c.* 76). This is in imitation of the pagan ceremony called *Lavatio Matris Deûm*, in which the statues of the gods were washed (*Arnob. contra Gentes*, *l.* VII.) In some places, the pavement of the church was scoured. After vespers, two acolytes, in black cassocks, having removed the ornaments, cover them with black cloth, place crowns upon them, veil the images, and extinguish the candles one by one, except that in the middle, which is preserved in the window or a closet, to light the others again (*Hospin. de Fest. Christ.*, *fo.* 59): this pantomime is performed to represent the passion (see *Tenebræ*). The savagely persecuting spirit of the Romanists is manifested to be equal to their superstition, by the infamous bull—"In Cœna Domini," which is solemnly read from the altars of their churches, excommunicating and cursing all Hussites, Lutherans, Zuinglians, Calvinists, Hugonots, and their believers, receivers and favourers; and generally, all their defenders, and the readers of their books without the Pope's authority. The first author of this bull was Paul III, who published it on the day of this festival, in 1536. It begins "Consueverunt Romani Pontifices," and not "Consecraverunt," as printed in the edition of the Benedictines. It contains twenty-four paragraphs, to which Pius V, Paul V, and Urban VIII, made additions and alterations.—*L'Art de verif. les Dates*, *t.* III, *p.* 423.

Festum Duplex.—Any principal festival on which there are two offices, or the proper office is repeated, is called a double festival. A bull of Innocent IV, in 1356, ordains the festival of St. Augustine to have a double office, and his day to be observed by cessation from labour and mechanical operations: "interdictis in festis duplicibus."—*Will. Thorn. Chron.*, *col.* 2119.

Festum Evangelismi.—The 5th Sunday after Easter. This festival, commemorating Christ's sermon on the mount, was formerly celebrated in several places on the 1st of May.

Festum Fatuorum, *or* Stultorum.—The Feast of Fools, was observed by a burlesque election of a mock pope, mock cardinals and bishops, attended by a thousand absurd ceremonies, gambols and antics.—*Dr. Forster on All Fools Day*; *Peren. Cal.*, *p.* 152.

Festum Festorum.—Easter Day, in *Nazianz.*, *Orat.* 2, *de Paschate.*

Festum Herbarum.—The Feast of Herbs, Aug. 15, or the Assumption. As the Virgin Mary was compared to a rose and a lily, the women on this day gather bundles of herbs and flowers, which they bring into the church, where the priest consecrates them, and thus endows them with the property of expelling devils, ghosts and witches, and of averting lightning, thunder, and all sorts of evils.—*Witekind.*, *Comput. Eccl.*; *Hospin.*, *fo.* 130.

Festum Hypapantes.—See *Hypapanti.*

Festum Hypodiaconorum, *or* Subdiaconorum.—The Feast of Sub-deacons, in some churches the first, and in others the last day of the year. It seems to have resembled the Festival of Fools.

Festum Immaculatæ Conceptionis.—By this name, Sixtus IV ordained the festival of the Virgin's Conception to be celebrated in all churches (*Hildebrand de Diebus Sanctis*, *p.* 16). It had, however, been celebrated long before this pontiff (see *Conceptio S. Dei Genetricis*), and had been renewed by the Council of Basil, 1431 (not 1439, as stated on the authority of the Church of England Magazine, in *p.* 56 *suprà*—nor 1441, as dated by Dres-

ser, whence has arisen the mistake, that a Council of Basil confirmed it in that year, when no such Council was held). The bull of Pope Sixtus is dated March 1, 1476, which is the first decree of the Roman church respecting this festival.—*Hist. Chronol. des Papes; L'Art de verif. les Dates*, *t.* III, *p.* 410.

Festum in Cappis.—Holidays, or grand festivals, when the whole cathedral and choir wore caps, or copes, were called *Festa in Cappis.—Matt. Paris, in Vit. Abb.*, *p.* 80, 83.

Festum Incarnationis Verbi.—The Feast of the Incarnation of the Word, is a name of the Annunciation (*Casal. de Veter. Sacr. Christ. Ritibus*, *c*, 60, *p.* 237). In the Saxon MS., *Titus*, *D.* XXVII, occurs the following account of the three incarnations of Christ, as the Conception, Nativity, and Resurrection are termed:

"DNS NR IHS XPS TER CARNALITER HUIC MUNDO ORTUS EST.

"Prima incarnatio quando in utero s'cæ Mariæ uirginis conceptus est in octaua kl. Aprl. die dominico luna uidelic& illo tempore .XXIIII. Secunda natiuitas .VIII. kl. ianuarius tertia feria luna eo tempore .XIIII. regnante Cesare Augusto ut sacra testatur ueritas euangelica. Tertia resurrectio quando excitatus catulus leonis surrexit .VI. calendas aprl. die dominico luna .XIIII. [XVI, *recentiore manu*] secundum legem Moysi."—*Fo.* 23.

Festum Inductionis Maii.—A rural ceremony of bringing in May. See *vol.* I, *p.* 233.

Festum S S. Infantium.—Childermas Day.

Festum Instrumentorum.—The Feast of the Instruments of the Passion. See *Festum Lanceæ et Clavorum Christi.*

Festum Inventionis Capitis S. JOHANNIS.—The Discovery of St. John's Head, Feb. 24, is mentioned by Simeon Metaphrastes, and occurs in Bede's Martyrology.

Festum S. JOHANNIS Apostoli ante Portam Collatinam. See JOHANNIS *ante Portam Latinam.*

Festum S. KEMELINI.—"Circa festum S. Kemelini martiris, mense Julii" (*Wilh. Wyrcest. Annal.*, *p.* 445). The proper name of this saint was *Kenelm.*, and his day July 17.

Festum Lanceæ et Clavorum CHRISTI.—The Feast of the Spear and Nails by which our Lord suffered. This festival was instituted by Innocent VI, between 1352 and 1362, in honor of the instruments of the Passion, on Friday after the octaves of Easter (*Haltaus, Cal. Med. Ævi*, *p.* 91). It is a wonder, says Hospinian, that there is no feast in honor of the halter of Judas, or the tribunal of Pontius Pilate. The Feast of the Spear, the Nails and Crown of our Lord Jesus Christ was ordered by the emperor, Charles IV, to be celebrated throughout the Christian world on the 6th day after the octaves of Easter; and the pope granted great indulgences, favour and pardons, to such as obeyed. In 929, it is pretended, the spear with which Christ was wounded was found at Jerusalem. In 1237, Baldwin, emperor of Constantinople, sold or pawned the wood of the spear, the sponge, and piece of the true cross, to the Venetians, who sold them again to Louis of France for an immense sum of money. The iron head was brought to Rome by Mus-

tapha Bassa in the time of Innocent VI, and probably occasioned the festival in which the spear is solemnly worshipped, and invoked in the following blasphemous strain :

" Ave ferrum triumphale,
Intrans pectus tu vitale,
Cœli pandis ostia,
Fœcunditate in cruore,
Felix hasta nos amore,
Per te fixi saucia," &c.

which, says Hospinian, is certainly a most atrocious blasphemy against the Son of God, who alone, by his merits, opens to us the gates of Heaven (*De Fest. Christi, fo.* 78); and certainly nothing can be more puerile and ridiculous than to ascribe this power to a piece of iron. In some places, this is a stationary festival, and held May 4. It has many names, taken from the different instruments, as *Festum—Armorum Christi,—Instrumentorum Dominicæ Passionis,—Hastæ,—Clavorum, &c.—Festum—de Corona,—de Clavis, &c., Domini,—de Lancea et Clavis, &c.* The English name was, formerly, the Arms of the Passion; and from the will of the countess of Hungerford in the reign of Edward IV, we learn that these emblems were sometimes engraved or punched upon the plate of the nobility: she bequeaths, among other things, "a paire of candlestickes of silver double gilt, and pounced with the arms that longeth to the Passion."—*Dugd. Bar., v.* II, *p.* 208.

Festum Luminarium.—A name of the Epiphany, which was so called—not exactly from a spiritual reason, because light was produced on this day, but because wax tapers and lamps were burned during the whole night. The Germans call it *Weihenacht*, the Holy Night. Anciently, about 370, the Christians crowned their doors with garlands, wore effeminate dresses adorned with gold and gems, and indulged themselves in feasts and dances (*Nazianz., Homil. in Fest. Natal.*) Liutprand, bishop of Cremona about 974, has a curious description of the festivities which he witnessed in Constantinople (*Hildebrand. de Dieb. Sanct., p.* 21). See *Epiphany.*

Festum Luminum.—The Feast of Lights or Candles (our Candlemas), Feb 2: "No sooner has a man advanced a little forward into their churches, but he will find his attention attracted by a number of lamps and wax candles, which are kept constantly burning before the shrines and images of their saints. In the great churches of Italy, says Mabillon, they hang up lamps at every altar—a sight which not only surprises a stranger by its novelty, but will furnish him with another proof of the exact conformity of the Romish with the pagan worship, by recalling to his memory many passages of the heathen writers, where their perpetual lamps and candles are described as continually burning before the altars and statues of their deities.—Ad singulas ecclesiæ aras, qui ritus in omnibus Italiæ basilicis observatur, singulæ appensæ suut lampades (*Mabil., It. Ital.*, 25): Placuere et lychnachi pensiles in delubris (*Plin. Hist. Nat.*, 1, 34, 3): Cupidinem argenteum cum lampade (*Cic. in Verr.*, 2.

Centum aras posuit, vigilemque sacraverat ignem.
Æn., IV, 200.

Herodotus tells us of the Egyptians, who first introduced the use of lamps into their temples. Clem. Alex. Strom. *(l.* I, *c.* 16) states that they had a famous yearly festival, called, from the principal ceremony, the *Lighting up of Candles;* but there is scarcely a single festival at Rome which might not, for the same reason, be called by the same name. In the collections of old inscriptions, are many instances of presents and donations of lamps and candlesticks for the temples and altars: Cupidines XI cum suis lychnuchis et lucerna *(Grut. Inscr.*, 177, 3)—a piece of zeal which still continues in modern Rome, where each church abounds with lamps of massy silver, and sometimes of gold, the gifts of princes and persons of distinction; and it is surprising to see how great a number of this kind are perpetually before the altars of their principal saints, or miraculous images, as St. Antony of Padua, or the Lady of Loretto, as well as the vast profusion of wax candles with which their churches are illuminated on every great festival, when the high altar, covered with gold and silver plate, and stuck full of wax lights, looks more like the sideboard of a great prince dressed out for a feast, than an altar to pay divine worship at" *(Dr. Middleton, Lett. from Rome).* According to John Bale, referring to Panthaleon *(in Chron.)*, Gregory the Great began the practice *(Script. Brit., cent.* 1). Hospinian cites Pol. Verg: *(l.* VI, *c.* 12) for a decree of Sabinian, the successor of Gregory, in 604, that lights should be kept constantly burning in churches: but the decree to which he refers relates to the ringing of bells, to announce the canonical hours *(Hospin. de Templis, p.* 307). After the year 700, when the worship of images had begun, candles, lamps, and censors were placed before them. Honorius III devoted three candelabra of gold to the temple of Pancratia *(Ib., p.* 308). This must have been between July 24, 1215, and March 18, 1227; but lights had been introduced into churches in the time of Lactantius, who bitterly inveighs against burning them in the day-time *(Inst., l.* VI, *c.* 2). The Eliberitan Council, in the third or fourth century, prohibited them in cemeteries. The Athenians used lamps in the Vulcanalia, and consecrated them perpetually to the god of fire; and there seems to be no reason to doubt, that this mode of worship among the pagans and Romanists is a relic of the most ancient form of idolatry, that of the sun and heavenly bodies, of which the lamps and candles are symbols.

Festum Magorum.—The feast of the wise men of the East, a name of the Epiphany. Vulgar tradition relates that the Magi were kings—hence the *Festum trium Regum*, or Feast of the three kings of Cologne, of whom the church sings—

"Reges de Saba veniunt."

(Hildebrand. de Diebus Sanct., p. 40). See *Epiphany* for the other names of this day.

Festum B. MARIÆ ad Martyres.—See *Fest. B. M. et omnium Martyrum.*

Festum B. MARIÆ ad Nives, *or* de Nive.—The Feast of our Lady of the Snow, or Our Lady ad Nives, as it is called in the Laity's Directory, Aug. 5. The Italians observe it on the same day, under the name of Dedication of the Church of the Madonna of the Snow: "La Dedicazione della Basilica della Madonna della Neve sul monte Esquilino in Roma, in oggi detta s. Maria Maggiore" *(Il Corso delle Stelle, p.* 60): but Cardinal Gaietan says

that the day is August 4 (see *Festum Nivis B. M.)* The legend explanatory of this singular name is, that under the papacy of Liberius, in the middle of the 4th century, a nobleman and his wife, having no issue, constituted the Virgin their heiress, and requested her to declare her wishes respecting the disposal of the property. Another account says that she granted a son to the prayers of one John a patrician, and that in return he resolved to reward the Virgin with a church, but was puzzled about the site. However this may be, about the 5th of August, when the heats are most intense at Rome, a miraculous tempest arose in the night, during which a vast quantity of snow fell, and covered a large space of ground on Mount Esquiline; and the Virgin at the same time warned the nobleman and his lady, or Pope Liberius and John the patrician, that on the spot which they would find covered with snow they should build a church, and consecrate it to her name. The church of Our Lady ad Nives, which, from its stateliness, is now called Santa Maria Maggiore, was erected, and the festival instituted to commemorate the event *(Petr. de Natal., l.* VII, *c.* 21 *; Bapt. Mantuan.; Hosp. de Fest., fo.* 126 *b.)* It is singular, that even a church cannot be built without the assistance of Baron Munchausen. I have seen it stated somewhere that Nicholas V, in 1454, instituted the festival. The Germans name it "Mariæ Schnee Feyer" (Mary's Snow Feast), and the legend is found in Polewart von Themeswar, "De Stellario Coronæ Mariæ;" but Haltaus considers the introduction of the festival into the church as of doubtful date.—*Cal. Medii Ævi, p.* 115.

Festum B. MARIÆ ad Præsepe.—Our Lady of the Manger, Aug. 5. This is a name of the preceding, derived from the sacred cradle of our Saviour, which is preserved in the church of Maria Maggiore, and exposed every Christmas Day on the high altar, for the adoration of the simple worshippers. "Rome," says Baronius, "is now possessed of that noble monument of the Nativity of Christ, made only of wood, without any ornament of silver or gold; and is rendered more illustrious by it than it was of old by the cottage of Romulus, which, though built only of wood and straw, our ancestors preserved with great care for many ages."—*Annal.* 1.

Festum B. MARIÆ Candelariæ.—Candlemas.

Festum B. MARIÆ Candelarum.—The same in the Laws of Canute, *c.* 14, as translated by Joh. Bromton *(Chron., col.* 920); and in a charter of the bishop of Cremona, in 1207, quoted by Du Cange.

Festum B. MARIÆ Cleophæ.—An ancient festival observed at Paris, May 25, in commemoration of Mary, the wife of Cleophas.—*Joh.* 10.

Festum B. MARIÆ de Navicella.—Our Lady of the Boat; the feast of the dedication of the chapel, so called (see *v.* I, *p.* 71). The Germans worshipped Isis in the form of a ship.—*Tacitus.*

Festum B. MARIÆ de Victoria.—Our Lady of the Victory, Oct. 7, instituted by Pius V, in commemoration of the great naval battle of Lepanto, which was fought on this day, 1571, between the Christians and the Turks, who were signally defeated.

Festum Sanctorum MARIÆ et Filiastri.—July 19. Du Cange is of opinion, that by Filiaster is intended James, the brother of Christ: "Filiaster pro filio sororis." There is a controversy respecting the descents of Anna and the cousins of Christ—namely, whether James be the brother of our

Lord. Some say, erroneously, that he was the son of Joseph by a former marriage (*Euseb., l.* II, *c.* 1; *Epiphan. Hæres.*, 78). Others assert that he was the son of Cleophas, brother of Joseph; hence the "Maria Cleophæ" of *Joh.* 10, and the preceding festival, is said to be the sister of the Virgin Mary. Others, again, say that James was the brother of Christ, because he was the son of Mary's sister—by the same mother, but of a different father, namely, Cleophas. See these and more in Casalius, *De Vet. Sacr. Christ. Rit., p.* 425.

Festum B. Mariæ et Omnium Martyrum.—Our Lady and all Martyrs. This festival was celebrated Nov. 1 until about 730, when it was abolished by Gregory, junior, on consecrating a chapel. In its place he ordained the feast of All Saints, which included the Virgin and Martyrs. Menard says that it was introduced into France by Gregory IV in 837 (*Not. ad Sacram. Gallic., p.* 152); but the French chronologists, in their history of this pope, say that, in 835, he instituted the feast of All Saints, which Louis le Debonnaire caused to be adopted by all the churches in his dependance (*Verif. des Dates, t.* III, *p.* 303). See *All Hallowenmas; Festivitas Omnium Sanctorum.*

Festum B. Mariæ Salome.—An ancient festival at Paris, Oct. 22.

Festum S. Martini Bullientis, *or* Bullionis.—The Feast of St. Martin the Boiling, is the name given to the feast of his translation, which is celebrated on the 4th of the hot month of July; it appears to have been applied to this feast in contradistinction to *Festum S. Martini Hiemalis*, Nov. 11. Du Cange names it *Festum S. Martini Bullientis;* and adds, "Vulgo etiamnum *S. Martin Bouillant.*" More anciently, however, the French name was *Saint Martin le Boillant*, as appears from the *Fabliau du Chevalier à Robe Vermeille.*

> "En la conté de Dant Martin
> Avint entor la Saint Martin
> Le boillant, que gibiers aproche,
> Uns chevaliers, qui sans reproche
> Vesqui ou païs son a age
> Moult le tenoient cil a sage,
> Qui de lui estoient aconte."

The people of the north of Scotland call July 4, St. Martin of Bullion's Day, respecting which they have a prognostication, noticed in *v.* I, *p.* 322.

Festum S. Martini in Yeme, *or* Yemalis.—Feast of St. Martin in (*hyeme* or *hyemalis*) Winter, otherwise Martinmas, Nov. 11. In some churches a hymn was sung, in which he was made equal to the apostles: "Martine, par Apostolis."—*Du Cange, t.* V, *col.* 130.

Festum S. Mauricii, et lxx Discipulorum ipsius Martyrum.—In a Greek MS. in the Bodl. Library, Feb. 21; but it is not to be confounded with Maurice and his Companions, Sept. 22. See Mauritius.

Festum Miraculorum.—The Feast of Miracles (see *Feste des Merveilles*). The impudent frauds of the Romish priests have not even the questionable merit of novelty; they are merely the imitators of their pagan prototypes. "These holy impostures (says Dr. Middleton, speaking of miracles) were always multiplied, in proportion to the credulity and disposition of the poor people

to believe them: Quæ qui magis credebant simplices et religiosi homines, eo plura nunciabantur *(Liv.*, xxiv, 10*)*. In the war with the Latins, the gods Castor and Pollux were reported to have appeared on white horses in the Roman army, which, by their assistance, gained a complete victory—in the memory of which the general, Posthumus, vowed and built a temple to those deities; and, for a proof of the fact, there was shewn in Cicero's time the mark of the horses' hoofs on a rock at Regillum, where they first appeared *(Cic de N. D.*, 3, 5; 2, 2: *de Div.*, 1, 34). Now this miracle, with many others of the same kind *(Cic. de N. D.*, 2, 2; *Plut. in Æmil.*; *Val. Max.*, *c.* 8, 1; *L. Flor.*, 1, 11, 12), has, I dare say, as authentic an attestation as any which the papists can produce—the decree of a senate to confirm it; a temple erected in consequence of it; visible marks of the fact on the spot where it was transacted,—and all this is supported by the concurrent testimony of the best authors of antiquity, among whom, Dion. Halicarn. says *(l.* VI, *p.* 337*)* that there were subsisting in his time, at Rome, many evident proofs of its reality, besides a yearly festival, with a solemn sacrifice and procession in honor of it; yet these stories were but the jest of men of sense, even in the times of heathenism: Aut si hoc fieri potuisse dicis, doceas oportet, quomodo, nec fabellas aniles præferas *(Cic., ib.*, 3, 5*)*. The papists, not content with barely copying, seldom fail to improve the old story with some additional forgery of their own. Thus, instead of two persons on white horses, they introduce three, not only on white horses, but at the head of white armies, as in the old History of the Holy Wars by a pretended witness, published by Mabillon, it is solemnly affirmed of St. George, Demetrius and Theodorus. They shew, in several parts of Italy, marks of hands and feet on rocks and stones, effected miraculously by the appearance of some angel or saint on the spot, just as the impression of Hercules' feet was shewn on a stone in Scythia *(Herod.*, *l.* IV, *p.* 251), exactly resembling the footsteps of a man. They have also many churches and public monuments erected, in testimony of such miracles of saints and angels fighting visibly for them in their battles, which, though as ridiculous as the above, are not yet supported by half as good evidence. There is an altar of marble in St. Peter's, one of the greatest pieces of modern sculpture, representing in figures as large as life the story of Attala, king of the Huns, who, in full march towards Rome with a victorious army, in order to pillage it, was frighted back by the apparition of an angel, in the time of Pope Leo I. The castle and church of St. Angelo have their title from the apparition of an angel over the place, in the time of Gregory the Great. [See *Festa* S. Michaelis.]

" The religion of Ceres of Enna was celebrated, according to Cicero, with a wonderful devotion, both public and private, through all Sicily; for her presence and divinity had been frequently manifested to them by numerous prodigies, and many people had received immediate help from her in their utmost distress. Her image, therefore, in that temple was held in such veneration, that, whenever men beheld it, they fancied themselves beholding either herself, or the figure of her, not made by human hands, but dropt down to them from Heaven. Now if, in the place of Ceres of Enna, we read Our Lady of Loretto, or of Impruneta, or any other miraculous image in Italy, the very same account would suit. They are mere copies of the Dio-

petes Agalma, or image of Diana, dropt from the clouds *(Acts,* xix, 35*)* on the Palladium of Troy, which fell from Heaven. In one of their churches they shew a picture of the Virgin, which was brought from Heaven with great pomp, and after hanging awhile with great lustre in the air, in sight of all the clergy and people of Rome, was delivered by angels into the hands of Pope John I, who marched out in solemn procession to receive the celestial present. And is not this exactly the same as the old story of Numa, when he issued from his palace with priests and people after him, and with public prayer and solemn devotion received the ancile or heavenly shield, which, in presence of all the people of Rome, was sent down to him, with much the same formality, from the clouds? *(Ov. Fast.* 3*)*. And as that wise prince, for its security, ordered several others to be made so exactly like it that the original could not be distinguished, the Romish priests have taken the hint to form, after the celestial pattern, a number of copies so perfectly resembling each other, as to occasion endless squabbles among themselves about their several pretensions to the divine original."—*Letter from Rome,* where are many very curious proofs of the origin of the most celebrated Popish miracles.

Festum Natalis (*or* Nativitatis) Domini.—Dec. 25; the Feast of the Nativity. The last public act of Henry III, in Rymer, is a writ to the sheriff of Somersetsh. and Dorsetsh., 4 Nov., 55 an. regni, commanding him to provide one hundred oxen for the festival, "Natalis Domini," which the king intends to celebrate at Winchester *(Fœder., t.* I, *p.* 496). The usage of celebrating three masses on this day is mentioned by Gregory the Great.—*Homil.* 8 *in Evang.*

Festum Neophytorum.—The feast of the newly-converted, or baptized—a name given to Easter Week by St. Augustine.—*Ep.* 119 *ad Januar.*

Festum Nivis.—The Feast of Snow (see *Fest. B. M. ad Nives*: "Item in festo Nivis, quod est festum Beatæ Virginis, et est quarta die Augusti, non fit consistorium."—*Card. Gaietan. Ordinar., s.* CI; *Mabil., p.* 383 & 386.

Festum Nominis Jesu.—Aug. 7: D. 456. Feast of the Name of Jesus. This festival is retained by the church of England. In 1444, the Faculty of Theology of Paris substituted it for the Circumcision.

Festum Obdormitionis B. Virginis.—Our Lady's Assumption (see *Dormitio),* now celebrated Aug. 15, but formerly Feb. 18, both days having been considered to be correct (see *Depositio S. Mariæ).* The last mention of Mary is in *Acts, ch.* 1. Respecting her death and assumption, there are several conflicting opinions. Some think that Mary did not die: these were the Collyridians, who taught that she was not of human, but of divine nature, and, therefore, immortal like God. On this account they paid divine worship to her, and offered sacrifices to her as to the queen of Heaven, in the 4th century. Others doubt whether she died or not; others say that she died, some in martyrdom, others a natural death. Then they disagree about the time of her obdormition or assumption—Eusebius, in *Chron.,* says A D. 48; others 24 years after Christ. Some say that she died, and was taken up body and soul into Heaven, Aug. 15. Others allow that she died this day, but maintain that she was assumed Oct. 1, 49 days after her death. Another party place this event only three days after death. Others, again, say it was only her soul that was assumed, while her body remained on the

earth; but others doubt whether her body would remain in any place on earth, or was taken into Heaven. The common opinion, however, is, that she was taken up body and soul; and Hospinian has collected some of the fables relating to the total assumption (*De Fest. Christ.*, *fo.* 128^{b}, 129). As Feb. 18 seems to have been the day first fixed upon by the church for this festival, we are at once directed to the origin of the whole fiction. The story of the Assumption of the Virgin (whose fabulous history has so often been found, in the course of this work, corresponding with that of the Egyptian Isis, the prototype of Diana, Ceres, Proserpine, Juno, Venus, &c.) is no other than a copy of the rape of Proserpine, which occurred in February. The memory of this event is preserved in Sicily by burning, on the Virgin's Purification, Feb. 2, a pine-tree, near the very spot assigned to the assumption of this deity—much in the way that Ovid describes in the rites of her mother, Ceres:

> "Illic accendit gemmas pro lampade pinus:
> Hinc Cereris sacris nunc quoque teda datur."
>
> *Fast.*, *l.* IV.

With respect to the age of the festival in the church, Horolanus makes it begin in 364, under Damasus; but this pope was ordained Oct. 1, 366, and died Dec. 10, 384. Nicephorus says that it was instituted by a decree of the emperor Maurus (*Hist. Eccl.*, *l.* XVIII, 28). Though the Council of Mayence (not Mentz, as stated under *Assumptio S. M.*), in 813, authoritatively enjoined it, and though this was one of the five councils convened by Charlemagne, it will be found, on reference to the article *Festival*, that this monarch leaves the observance of the festival to the choice of each church. At the beginning of the 9th century, therefore, it was so far from being considered one of the chief festivals, as it is now, that it was a question whether it should be observed or not. Louis, the son of Charlemagne, wishing to gratify the idolatrous Council of Aix-la-Chapelle in 818 or 819, added the Assumption to the catalogue of festivals (*Hospin.*, *fo.* 129). There were two councils in this city, which were held, not in these years, but 816 and 817 (*Veref. des Dates*, *t.* III, *p.* 39). The octave ordered by Leo IV, between 847 and 855, was not universally observed, for in the 12th century Reinhold, bishop of Cologne, instituted it in his diocese. After these difficulties, it at last became the greatest of all festivals.

Festum Occursus.—The Feast of the Meeting, Feb. 2 (see *Hypapanti*). Amphilochus, bishop of Iconium, has a sermon on this festival, as also Chrysostom, *Oper.*, *t.* V, *hom.* 137; *Ed. Savil.*

Festum Olivarum.—The Feast of Olives, Palm Sunday.

Festum Omnium Animarum.—Feast of All Souls.

Festum Omnium Sanctorum.—Feast of All Saints, more commonly *Festivitas Omn. SS.*

Festum Omnium Sanctorum et Martyrum.—This must be the same as the last.

Festum Ordinationis B. Gregorii.—The Feast of the Ordination of St. Gregory, Sept. 3. See Gregorius.

Festum Orthodoxiæ.—The first Sunday in Lent, in memory of the Council of Constantinople, which, in 842, restored image-worship, confirmed the se-

cond Nicene Council, and anathematized Iconoclasts. See *Dominica Orthodoxiæ, & Festum Passionis Dominicæ Imaginis.*

Festum Ovorum.—Feast of Eggs, Saturday preceding Shrove Tuesday.

Festum Palmarum.—Feast of Palms. See *Palm Sunday.*

Festum Passionis Dominicæ Imaginis.—The Feast of the Passion or suffering of our Lord's image, Nov. 9. Sigebert, in his Chronicle, relates under the year 795, that the image of Christ being contumeliously treated by the Jews, in the city of Beryetto, who broke open its side, which poured forth an abundance of blood, so that the infidels, terrified at the miracle, were converted to Christianity, and baptized by the bishop Adeodatus. Hence this festival was appointed to be observed Nov. 9, with not less solemnity than those of the Nativity and Easter. Hospinian demonstrates that the work concerning this passion, attributed to Athanasius, is spurious *(De Fest. Christ., fo.* 145); yet the story itself is not more extraordinary than that of a vast multitude of miraculous images in the Roman church. "Of images that shed tears, or sweat, or bleed, there are plenty of stories in heathen writers. Rome, as the describer of it says, abounds with these treasures, or speaking images; but he laments the negligence of their ancestors, in not recording particularly, as they ought, the very words and other circumstances of such conversations. An image of the Virgin here reprimanded Gregory the Great for passing her too carelessly; and in St. Paul's, a crucifix spoke to St. Bridget: ad sanctum Paulum ubi vidimus ligneum crucifixi imaginem, quem sancta Brigida sibi loquentem audisse perhibetur" *(Mabil., It. Ital., p.* 133). Durant mentions another Madonna, which spoke to the sexton in commendation of the piety of one of her votaries: Imaginem sanctæ Mariæ custodem ecclesiæ allocatum et Alexii singularem pietatem commendasse *(De Rit., l.* I, *c.* 5). And did not the image of Fortuna do the same? It spoke twice in praise of those matrons who had dedicated a temple to her *(Val. Max., l.* VIII.) There is a church to Mary the Weeper, or a Madonna famous for shedding tears: s. Mariæ de Panto [see *Festum Compassionis, Notre Dame de Pitié, &c.*] An image of our Saviour, for some time before the sacking of Rome, wept so heartily, that the good fathers of the monastery were employed in wiping its face with cotton. The statue of Apollo wept for three days and nights successively: Apollo triduum et tres noctes lacrymavit *(Liv., l.* I, *c.* 43). Another church is built in honor of an image, which bled very plentifully from a blow given to it by a blasphemer. The old idols, too, were full of blood, and all the images of Juno were seen to sweat drops of it: Signa ad Junonis Sospitæ manavere *(Liv., l.* XXIII, *c.* 31). Ad lucum Feroniæ sanguine sudarunt *(Ib., l.* XXVII, *c.* 34). Xenophon, though addicted to superstition, speaking of the prodigies which preceded victory to the Thebans at the battle of Leuctra, tells, that some people looked upon them as all forged and contrived by the magistrates to encourage the multitude; and as the originals themselves were but impostures, it is no wonder that the copies appear gross and bungling *(Xenoph., Ellen.* 6)."—*Dr. Middleton, Letter from Rome.*

The miracle attending the image, which is the object of this festival, appears to have been suggested by the discovery of a new relic, which was a sponge soaked in the blood of Christ, if the latter did not suggest the mi-

racle; for respecting these matters, which were a source of great pecuniary advantage to the church or monastery that had the fortune to possess a wonder of this kind, there was a great competition among the priests, who sometimes stole the sacred image or relic. It is certain that Leo III, about the same time, went, at the request of Charlemagne, to Mantua, whither the sponge had been brought by Longinus, to verify it—but his decision is unfortunately unknown *(Verif. des Dates, t.* III, *p.* 299). This sponge seems to have been added, for the salvation of the faithful, to the other instruments of the passion (see *Festum Lanceæ et Clavorum).* I shall borrow another extract from Dr. Middleton, and then give a brief chronological account of the proceedings between the image worshippers and image breakers, idolalaters and iconoclasts:—In the treasury of Loretto, one part consists, as it did among the heathens, of a wardrobe. For the very idols, as Tertullian observes, used to be dressed out in curious robes of the choicest stuffs and fashion: Cum ipsis etiam idolis induantur prætextæ et trabeæ, &c. *(De Idolat., p.* 116). I could not but recollect the picture which Homer draws of Queen Hecuba, of Troy, prostrating herself before the miraculous image of Pallas, with a present of the richest and best-wrought gown she was mistress of—

> "A gown she chose, the best and noblest far,
> Sparkling with rich embroid'ry like a star."
>
> *Il.*, 293.

The mention of Loretto reminds me of the surprise I was in at the first sight of the holy image, for its face is as black as a Negress, so that one would take it rather for the representation of a Proserpine, or infernal deity, than what they impiously style it—the Queen of Heaven [she was empress of hell also: see *Candlemas, p.* 40]. But I soon recollected, that this very circumstance of its complexion made it but resemble the more exactly the old idols of paganism, which, in sacred as well as in profane writers, are described to be black with the perpetual smoke of lamps and incense *(Baruch,* 6, 19, 21; *Arnob., l.* VI). Should they squabble with us about the word *idol,* Jerome has defined that they are the images of the dead: *Idola intelligimus imagines mortuorum (Hier. Com. in Isa., c.* 37); and the worshippers of such images are used always, in the style of the fathers, as terms synonimous and equivalent to heathens and pagans: Innumeri sunt in Græci nationibus, qui se in discipulatum Christi tradiderunt, non sine ingenti odio eorum qui simulachra venerantur *(Pamphili Apol. pro Orig.; Hieron., Oper., t.* V, *p.* 233). As to the practice itself, it was condemned by many of the wisest heathens, and for several ages, even in pagan Rome, was thought impious and detestable. For Numa prohibited it to the old Romans, nor would suffer any images in their temples, which constitution, says Plutarch, they observed religiously *(Vit. Num., p.* 65 *c)* for the first 170 years of the city. But, as image worship was thought abominable by some pagan princes, so, by some Christian emperors, it was forbidden on pain of death: Penæ capitis subjugari præcipimus, quis simulachra constituerit *(Gothof. Comment. de Statu Pagan. sub Christian. Imperatorib. Leg.* 6, *p.* 7); not because those images were the representations of demons or false gods, but because they were vain, senseless idols, the work of men's

hands, and for that reason unworthy of any honor. And all the instances and overt acts of such worship, described and condemned by them, are exactly the same with what the papists practise at this day—lighting up candles, burning incense, hanging up garlands, &c., as may be seen in the law of Theodosius before-mentioned, which confiscates that house or land where any such acts of Gentile superstition had been committed: In nulla urbe sensu carentibus simulachris vel accendat lumina, imponat thura, certa suspendat.—Si quis vero mortali opere facta, &c. *(l.* XII, *p.* 15*)*. Those princes who were influenced, we may suppose, in their constitutions of this sort by the advice of their bishops, did not think paganism abolished till the adoration of images was utterly extirpated, which was reckoned always the principal of those Gentile rites that, agreeable to the purest ages of Christianity, are never mentioned in the imperial laws without the epithets of profane, damnable, impious, &c. *(Leg.* 17, 20*)*."—*Lett. from Rome.*

The Eliberitan Council, which is variously placed in the years 205, 300, 305, 313, and 324, or later, but which the French chronologists fix towards 300 *(Verif. des Dates, t.* II, *p.* 266), denounced pictures upon the walls of churches, and particularly painting and worshipping them: "Placuit picturas in ecclesia esse non debere; nec quod colitur aut adoratur in parietibus depingatur" *(can.* 36*)*. Casalius quotes this canon, and very weakly, if not ridiculously, sets up as an answer to it, that this was not a general council, sanctioned by the apostolical see; as if the fact that this council had condemned idolatry, depended upon the approbation of the priests at Rome—or as if the absence of their approbation proved any thing more, than that at this period there was a schism in the church, and that the tendency of Rome to the ancient paganism was now become obstinate *(De Vet. Sacr. Christ. Ritibus, c.*2, *p.* 14). Cedrenus mentions that the emperor Anastasius, out of hatred to image worship, ordered a painter to depict several monstrous figures, the exhibition of which excited a sedition among the superstitious multitude. Gregory the Great, about 601, as quoted by Polydore Vergil, reproved Serenus, bishop of Marseilles, for having destroyed images, praising him, at the same time, for his prohibition of their worship *(De Invent., l.* VI, *c.* 13, *p.* 400); and he decreed that they ought neither to be worshipped nor defaced.—*Decr., l.* IX, *c.* 9.

In 707 St. Egwin, bishop of Worcester, pretended that the Virgin Mary had commanded him to place her image in the church, in order that it might be worshipped by the people *(Spelm. Concil., t.* I, *p.* 208). A great controversy arose respecting this falsehood, and the Council of London, in 712, condemned image-worship as a diabolical idolatry *(Ib., p.* 216). Of this council, no notice is taken in the Chronological History of Councils, in the French Art of verifying Dates. Under Gregory II, about 715, image-worship made some progress in Britain; and Bale mentions a council of London in this year, to decry the marriage of priests and to establish idolatry. Spelman says that it was not finally received here before the second Nicene Council, in 792 *(Ib., p.* 218); but this Council was held in 787, according to the French chronologists *(t.* II, *p.* 32*)*. Supposing the latter to be correct, there are innumerable errors respecting the dates of councils and popes in the writers between them and the Reformation.

The emperor Leo, more fully impressed with the truth of Christianity than

the pope last named, commanded the destruction of images throughout his dominions *(Cedrenus)*; and Gregory, in 729, addressed to him two dogmatical letters on the worship of the holy images—" sur le Culte des Saintes Images," which caused only irritation *(L'Art, &c, t. III, p. 290)*. In 730, the Council of Constantinople issued a decree against image-worship, and Gregory, in the same year, excommunicated the emperor Anastasius for his opposition to idolatry.

In 731, Gregory III held the Council of Rome 1 against the priest Georges, who, having been charged with a letter from this pope to the emperors Anastasius and Constantine, to engage them to desist from their hostility against the " holy images," returned without accomplishing the object of his mission. Georges, being again sent, was arrested and imprisoned a year in Sicily.—*(L'Art, &c., t. II, p. 25.)*

The 7th General Council of Constantinople, at which, in 754, no fewer than three hundred and thirty-eight bishops assisted, issued a long decree, consisting of several canons and anathemas, against idolatry. Those canons which regard the Trinity and the Incarnation, say the French chronologists, are catholic—but they add several others, against the images of Jesus Christ and the saints *(Ib., p. 29)*, and, therefore, they mark this Council with an asterisk, to denote that it is not to be considered authentic. The date of this council is remarkable: " Regnante una et eadem Trinitate," without mentioning the years of the emperors.—*(Ib., p. 31.)*

The 2nd Council of Nice, in 787, anathematized not only image-breakers, but those who quoted sentences from the sacred writings concerning idols, against worshipping images, and those who should call the images that were to be worshipped, idols: " Nos venerandas imagines suscipimus, nos qui secus faxint anathemate percellimus. Quicunque sententias sacræ scripturæ de idolis contra venerandas imagines adducunt, Anathema. Qui venerandas imagines Idola appellabant, Anathema" *(Anathematism., t. III, act. 7, ap. Casal., c. II, p. 14)*. This decree of the idolatrous priests assembled at Nice is a notable authority of the Romanists at the present day; but it highly disgusted the French clergy, by whom it was attacked in the celebrated Caroline Books, which were so called because supposed to have been written under the direction of Charlemagne. Adrian I attempted to answer them, but was unable to remove the disgust of the French prelates, as afterwards appeared in the great Council of Frankfort.

This council assembled in 794, and passed 56 canons, in the second of which they say, that— the question of the new Greek Council is proposed, respecting the worship of images, where it is written, that " Whosoever will not render to the images of saints the same service and adoration as the Trinity, shall be judged anathematized." The Fathers of the Council have rejected and absolutely condemned this adoration and service, and have condemned it unanimously.

In 814, a Council was held at Constantinople by the patriarch Nicephorus, in support of idolatry; but the emperor Leo assembled a still greater body of clergy, by whom it was absolutely condemned—the pictures in churches were effaced with lime, and the vessels and ornaments used in idolatrous adoration were broken and destroyed. A previous Council, in the same year, had deposed the patriarch.

The emperor, Michael the Stammerer, with a view to restore peace to the church, summoned the two parties to a conference at Constantinople, in 821. The image-worshippers held a council among themselves immediately after their arrival, in which they resolved that they ought not to hold consultation with heretics—a common, but neither ingenious nor glorious, method of escaping from a contest, to engage in which the party is conscious that he is unsupported by reason or divine authority. Eight years afterwards, another council was held in this city against "holy images."

Meanwhile (in 825), the Council of Paris 7 approved the censure passed on the breakers of images by Pope Adrian, but blamed that pontiff for having ordered them to be superstitiously adored. This was immediately followed by the Council of Aix-la-Chapelle; but the result of the negotiations between the French bishops and the pope is unknown. It is certain, however, that for some time after these councils, the bishops maintained that images were neither to be broken nor adored; and that they refused to receive the Council of Nice, or submit to the authority of the popes by whom it had been approved.

In 861, a decree was issued by the Council of Constantinople in confirmation of idolatry, which continued uninterrupted until it was publicly denounced by Zuinglius, in 1516; and was vainly attempted to be restored, in all the deformity in which it passed through the dark ages, by the Council of Trent in 1545. The catechism of this council quotes only a part of the commandment against idolatry, omitting the words, "thou shalt not bow down to them nor worship them," after the prohibition to make graven images. In the fourth chapter, on the precepts of the decalogue, it is impudently pretended, that this plain and positive commandment does not forbid the use of images! The authors of this catechism, finding that the images of cherubim and the brazen serpent had been made by the command of God himself (which was delivered to accomplish a particular end), make the exception the rule of their practice (*Catech. ex Decreto Conc. Trid.*, *p.* 328; *Colon.*, 1572). Dr. Wiseman and other authors fancy they defend this practice, by referring to the memorials of great men which protestants sometimes preserve—as the chair and desk of Wickliffe, in the church of Lutterworth. "Wherefore are they kept? (he asks), they are relics; precisely what the [Roman] Catholic means by relics" (*Lectures on Principal Doctrines, &c., l.* 13). This is not to be denied; but the Protestant does not worship them, or the pictures of the Apostles, which sometimes decorate his windows. In his Letter to John Poynder, Esq, this otherwise accomplished writer has the astonishing weakness to refer to the sign-boards over the doors of alehouses, which are placed there at the whim of the tradesman, and used for no other purpose than to mark the description of goods in which he deals.

Festum Passionis PETRI.—The Passion of Peter, occurs in the book of Arator, subdeacon of Rochester in the reign of Richard I: "Ipsa die qua fidelibus Passio Petri celebratur. Paulus decollatus est" (*Text. Roffens., Append., p.* 389). It is, therefore, the same as the Feast of the Apostles Peter and Paul, June 29.

Festum Patefactionis CHRISTI in Monte Thabor.—The Feast of the Manifestation or Appearance of Christ on Mount Thabor, Aug. 6, was instituted

by Callistus III in 1457, in memory of the victory over the Turks at the siege of Belgrade (*M. Dresser, de Festib. Dieb., p.* 144). The more usual name is *Festum Transfigurationis* Jesu Christi.

Festum S. Petri Cathedræ, apud Antioch.—See *Fest.* S. Petri *Epularum.*

Festum S. Petri Cathedræ, apud Romam.—It is now universally allowed, that this festival was intended by some churches to remove the memory of the connexion of St. Peter's Chair with a heathen rite (see *Cathedra* S. Petri). As the heretics denied that St. Peter ever was at Rome, Paul IV instituted the feast of this apostle's chair at Rome in 1558, and fixed it for celebration on Jan. 18—a very rational mode of attempting to determine a disputed fact (*L'Art de verif. les Dates, t.* III, *p.* 426). Hospinian, however, says that he merely restored this feast about 1556, and that it had been anciently observed in the church.—*De Festis Christ., fo.* 48 *b.*

Festum S. Petri Epularum, ad Epulas, de Epulis, &c.—The Feast of St. Peter's banquets, Feb. 23, is a remarkable example of the memory of pagan rites preserved in the name of a Christian solemnity. In the *Kalendarium Rusticum* (Gruter, p. 138), the *Lupercalia, Cara Cognatio,* and *Terminalia,* occur under the month of February; and the *Kalendarium* published by Bucherius has the festivals in the following order :—

xv Kal. Mart.	Lupercalia	[Feb. 15]
ix Kal. Mart.	Feralia	[Feb. 21]
viii Kal. Mart.	Caristia	[Feb. 22]
vii Kal. Mart.	Terminalia	[Feb. 23]

A third kalendar, published by Herwart, has "viii Kal. Mart., Caristia," so that the *Caristia* and *Cara Cognatio* are identical. Of the origin of this festival, the following is the account received in the Romish church. It was a custom of the ancient heathens, annually observed on a certain day in February, to bring victuals to the tombs of their deceased friends and relations, for the refreshment of their ghosts, which, however, were devoured by devils in the night. The heathens, not less foolishly than ridiculously, believed that this food was consumed by the ghosts, who, according to their notions, eat it while wandering about the tombs. This custom, and the error on which it was founded, the Christians found much difficulty in extirpating. At last, it occurred to some holy men to institute the Feast of St. Peter's Chair, both that which he had at Antioch, and that which he had at Rome; and thus they entirely abolished the heathen abomination: hence it is that this feast is called F. B. Petri Epularum. Such is the substance of the account given by Belethus, as quoted in Durand's work on Divine Offices. The Synod of Tours, in 567 (not 570, as Hospinian has it), decreed that, whereas there are persons who offer food to the dead on the feast of St. Peter's Chair, and on returning home after mass relapse into their pagan errors, and, after our Lord's body, receive food that is consecrated to devils, We protest, both as pastors and priests, to take care that whosoever shall appear to persist in this fatuity, or to perpetrate rites unknown to the church at rocks, or trees, or wells, the marked places of the heathens, shall be expelled from the church; nor shall they who observe heathen usages participate at the altar.—*Can.* 22, *Capit. Caroli Magni, l.* VI, *c.* 194.

Festum Presentationis.—Feb. 2. The Feast of the Presentation of Christ in the Temple is said to be the most ancient name of the purification of St. Mary; and certainly the kalendar G, *p.* 399, alludes only to this appellation—and the Dano-Saxon Menology mentions the presentation, as the reason for celebrating the Virgin's feast:

Ꜩnd þæꝛ embe ane nihꝛ.	And one night after this
þ ꝛe Maꝛian.	is celebrated
mæꝛꝛan healdað.	the mass of Mary,
Cyninȝeꝛ modoꝛ.	mother of our king,
ꝛoꝛþan heo Cꝛiꝛꝛ.	because she Christ
on þam dæȝe.	son of the ruler,
beaꝛn pealdendeꝛ.	on this day
bꝛohꝛe to ꝛemple.	brought into the temple.

Cott. MS., Tib. B. I, *fo.* 110.

Festum Primitiarum —Feast of First Fruits, Aug. 1. An old translation of hlaf mæꝛꝛe. See *Lammas Day.*

Festum Principis Apostolorum.—The Feast of the Prince of the Apostles, is the same as St. Peter's Chains. He is so styled in the Saxon Kal., *Jul. A.* X, under May 31, the day of St. Petronella, who þæꝛ ꝛce Peꝛꝛeꝛ doht̄oꝛ ðaꝛa apoꝛtola aldꝛeꝛ—[was the daughter of St. Peter, elder of the apostles]. "Festivitas principis apostolorum, quæ dicitur ad vincula."—*Gul. Neubrig. Hist., l.* V, *c.* 3.

Festum Puerorum.—See DANIEL *and* 3 *Boys.*

Festum Relevationis S. STEPHANI.—Feast of the raising of St. Stephen, commemorates the invention or finding of his relics, and is celebrated August 3.

Festum Reliquiarum.—The Feast of Relics, is a moveable festival, celebrated the first Sunday after the translation of St. Thomas the martyr, July 7, according to the rule in the Portiforium Sarisburiense, 1528. The worship of relics is said to be due to Ambrose of Milan, at the latter end of the 4th century, in consequence of his finding the remains of Gervasius and Protasius—

> "Quosque suo Deus Ambrosio post longa revelat
> Secula Protasium cum pare Gervasium."

S. Ambrosii Vita; Epist. 14 *ad Marcellinam, &c.* See *Relic Sunday.*

It is to be observed that almost every province and city had its peculiar feast of relics; at Halberstadt it was the day after the Assumption—and at Erfort, the week of Easter was the week of relics.—*Haltaus, Cal. Med. Ævi, p.* 92.

Festum Rosarii S. MARIÆ.—Feast of St. Mary's Rosary. There are extant letters of Gregory XIII, under the fisherman's ring, dated 1st April 1573, in which he declares the first Sunday in October to be perpetually consecrated, in commemoration of the victory obtained over the Turks, Oct. 7, 1571, which was the first Sunday in October this year. Thanks, he says, are to be returned to God, and to the blessed Mary, the mother of God, and a double office to be recited to the Virgin, in those churches in which there is an altar of the Rosary *(Hospin. de Fest. Christ., fo.* 139 *b.)* It was this

pope who, in the year preceding this institution, went, attended by all the cardinals, to the churches of St. Mark and St. Louis, and returned thanks to God for the horrid massacre of 70,000 French protestants on St. Bartholomew's Day, and who on a medal which he ordered to be struck in commemoration of the sanguinary deed, expressed his approbation of the murder of the brave Coligni, by the legend—" Pontifex Colignii necem probat" (*Verif. des Dates, t.* III, *p.* 431). The festival is celebrated in England under the name of " The Rosary of the B. V. Mary"—and in Rome under that of " La Madonna del Rosario." The Rosary is a string of beads, on which the Pater Noster and Ave Maria are repeated by the devotee; and hence it was formerly called " Psalterium Divæ Mariæ Virginis"—[the Psalter of the goddess Mary, the virgin]. It is said to have been invented by Peter the Hermit (*Pol. Verg., l.* V, *c.* 9, *p.* 321), about 1090 or 1095. Baronius says that these beads were so highly esteemed, that they were made not only of wood, but amber, coral, silver and gold, which women wore as ornaments, and hypocrites as instruments of false devotion. Dibdin prints the following from an English work of 1483, called Liber Festivalis : " *The bedes on the Sonday.*—Ye shall kneel down on your knees, and lift up your hearts making your prayers unto almighty God for the good state and peace of all holy church, that God maintain save and keep it."—*Typogr. Antiq., v.* I, *p.* 177.

Festum S. Rotrudis.—This date occurs in two charters in the Chronicle of St. Andrews: " Actum anno verbi Incarnati, 1221, in die festo Sanctæ Rotrudis virginis." " Annuatim persolvere in festo S. Rotrudis decem solidos," A. D. 1222 (*Dacher. Spicil., t.* II, *p.* 860-62; *ed. fol.*) The name may be Ortrudis (June 27) by transposition, or Gertrudis (March 17) by mistate.

Festum Sacrasancti Sacramenti.—The Feast of the Sacrament, meaning the mass on Corpus Christi Day. See *Festum Corporis et Sanguinis* Christi.

Festum Sanctificationis Deiparæ.—The Feast of the Sanctification of the Mother of God, was changed to the Nativity of the Virgin, Sept. 8.

Festum Sancti Regis.—The Feast of the Holy King, commemorates King Stephen of Hungary, Sept. 2.

Festum Sancti Spiritus.—The Feast of the Holy Ghost, a name of Pentecost, occurs twice in a charter, in Goldasti's German charters: " In die festo S. Spiritus," and " In die dominico S. Spiritus" (*Caseneuve, Origines de la Langue Françoise, p.* 48). Augustin gives this name to Pentecost, but with more regard to declension—" Festum Spiritui Sancti."—*Hildebrand. de Dieb. Sanct., p.* 89.

Festum Sanctissimi Sacramenti.—The same as *Festum Sacrosancti Sacramenti*, and *Corpus Christi Day.* Casalius says that the office, with its hymn and prose, was sent to Urban VI by Thomas Aquinas, and that the procession of the host began in the hundredth year after the institution of the festival (*De Vet. Sacr. Christ. Ritib., c.* 60, *p.* 237), which that pope named *Festum Corporis et Sanguinis Christi*, in honor, not of the mass or the host, but in commemoration of a pretended revelation.

Festum Sanctorum Regum.—The Feast of the Holy Kings. See *Festum Magorum and Epiphany.*

Festum Sanguinis Christi.—The Feast of Christ's Blood, is apparently the

same as the *Festum Passionis Dominicæ Imaginis*. Bale says that Leo III, in 795, approved of the imposture, and confirmed by his bulls the red fluid which issued from the wounded side of Christ's image, for the true blood of our Lord himself—*Cent. Script.* 2, *Vit. Leonis; Hospin. de Fest. Christ.*, *fo.* 163 *b.*

Festum Septem Dolorum B. Mariæ.—The Feast of the seven Sorrows of St. Mary.—See *Festum Compassionis.*

Festum Septem Dormientium.—The Feast of the seven Sleepers. See *Septem Dormientes.*

Festum Septem Fratrum Martyrum.—The Feast of the seven Brethren, July 7 in a kalendar of Metz [see *Septem Fratres*]. The battle of Northampton was fought July 19, 1460—on this festival, according to some verses in the Monasticon:

> "Anno milleno quater C. X. quoque seno,
> Festo septem Fratrum Northampton dat tibi bellum
> Prato sanctarum mœnia juxta monacharum."
>
> *Mon. Angl.*, *t.* II, *addit. p.* 939.

Festem Septuaginta Duorum Christi Discipulorum.—The Feast of Christ's 72 Disciples, Jan. 4 in the Greek church and French martyrologies; but it seems to be the same festival as the *Festum Divisionis Apostolorum*, without the number "XII."

Festum S. Simeonis.—Feb. 2. See *Hypapanti.*

Festum Spiritui Sancti.—See *Festum S. Spiritus.*

Festum Stultorum.—The Feast of Fools. See *v.* I, *p.* 140, *&c.*

Festum S. Sulpini.—The epitaph on Lady Jane Molineux says that she died "in festo Sc^ti^ Sulpini, 1439" (*Lodge, Irish Peerage, v.* II, *p.* 386). It should probably be Sulpicius.

Festum Transfigurationis Jesu.—The Feast of the Transfiguration of Jesus, Aug. 6, instituted in 1457 by a bull of Callistus III, by which it was made universal in the church (*Verif. des Dates*, *t.* III, *p.* 406). It is also called *Festum Patefactionis*, &c. From the hymns of Damascenus and Cosmas, composed to sing on this festival, it appears that the Transfiguration was celebrated in 700. Bede mentions it as the "Festum Transfigurationis Domini (*Oper.*, *t.* VII, *p.* 168); but from Potho, it appears that it was not observed in all churches in 1150. The object was the Transfiguration of our Lord, which took place in Spring, and not Aug. 6; but on this day it was manifested, declared and preached, by the apostles who were with Christ on Mount Thabor (*Durand. de Rat. Div. Off.*, *l.* VII, *c.* 22). Callistus, or Calixtus, III appropriated it to commemorate the victory of the Hungarians over the Turks, whom, with prodigious slaughter, they forced to raise the siege of Alba Regalis, or Belgrade (*Casal. de Veter. Sacr. Christ. Ritib.*, *p.* 422). On this day the pope converts new wine, if it can be procured, into the blood of Christ, or squeezes a little out of a bunch of ripe grapes: raisins are also consecrated, and people communicate in several places. Calixtus composed the office for it, desiring it to be celebrated with the same indulgences as Corpus Christi Day, and that at noon a bell should be rung in salutation of the Virgin.—*Hospin. de Fest. Christ.*, *fo.* 126 *b.*

Festum Translationis Jesu.—Apparently a mistake for the Transfiguration,

held on the same day, Aug. 6. It occurs in the will of Thomas Rotherham, archbp. of York in 1498, contained in the Black Book of the Exchequer: "Sexto die mensis Augusti in festo Translacionis Jhesu, et festo ejusdem nominis," &c. (*Verif. des Dates, t.* II.) The error, if it be one, seems to be ancient, for Hearne, the editor of this Exchequer Book, says that had he not found "Translacionis" in the Cambridge MS.—he would have substituted "Transfigurationis." From the remainder of the passage, we learn that the prelate, with the consent of his clergy, had ordained the Transfiguration, and the feast of the Name of Jesus, to be perpetually celebrated in his province: "quæ festa," he continues," in provincia mea, cleri mei assensu pro perpetuo statui celebranda, A. D. 1498 condo testamentum meum."—*Lib. Nigr. Scaccar., p.* 667.

Festum S. Trinitatis.—The Feast of the Holy Trinity, is by some ascribed to Pelagius, in 578; but Durandus affirms that Gregory IV, in 834, instituted festivals in honor, not only of the apostles and martyrs, but of the holy Trinity and angels (*De Rat. Div. Off., l.* VII, *c.* 34; *Hildebr. de Dieb. Sanct., p.* 92; *Hospin. de Fest. Christ., fo.* 87 *b.*) Potho, who lived in 1152, and is quoted by the two last authors, wonders at the introduction of new festivals, and asks—Are we wiser and more devout than our fathers? What, then, is the reason that these feasts—the Transfiguration and the Trinity—are imposed upon us? (*Poth. de Statu Domus Dei, l.* III.) Not long afterwards, Alexander III received the Trinity among the festivals of the church: after the 12th century it began to be celebrated at Rome. It is an appendix to the feast of Pentecost (*Hildebr., p.* 93), and those who celebrate it are reprehended by Micrologus (*De Obs. Eccl., c.* 6; *Hospin., ib.*) The French chronologists observe that there were two feasts of the Trinity—one, the first Sunday after Pentecost (which we call Trinity Sunday), and the other the last Sunday after Pentecost, of which Sunday, as consecrated to the Trinity, neither Haltaus nor Du Cange take any notice.

Festum trium Lectionum.—A Feast of three lessons, "III lec." (*tres lectiones*), after a festival in kalendars, denotes that it was honoured with three anthems or three lessons. There were also festivals of nine and of twelve lessons.

Festum trium Puerorum.—Feast of the three Boys. See Daniel & *three Boys.*

Festum trium Regum.—The Feast of the three Kings [of Cologne], a name of the Epiphany, is of frequent use as a date on the Continent, particularly in Germany: "Datum anno domini 1422. Dat is der hilgen dryer Konnige dage" (*Baring., Clav. Diplomat., p.* 527).

Festum Valettorum.—The Pages' or Domestics' Festival—among the French, "La fête aux Varlés." Sunday after the day of St. Dennis.

Festum Virginis, *or* B. Mariæ de O.—The Feast of our Lady of the O, is a name, in the Mozarabic Ritual, of the feast called the Expectation of our Lady's Delivery, which was celebrated in Spain eight days before Christmas (see *Expectatio B.* Mariæ). The selection of the anthem for the day, called the O-leries of Advent, from the repetition of the interjection "O," is a puerile allusion to the exclamations of a woman in labour. Indecent as the allusion most unquestionably is, the O is still the name, in Spain and

France, of the Annunciation, to which the puerperal commemoration was transferred. From the title of a chapter "on making the O," in the statute of St. Paul's, it would appear as if, formerly, much stress was laid upon this absurdity in the choirs. See *Oleries*.

Festum Visitationis S. Mariæ.—The Festival of Our Lady's Visitation, was originally instituted by Buonaventura in 1263, at a general chapter in Pisa, to commemorate her visit to the mother of St. John the Baptist, in the mountains of Judea, and ordained to be observed in all the churches of the order of St. Francis. As a general festival of the church, it is the most recent of those of which Mariolatry, or the worship of Mary, is the object, and it owes its existence to one of the multitude of disgraceful schisms respecting the choice of a pope, which convert into a reproachful jest the impudent pretensions of the church to an uninterrupted succession of pontiffs. On the death of Gregory XI, March 27, 1378, the Romans, apprehending that if a Frenchman were elected, he would remove the see to Avignon, compelled the Italian cardinals to choose one of their own countrymen, the mob exclaiming—"Volemo un Papa, Romano, o vero Italiano," and threatening to fire the conclave. This party elected Urban VI on 9th April, 1378. The French, on the other hand, chose Clement VII on 2d September, 1378; and though—

"Divided sway, the God who reigns alone abhors,"

the two popes reigned, the first until 18th Oct., 1389, and the second until 16th September, 1394; but the schism itself did not expire until the abdication, on 24th Aug., 1429, of Giles Magamos, who had assumed the name of Clement VIII. With a view to compose the dissensions of the church, Urban, by a bull dated April 11th, 1389, reduced the jubilee to 33 years, instituted the festival of the Visitation, and ordained that, at the feast of the Sacrament (see *Festum Sacrosancti Sacramenti)*, divine service might be performed notwithstanding an interdict; and granted a pardon of 100 days to such as should accompany the host to the sick, and return with that idol *(Verif. des Dates, t.* III, *p.* 395). This bull, which was not published till the following year, was confirmed by Boniface IX in 1400; but the festival was not generally received until 1431, when the Council of Basil ordained that the Visitation of our Lady should be celebrated in all Christian churches *(Sess.* 43). Hermann Wittikind dates this council in 1432, and Dresser 1441—but 1431 is the date in the *Art de verifier les Dates.—Moreri; Platin., Vit. Urb.; Hildebrand de Dieb. Sanct., p.* 96*; Hospin. de Fest. Christ., fo.* 115 *b; Casal. de Veter. Sacris Christ. Ritibus, &c.*

Festum Visitationis Occisorum.—The Visitation of the Slain, instituted by Alexander IV, to be celebrated June 2, in commemoration of the faithful who were slaughtered by the Sindomirian Tartars on the Eastern shores of the Euxine. The full name of the festival is "Festum Visitationis Occisorum a Tartaris Sendomiriæ."—*Hospin. de Fest. Christ., fo.* 17 *b.*

Festum S. Yllarii.—The Feast of St. Hillary, in *Rot. Curiæ Regis (temp. Joh.), p.* 154. See Hilarius.

Festum Ypantes, Yppopantes.—See *Hypapanti.*

Festus Sociusque.—Festus and his Companions, Sept. 19: G. 414. Bishop Januarius, and Festus, Zosius and Proculeius, his deacons, were martyred

at Puteola, now Puzzeola, on this day, in the reign of Diocleſian.—*Petr. de Natalib., l.* VIII, *c.* 93.

Fête Dieu.—God's Feast; to wit, the Lord's Supper—Thursday before Easter. See *Festum Dominicæ Cœnæ.*

Fête des O.—The Annunciation [see *Festum Expectationis B.* MARIÆ]. In *Offic. Mozarab.*, it is the "Festum B. Mariæ de O."

Fêtes des Rois.—See *Festum trium Regum.* Under this name, the Epiphany was declared to be anti-civic during the revolution in 1792, and it was ordered to be henceforth called "La Fête des Sans-culottes"—the Sansculottes' Festival.

Feuerer, Feuerzer, Feverer —February, in old English and French: "Sic et nostrates Feuerer pro Feberer vocabant" *(Hearne, in Præfat. ad Gul. Neubrig., p.* 32)—

> "In Feverer upon St. Ualentines Day."
> *Chaucer (Southey's Poets), p.* 53.

"Feuerzer" *(Paston Letters, v.* I, *p.* 152). Hearne, in the preface abovementioned, quotes a curious imprint:—

> "At Westmestre of feuerer the xx daye
> And of King Edward the xvii yere vraye.
> "Emprented by CAXTON
> In feuerer the cold season."

Feyth Daye.—Oct. 6: "Wretyn on seynt Feyth daye in hast" *(Paston Lett., v.* III, *p.* 160). See FAITH; FIDES.

Feythys Euyn.—Oct. 5, the day before St. Faith's Day.—*Past. Lett., v.* IV, *p.* 416.

Feyrzer.—February. In the date of a letter in the beginning of the 15th century—"Wretyn at Conwer, the XXVII day of Feyrzer."—*Ellis, Original Letters, v.* I, *p.* 31.

FIDES, Virgin & Martyr.—Oct. 6: E. 458; L. 470. This saint, under the translated name of Faith, is retained in the Common Prayer Book. The kalendar, V. 431, joins her to Marcus. She was martyred about 287. The Marcus, or Mark, is probably the person mentioned as a sufferer with Marcellus and Adrian, "3 id. Oct." *(Petr. de Natal., l.* XI, *c. ult., n.* 287). "I praye yow fayle not to be at London w'in iiij dayes affter St. Feythe" *(Paston Lett., v.* II, *p.* 84). Besides this Fides, there was another, who, with her sisters Spes and Charitas (Hope & Charity), were martyred on Aug. 1, under Adrian.

Filius Prodigus.—See *Dominica Asoti.*

FINTAN.—Feb. 17: G. 399. This appears to be an abbot, who died Sept. 10, 661, and who is sometimes called Finan. The day of abbot Fintan is Oct. 21.

Firmationis Tempus.—The doe season, as opposed to the buck season.

FIRMINUS, Bp. & Mart.—Sept. 25. "VII Kal. Oct. Natalis Sancti Firmini episcopi" *(Kal. Arr.*, 826). He was bishop of Amiens, 287. There was another bishop of the same place, Firminus II, Sept. 1, a bishop of Usez, 553, Oct. 2, and a bishop of Meade, Jan. 14.

FLAVIAN.—Jan. 30: G. 398. He was martyred on this day *(Petr. de Nat.*,

l. XI, *c. ult.*, *n.* 42). There was another martyr of the same name, Jan. 29. —*Ib.*, *l.* III, *c.* 41.

Flora Day.—An ancient annual festival in Cornwall, May 10, much resembling the autumnal feasts of Yorkshire and the wakes of Lancashire, except that the latter are connected with the *Dedications*.

Florentius & Peregrinus.—May 16: G. 405. Florence was a bishop, whose day was May 2, according to Petr. de Natal. *(l.* IV, *c.* 116*)*. See Peregrinus.

Florentius.—July 15: G. 409. He suffered with Catilinus, Januarius, Julia and Justa, at Carthage, "id. Julii" *(Petr. de Natal., l.* VI, *c.* 103). There were—1, Dec. 30: G. 420—2, an abbot, also called Flann, Dec. 15 —and another abbot of the 5th cent., Sept. 22.

Foci. Fire-hearths, or per meton. fires; the same as *Brandones* in a charter of Guy, abbot of St. Germaine, 1296: "Die Sabbati ante Focos"—*i. e.* ante *Brandones.*—*Du Cange.*

Folium.—A Leaf, put for *annus* in charters of the 13th century.—*Du Cange.*

Les Fons Benis.—Saturday before Easter, in a contract dated "5 d'Avril, 1539, après les fons bénis" *(Verif. des Dates, t.* I, *p.* 14). See *Benediction des Fons.*

Fontanæ.—See *Dominica de Fontanis.*

Forensis.—*Feria.* Some charters in Ludwig are found dated—"Forensi iii, Forensi v."—*Reliq. MSS., t.* I, *p.* 147, 154.

Forth Day.—See *Ferre Days.*

Franciscani Septem.—The name of a festival instituted by Leo X, in commemoration of seven Franciscans who were slain by the Saracens, in 1221.—*Hosp. de Fest. Christ., fo.* 17 *b.*

Francis, Franciscus, Conf.—Oct. 4: an interpolation in E. 458. This was Francis d'Assise, the founder of the Minorites, who died Oct. 4, 1226, and was canonized by Gregory IX, July 16, 1228. Others of this name—F. de Paula, founder of the Minions in 1508, April 2—F. d'Estain, 1529, Nov. 1—F. Xavier, cardinal, 1552, Dec. 2—F. de Sales, bishop of Geneva, 1622, Jan. 29.

Fratres Septem.—See *Passio Septem Fratrum.*

Fratrum Natalia.—June 27. G. 408. The brothers to whom this festival refers were Paul and John, martyred in 363.

Fraunces' Day.—Oct. 4 [see Francis]: "Wreten at your poer place of Bayfeld on Sent Fraunces day in hast."—*Paston Letters, v.* I, *p.* 22.

Friday.—Whitaker supposes this day to have received its name from the verb *fire*, which, in one acceptation of the word, he says, is pronounced *frie* to this day, and that such transposition of the letters *r* and *i* are very frequent in the Saxon language. "And this Frie of the Germans was denominated anciently Freyer in Norway" *(Hist. Manch., v.* II, *p.* 358). The heathens, says Ælfric, appointed the sixth day to the shameless goddess called Venus, and Fryeg in Danish: þone ꝼixtan ᵹæᵹ hi ᵹeꝼettan. þæna ꝼcamleaꝼan ᵹyðenan uenuꝼ ᵹehaten. ⁊ ꝼnyᵹᵹ on ðeniꝼc *(Cott. MSS., Jul. E.* VII, *fo.* 238 *b.)* The name of this day is taken from either this goddess or Freya. In the Edda, Frygga is the wife of Odin, and goddess of fecundity: "Enn Frygg err kona, veit, hun og all Orlog Manna, thott hun seigeecke spaar"—[This his wife is Frygga, by whom the fates of all men are

seen and foretold *(Dæms.* 18*)*. Freya the wife of Odur, the third of the Asæ *(Dæms.* 30*)*, was very beautiful, and possessed the city called Folkvangur, or the concourse of people *(Dæms.* 23*)*: so that each of these corresponded in qualities to Venus. The popular superstition relating to dreams on Friday *(v.* I, *p.* 209) is of very old standing, and not confined to the English. See *Veneres.*

FRIDESWIDA, FRITHESWITHA, Virg.—Oct. 19: V. 431; E. 458. She was patroness of Oxford, which was her native city:

> " Seint Frideswithe was here of Englonde,
> At Oxenforde heo was ibore, as ich unþ'stonde,
> About seuen hondreþ ȝer & seuen & tuenti riȝt
> After þt gode was an erde in his moþr aliȝt."
>
> *Cott. MS., Jul. D.* IX, *fo.* 271 *b.*

John of Tinemouth says that she died in 735: " Anno 735. Frideswida Virgo hoc tempore obiit" *(Dugd. Monast. Angl., t.* II, *p.* 143). " Her relics were mingled with the bones of Peter Martyr's Dutch Lady, in the time of Q. Elizabeth, and buried with the epitaph, " Hic jacet Religio cum Superstitione"—[Here lies Religion with Superstition].—*Brit. Sancta, p.* II, *p.* 209.

FRITHSTAN.—April 9: a bishop of Winchester in the 10th cent.

Furisday, Fursday, Foursday.—Northern corruptions of Thursday.

FURSÆUS, FURSEY.—Jan 16 *(Brit. Sanct., p.* I, *p.* 41). In G. 397, it is Jan. 14; but the Arras kalendar and the Saxon Menology give him Jan. 16, which is no doubt the right day.

GABINUS.—Feb. 20; the brother of pope Caius *(Hospin., fo.* 47 *b.)* See GAIUS.

GAGEUS.—Jan. 4: G. 397. This is Gaius in other kalendars.

GAIGUS.—April 22: G. 404. Caius, ordained pope Dec. 17, 283, and was slain with his brother Gabinus.—*Petr. de Natal., l.* IV, *c.* 84.

GAIUS.—July 1: G. 409. Another Gaius, Nov. 20, April 22, 296: Hospinian says 295.—*De Fest. Christ., fo.* 78 *b.*

GAIUS & VICTOR.—July 1: G. 409. There is another Gaius, Nov. 20.

Gallicantus.—Cock-crow. " Tercia nocte circa gallicantum strepitum omne monasterium a fundamentis moveri visum est" *(Chron. Joh. Bromton, col.* 941, 20). See *Cantus*; *Cock-crowing*; *Pullorum Cantus, &c.*

Gallicinium.—Cock-crow; opposed to *conticinum.*

Gallilæi, Γαλιλαια.—The time passed by Christ in Galilee; from the Resurrection in Easter to the festival of the Ascension, or 40 days.

Gallinicium.—Cock-crowing [see *Pullorum Cantus*]. It is evidently a mistake for *Gallicinium.*

GALLUS.—Oct. 16: a Scottish abbot or bishop in 566 *(Brit. Sanct, p.* II, *p.* 197). He was canonized about 1483.—*Hospin. de Fest. Christ., fo.* 140 *b.*

Gang Days, Gang Dawes.—An ancient name of the processions called Rogations, three days before the Ascension: Betþeox ȝanȝ ðaȝum ȝ middum ſumeþa *(Chron. Sax.,* 913—Betwixt gang days and midsummer. " Then

in the gang-days (ȝonȝ ᵹaȝum) went Harold with his ships from Bristol about Wales" *(Chron. Sax.*, 1063*)*. Florence of Worcester, translating the Chronicle, renders this term "circa Rogationes:" and, in the Laws of Athelstan, Gang Days and Gang Week are employed for the same time as the days and week of Rogation at present, and literally signify walking days and walking week: "Fas esto, si quid criminis unicuique imponatur jam compensare, ni in lustrationibus diebus (quas Gangdayes vocant) sit commissum" *(Ll. Athelst., c.* 12; *Spelm. Concil., t* I, *p.* 405). The metrical Festivals of the Church mention the processions in the fields on the less Litany, or the Gang Days:

> "Suþþe þe lasse Letani þe Gang Dawes iclepeþ biþ.
> Whan me aboute þe felþes goe wᵗ baners as ȝe iseþ."
> *Cott. MS., Jul. D.* IX.

"In this tyme was institute the processioun of Gang Dayis in France, thre dayis afore the Ascension day, by Mamercius, byshop of Veen" *(Bellend., Chron., B.* IX, *c.* 6). The Gang Days are evidently suggested by the Roman *Ambarvalia*. See *v.* I, *p.* 226.

GANGERICUS, GAUGERICUS, GAURICUS.—Aug. 11: V. 429—but the name has been obliterated from the MS. by fire. "Natalis Sancti Gaugerici et Sancti Tyburtii" *(Kal. Arr.*, 826*)*. The name is printed Gandericus in Petr. de Natal. *(l.* XI, *c. ult., n.* 212)—but Gauderic in the index. He is also called Geri, and was a bishop in 619.

Gaudete in Domino semper.—Introit and name of the third Sunday in Advent.

Gaudy Days.—Term days at the two universities.

GAUGERICUS.—See GANGERICUS.

Gaule Haut.—For *La Goule d'Août*, in the patent for electing the twenty-four men to watch over the government, in 42 Hen. III: "At Lundres le Dimenge prochein apres la gaule haut" *(Calend. Pat. Rot., p.* 30*)*; that is, Sunday next after Aug. 1. See *Gula Augusti, Gule of August.*

GAUTIER.—May 11: abbot of Erpford, 1070. Another of this name was abbot of St. Martin of Pontoise, who died April 8, 1099. This person was covered with opprobrium, beaten, and shamefully expelled from the Council of Paris about 1074, for defending the decree of Gregory VII, by which he prohibited priests, living in concubinage, from celebrating mass.—*Verif. des Dates, t.* III, *p.* 106.

GAY.—April 22, the day of Gaius or Caius the pope, in a MS. Lives of Saints, temp. Hen. VI.

GEBHARD.—Aug. 27: son of Otho, count de Bregenz, died in 996.—*Hospin., fo.* 131 *b.*

GENRINA.—May 22: G. 406.

Gemini.—May 18. The sun's entry into the sign of the Twins: G. 405; V. 426; T. 439. May 17: E. 453.

GEMINIANUS.—Sept. 16: V. 430; T: 443; with Euphemia and Lucia, E. 457.

GENEBAUD & LATRO.—Dec. 7. The former was appointed bishop of Laudun by Bishop Remigius, under Chlodovæus. He left his wife, but frequently visited her, in consequence of which he had a son, whom he named Latro, because he was conceived "in latrocinio," a thief—because he was

conceived by stolen visits. He succeeded his father in the bishopric.—*Petr. de Natal., l.* I, *c.* 41.

Genethliacus Dies Constantinopolitanæ.—The Dedication Day of the city of Constantinople, May 10.

GENOVEFA.—Jan. 3: G. 397; V. 422. "III non. Jan. Parisiis. Natalis Sanctæ Genovefæ" *(Kal. Arr.*, 126). Genevieve, patroness of Paris in 512.

GEORGE.—April 23: G. 404; V. 425; T. 438; E. 452; L. 464. "Gode men & wommen, suche a daye ȝe schal haue þe fest of seynt George, þe whiche day ȝe schal comyn to holy chirche in worschep of God & þe holy martyr seynt George þ^t bowthe hys day ful dere" *(Cott. MS., Claud. A.* II, *fo.* 59). George, who is thus worshipped by the papists, and invoked in their necessities, was not only no saint, but not even a man, having never been in existence. Jac. de Voragine, archbishop of Genoa *(Legend.* 56) and Petrus de Natalibus *(l.* IV, *c.* 81) in some measure confess this. On this day, at Rome, they celebrate the Signilustrium, in which they exhibit the banner inscribed S. P. Q. R., in imitation of the *Tubulustrium* of the pagans *(Hosp. de Fest. Christ., fo.* 80). In 1 Henry V, at the instance of the king, says Otterbourne, it was decreed by the Council at London, that the festivity of St. George the martyr should thenceforth be honoured as a "festum duplex" *(Chron., t.* I, *p.* 273). This was the council which was assembled under Crichley of Canterbury, against Sir John Oldcastle, in 1413. They decreed the same honor to David and Winifred.—*Spelm. Concil., t.* II, *p.* 669.

Ger.—See *Dawes.*

Gere Day.—New Year's Day, was called the Year-day, though originally the term was the same in signification as Mind Day. In the following lines, it is taken for the festival of the Circumcision:

> "Gere's dai þe holi feste her dai is & good.
> Fore þulke dai our swete Lord shedde verst his blod.
> As he ycircumcised was as hit wolle in þe olde lai.
> Aft^r he was ibore. þen cytede day.
> þere he schedde verst his blod. vol. ȝong he was þ^rto.
> For oure gult and now for his al hit was ydo.
> þere beþ ho so hym wel by dynȝed þre þynnges or fowre.
> Whare þorow his holy ȝeres day god is to honowre.
> For þulke day his de Vtanes of midwyntris day.
> & fore oure lord was do ycircumcised as h^t vel in þe lay."
>
> *Cott. MS., Jul. D.* IX, *fo.* 2.

GEREON & his Companions.—Oct. 10: E. 458. Three hundred and nineteen martyrs, in 287.

GERI.—See GANGERICUS.

GERMANUS, Bishop.—May 28: E. . Bishop of Paris in 526: at Paris, May 26.

GERMANUS, the famous Bishop.—July 31: V. 428—where it is a feast of 12 lessons. He was a bishop of Auxerre, who died in 450.—*Hospin., fo.* 123 *b.*

GERMANUS, Bishop of Capua.—Oct. 30: E. 458.

GERMANUS, REMIGIUS & VEDASTUS.—Oct. 1: V. 431; E. 458. "Kal. Oct. Natalis S. Remigii Episcopi, & Translatio S. Vedasti Episcopi, & Na-

talis S. Piatoris, & S. Geminiani" *(Kal. Arr., 826)*. They lived in the time of Chlodovæus.—*Petr. de Natal., l.* IX, *c.* 9 & 12.

Germanus & Vitalis.—Nov. 3: G. 417. Theophilus, Cesarius & Vitalis, martyrs in Cappadocia, under Decius.—*Petr. de Natal., l.* X, *c.* 18.

Germanus.—Nov. 12: G. 417.

Geronomus.—Hieronymus or Jerome, Sept. 30, in a charter of Henry de Lacy, earl of Lincoln, to the priory of Burscough, which was "Datum apud Haltone die Sancti Geronomi Confessoris, A. D. 1285" *(Monast. Anglic., t.* VI, *p.* 459). The change of J to G was not unusual among our ancestors. In the same manner, Geremias occurs for Jeremiah in a Saxon homily.—*Cott. MS., Faustina, A.* IX, *fo.* 36.

Gerst Monath.—The Saxon Barley-month *(Verstegan, Restoration of Decayed Intelligence, p.* 62), which the Germans call Herbst Monath, or Harvest Month. It answers to our September, the Halige Monath, or Holy Month of Bede.

Gertrude.—March 17: a virgin of Brabant, who died in 664, and was deified by Honorius III.—*Hospin., fo.* 52.

Gervase & Protase.—July 19: G. 406; V. 427; T. 440; E. 454. In the kalendar of Carthage, III kal. Julii, or July 28. The festival was founded by St. Ambrose at Milan, in the latter portion of the 4th century, but had been earlier celebrated in Africa *(August. Conf., l.* IX, *c.* 7, *ap. Mabill. Analect.)* They were twin brothers, sons of St. Vitalis, who were sacrificed by Astasius of Milan, in consequence of the answer of the priests—that the gods would not promise him victory against the Arcomanni unless they were offered to them. Their deaths are placed on this day (July 19) in 51—or, according to some, 57.—*Petr. de Natal., l.* V, *c.* 126; *Hosp., fo.* 113.

Gildas.—Jan. 29: T. 398. An abbot in 565.—*Brit. Sancta, p.* I, *p.* 74.

Giles, Abbot.—Sept. 1: L. 489. His Latin name is *Ægidius*, or *Egidius:*

> "Seyn Gilis þe holi man ne louebe noþing sinne."
> *Jul., D.* IX, *fo.* 129 *b.*

"Ilians messa," in the Runic kalendar, gives another variety of the same name.—*Ol. Worm., Fast. Dan., p.* 142.

Giouli.—The months of December and January, in Bede—because, in the lunisolar year of the Anglo-Saxons, the solstices sometimes fell in the one, and sometimes in the other.

Godeis Sunday.—Easter Day is called God's Sunday, in an ancient homily *In Die Pasce*: "Goode mene and wommen as ye knowen alle welle þis is callede in some place Astur Day; & in sum place Pasche Day, & in summe place Godeis Sunday."—*Harl. MS.*, 2403, *fo.* 82.

Godric.—May 21: an English hermit, who died on this day in 1169: "S. Godricus de Finchale obdormuit in Domine XII kal. Junii."—*Ann. de Margan., Gale, t.* II, *p.* 8.

Golden Number.—In the revolution of nineteen years, the conjunctions, oppositions, and aspects of the moon are within an hour and a half of being the same as they were on the same days of the month nineteen years before: in time this becomes so sensible, as to make a whole natural day in 310 years. So that, though the cycle be of use when the golden numbers

are rightly placed against the days of the month in the kalendar, it will only serve for that period old style. For, as the new and full moons anticipate a day in that time, the golden numbers ought to be placed one day earlier in the kalendar for every succeeding 310 years. These numbers were rightly placed against the days of the new moon, in the kalendar of the Council of Nice in 325—but the anticipation, which was neglected until the Reformation of the kalendar in 1582, had grown into five days, and, therefore, all the golden numbers ought be placed five days lower in the kalendar for the old style, than they were at the time of that council—or six days lower for the new style. The following observations on the lunar cycle and the cycle of 19 years, more commonly called by the moderns the Golden Number, are made by the French chronologists :—

" We distinguish, with the ancient computists, and a certain number of charters, the Lunar Cycle and the Cycle of 19 years, or Golden Number, though some authors, and a greater number of charters, entirely confound them. It is common enough, in fact, to find in ancient monuments, *Cyclus Lunæ* or *Lunaris*, and *Cyclus Decemnovennalis*, taken indifferently one for the other. This mistake is occasioned by the resemblance of the two cycles. The lunar cycle, as well as the cycle of 19 years, is a revolution of 19 years, after which it begins with I and continues to XIX by a perpetual circle. All the difference that we shall mark between them is, that the cycle of the moon commences three years later than that of 19 years. This difference proceeds from the Greeks and modern Jews : the latter use the cycle which we call that of the moon, and they commence it at the autumnal equinox, with their month of Tisri. Nevertheless, in conformity with the usage adopted by the editors of charters, we make the years of this cycle commence with January, which is an anticipation of about nine months in the years of this lunar cycle of the Jews. Thus this lunar cycle is not, as the learned Guibert thinks, the envelope of the epacts, but an invariable lunar cycle, which the modern Jews adopted in 338 of our era, and which forms the basis of their present kalendar. It is the Greeks of Alexandria who transmitted to us the cycle of 19 years, which we make to commence with our month of January. In the first ages, the Christians made use of both cycles; but at length that of 19 years prevailed—and our modern authors have so forgotten the Jewish cycle, that we know none who have employed it in explanation of charters which are dated by it.

" The following is one of these charters—the more remarkable, as both cycles are expressed. It is that of Henry, count d'Eu, in favour of the abbot of St. Lucian of Beauvais, and bears the following dates : ' Acta sunt hæc, an° ab Incarn. Dom. MCIX, indict. II, epacta XVII, concurrente IIII, cyclus lunaris V, cyclus decemnovennalis VIII, regularis Paschæ IIII, terminus Paschalis XIIII kal. Maii, dies Paschalis VII kal. Maii, lunæ ipsius (diei Paschæ) XXI' *(Mabill. Diplom., 594)*. All these dates are very exact. It is rare to find charters, in which the lunar cycle and the cycle of 19 years are so clearly distinguished; but it is not rare to find some dated with the lunar cycle, according to the modern Jews, instead of the cycle of 19 years, according to the Greeks. Of this number are—the foundation of the monastery of Quimperle, in 1209, which is dated cyclus lunæ 1, instead of 4;

a donation of 1169 to the same abbey, cyclus lunæ 1, instead of 4, and a a letter of Baldric, bishop of Dol, cyclo lunari 5, for 8.

" Among charters dated by the lunar cycle according to the Jews, we have found some in which this cycle does not commence at Jan. 1; but among those which are dated by the cycle of 19 years, or the lunar cycle, confounded with the cycle of 19 years, we have met some which commence with Jan. and others with March; but the Alexandrians only commenced this cycle with their year, which began August 29. This difference in the commencement of the cycle of 19 years ought to be remarked, in order to reconcile certain dates, in which there would appear to be an error, although there is none. They serve also to fix the dates of charters granted in January or February. Such is that of the foundation of the priory of Quiberon: " Anno ab Incarn. Dom. MXXVII, circulus lunæ II, indict. XI, epacta XXII, concurrens B I." We see by all these dates, that this charter was granted in January or February of 1028, according to our present manner of reckoning the years. It states the year to be 1027, because at that time they commonly began the year at Easter. The circulus lunæ II is here the same as the cycle of 19 years. The author of the charter counts only 2, as if 1028 were only the 2nd year of the cycle of 19 years, though it is the 3rd, because he began to count this 3rd year only in March, and the charter was granted the year before. The indiction II, and the epact 22, mark the year 1028, as also the concurrent B 1—that is to say, bissextili 1. This concurrent 1, instead of 17, which the author should have put (the charter having been granted before Feb. 25), proves what is said of concurrents (under *Dominical Letters)*—namely, that there are charters granted in Leap Years, in which the concurrent, that would not take place except after that, is nevertheless marked from January. As to the luna VII, it shews that the charter was granted Jan. 7 or Feb. 6. The agreement of all these dates is, therefore, perfect; but the agreement is not seen without making the lunar cycle, taken for that of 19 years, commence with March.

" But there are other charters, in which January is regarded as the first month of the cycle of 19 years. Such is a diploma of Gaston VI, vicomte de Bearn: " Factum est hoc, an° Incarnationis Verbi MCLXXXI, indict. XIV, epacta III, concurrente III, cyclo decemnovennali IIII, feria II, idus Februarii," or Feb. 9, 1181. All the dates mark this year; but the decemnovennal cycle 4, to agree with them, must commence in Jan. In making it commence in March, it should be 3 instead of 4—an evident proof that there were some of the ancients who made the commencement of this cycle commence with Jan. 1—others at March; whence it results that the rule,—" Muta cyclum lunarem in kalendis Januarii, cyclum decemnovennalem in kalendis Marti," which is found in a MS. of the monastery of St. Sergius of Angers, of the 11th century, is like the greater part of the computi and calculations of that time, and that it is not less subject to frequent exceptions, at least for what regards the commencement of the cycle of 19 years with the month of March.

" The two cycles of the moon according to the modern Jews, and of 19 years according to the notaries, are equally called Golden Numbers. It is believed that they are so named, because they were written in golden characters in the ancient kalendars, in which they served to shew on what day of the 12 solar months the new moon fell, every year of one or other of these

Centuries.	Years less than a Hundred.																	
	0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56
	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75
	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94
	95	96	97	98	99														
0	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
100	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5
200	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10
300	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
400	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1
500	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6
600	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11
700	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
800	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2
900	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7
1000	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12
1100	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1200	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3
1300	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8
1400	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13
1500	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1600	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3	4
1700	10	11	12	13	14	15	16	17	18	19	1	2	3	4	5	6	7	8	9
1800	15	16	17	18	19	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1900	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19

cycles. For this purpose, they wrote them opposite that day of every solar month on which the new moon fell, in the same manner as the epacts printed in the Breviaries since the reformation of the kalendar in 1582. It is thus that they are printed in the perpetual lunar character where they are united with the new epacts, which indicate the new moons according to the new style."—*L'Art de verif. les Dates, t.* I, *p.* 62 [See *Embolismus.*]

The Golden Number being the same in both the old and the new style, may be found by simple inspection of the accompanying Table, from the first year of the Christian era to the year 1999—or for any other period, by substituting, in the column of centuries, 2000 for 100, 2100 for 300, 2300 for 400, and so on as long as required to 3800, and recommencing the same process. [*Vide* TABLE, *p.* 187.]

Gole, or *Gole Feast*.—Gole, sometimes Giouli, and sometimes Geola (see *Hickes, Thes.* ii, 106), was the Saxon name of January and December. Christmas, from the Saxon names of that festival—ȝehul, ȝehol, and ȝeol. It frequently occurs in the Chronicle of Robert of Brunne, *pp.* 47, 49, 65, 72, 125, 147, 263, &c. Of King Stephen he says—

> " þe tueft ȝere of his regne
> At ȝole he held his feste
> At Lincolne, as in signe
> þat it was his conqueste.
>
> *v.* I, *p.* 125.

Go-Harvest —A northern name of the post-autumnal season. " Go-Harvest, the open weather between the end of harvest, and the snow or frost."—*Survey of Bariffs., App. p.* 40.

Good Friday.— Probably a corruption of God's Friday. It precedes Easter, or God's Sunday, and is sometimes termed Holy Friday. " Wretyn at Cant'burye, to Caleys ward, on Tewesday, and happe to be [if hap be] uppon Good Fridaye ye xij daye of Apryll A° E. iiij^{ti} xiij" *(Paston Letters, vol.* II, *p.* 134). On this date Sir John Fenn remarks—" This is the first letter so fully dated, by which the exact time of King Edward's reign can be precisely ascertained. By the Tables to find Easter, it appears that in 1473, the prime being 11, and the Dominical Letter C, Easter Sunday was on the 18th April. Edward IV began to reign the 4th March. The 16th April, 1473, was, therefore, the 13th Edw. IV, and consequently he began to reign on the 4th of March, 1460." Now, although the 16th of April, 1473, was 13 Edw. IV, the computation is from March 4, 1461, on which day and year the reign commenced (see *Nicholas' Tables)*; and in a subsequent letter *(v.* II, *p.* 206), this is actually the computation used, the writer dating on February 18, Friday before Shrove Tuesday, 16 Edw. IV.—See *Fastingong.*

Good Thursday.—In Lower Saxony, *Der Gute Donnèrstag* is Maundy Thursday, and perhaps so called from the acts of charity which were universally performed, in fulfilment of our Saviour's mandate.

GORDIAN & EPIMACHUS.—May 10: G. 405; V. 426; T. 439; E. 453 (see EPIMACHUS). Gordian was a convert to Christianity in the time of Julian the emperor, and beheaded by his order. His body was cast to the dogs

but, remaining unhurt, was at last buried *(Jac. de Vorag., Leg.* 69*; Petr. de Natal., l.* IV, *c.* 149*; Hospin. de Fest., fo.* 35.

GORGONIUS.—Sept. 9: G. 413; V. 430; T. 443; E. 457 (see AUDOMARUS). Gorgonius was a martyr with Dorotheus in Nicomedia, under Dioclesian.—*(Petr. de Natal., l.* VIII, *c.* 55.

GOTHARD.—May 5: a Bavarian monk, afterwards abbot, and finally Bishop Hildemeus. He lived under Otto II & III, and Henry II.—*Surius, Vit. Sanct., t.* VII*; Hospin., fo.* 84.

Goule Daugust, Goule d'Aust.—The Gule of August, in stat. 3 Ed. I, c. 30; 27 Ed. III, Ordin. de Feodis; 31 Ed. III, c. 15; 43 Ed. III, c. 2. See *Gula Augusti.*

Gowry Conspiracy.—From Howe's Chronicle, it appears that the 5th of August was ordered to be strictly observed, for the king's delivery from the Gowrie conspiracy, an. 1603. Wilson, in his Life of King James, says—"The fifth of August had a new name given to it. The king's deliveries in the north must resound here. Whether the Gowries attempted upon the king's person, or the king on theirs, is variously reported" *(Nichols's Progr. of K. James, v.* I, *p.* 245). Dr. Robertson states in his Hist. Scotland, *v.* III, *b.* viii, that this day was appointed to be annually observed as a day of public thanksgiving in the year 1600.

Grand Days, Grans Jours.—Days in the Terms, which are solemnly kept in the inns of court and chancery, *i. e. Candlemas* in *Hilary Term, Ascension Day* in *Easter Term, St. John the Baptist's Day* in *Trinity Term,* and *All Saints' Day* in *Michaelmas Term,* which days are *dies non juridici,* or no days in court *(Jacob).* We have the name from the French. While their parliaments were ambulatory, or, like the Anglo-Saxon and Norman courts de More, uncertain as to the place in which they were held, the kings were accustomed to hold plenary courts, and to deliver judgment in person, on the days on which Parliament assembled. These were usually the days of the principal feasts, which were from this circumstance named by the laity, if not by the clergy, *Grans Jours.* Hence, mention is often made, in French historians, of acts (arrêts) made in the parliament at All Saints, Whitsuntide, Martinmas and Candlemas. After parliaments became stationary, the kings often gave commission to judge absolutely in certain causes; and this court and sovereign justice was called *Grands Jours,* because it was an image of the ancient deambulatory parliaments, which were held on the days of the grand festivals, called Grand Days.—*Casseneuve, Origines de la Langue Fr., p.* 69.

Grass Week.—Rogation Week, so called from the restriction of food to salads and greens.

Gratiæ Generales.—The year of the Jubilee, when plenary indulgences were granted to all the faithful, on conditions expressed in the bull of 1371: "Tempore Gratiarum—ivit Avimonem ad dictas Gratias."—*Du Cange, t.* III, *col.* 949.

Gregorian Kalendar.—In order to rectify the errors of the Julian kalendar, Gregory XIII invited men of the first mathematical talent to Rome, and, having employed ten years in discussing the various *formulæ* presented to him, he gave preference to that of the two brothers, Aloysio and Antonio Lilio. He sent copies of it in 1757 to all the catholic princes, republics and acade-

mies, and, receiving assurances of their concurrence, he published in 1582 his new kalendar, in which ten days of this year were retrenched, the 5th of October being accounted the 15th. This was the epoch of the introduction of the New Style; but as it was not at first generally received, the dates employed in different countries did not correspond. The following brief survey of its progress through Europe, will assist in comparing the dates of one nation with those of another.

In *Spain*, *Portugal*, and part of *Italy*, the retrenchment was made on the same day as at Rome, but in *France* it did not take place until the December following, when the 10th was accounted the 20th, conformably to letters patent of Henry III, issued Nov. 3, 1582.

The same year, the Duc d'Alençon, as sovereign of the Low Countries, ordered that, after the approaching 14th of December, the following day should be taken to be the 25th, and held as Christmas Day, and that the year should terminate six days after Christmas Day. *Brabant*, *Flanders*, *Artois* and *Holland*, obeyed this decree, but *Guelderland*, *Zutphen*, *Utrecht*, *Friesland*, *Gronningen* and *Over Yssell*, continued to follow the Old Style. Philip II, king of Spain, on the 10th of January, 1583, commanded the seventeen provinces to receive the new kalendar, and to account the 12th of February the 22nd, and the day following to be Ash Wednesday, which would otherwise have been the 13th: "Let us," he says, "commute the letter F into B, so that the month of February shall contain only 18 days instead of 28, although we inclusively count 28." On July 24, 1700, the province of *Utrecht* adopted the new kalendar; and the style soon afterwards became uniform in the *Netherlands*.

In *Germany*, the catholic states received the new kalendar in 1583, but the protestants adhered to the old kalendar. *Strasburg* adopted the Gregorian style Feb. 5, 1582. The body of protestants adopted a modified kalendar, which agreed with the Gregorian in all respects, but in determining Easter and the Moveable Feasts.

In *Switzerland*, the Gregorian kalendar was received in Feb , 1585, by some of the states, but the style did not become uniform till the year 1724.

In *Poland*, King Stephen Battori having endeavoured, in 1586, to establish the Gregorian kalendar, was opposed by the inhabitants of *Riga*, who rose in a body against its introduction. The sedition was repressed, and the new kalendar prevailed.

In *Sweden* it was enforced by a royal edict, 24th March, 1752, and began to be used March 1, 1753.

In *Denmark* it was adopted in 1582, but reformed in 1699, and their kalendar made to agree with that of the German protestants.

In *England*, it was ordered by act of parliament, in 1751, that the year 1752 and the following years should begin with Jan. 1, in the Old Style; but in order to reduce English chronology to the New Style, the same act ordained that Sept. 3 should be accounted the 14th of the same month—so that the French and English year does not perfectly coincide until Sept 14, 1752; and the year 1753 was the first in which the two chronologies commence on precisely the same day. This reform, like all others, met with great opposition in England.

In the *East*, the Gregorian kalendar was universally rejected.—See *L'Art de verifier les Dates*, *t.* I, *p.* xxxi.

The reception of the new kalendar had the effect of altering the Dominical Letters—thus, in England the letter D was changed to A, and the year 1752, a leap year, had in consequence three Sunday letters: E, from Jan. 1 to Feb. 29; D, from March 1 to Sept. 2; and A, from Sept. 3 to Dec. 31. In France, the Letter G was changed to C in 1582.

Gregoire, Gregorius, Gregory.—March 12: G. 401; V. 424; T. 437; E. 451; L. 463. This pope and saint is commonly called Gregory the Great. He instituted the Litania Septiformis to avert a plague, and renewed the stations at Rome. When the Patriarch of Constantinople assumed the title of *Œcumenicus*, he called himself "servus servorum." Hildebrand observes, that though very prone to superstition, there has not been a better pope since his time *(De Diebus Sanctis, p.* 57). He was ordained on Sunday, Sept. 3, 590, whence the *Ordinacio S. Gregorii*, in E. 457. His death took place in 504, March 12, the day consecrated to him; but he does not occur in the kalendar of Arras. He is the first pope who, in his dates, counts the days of the month in our manner, and not in the Roman, but has been imitated by few of his successors *(Verif. des Dates, t.* III, *p.* 279). Gregory is the patron of scholars; but the custom of making presents to boys on his day, to incite them to a love of study, is derived or continued from the *Quinquatria* of the Romans, a festival held for five days in March, when scholars made presents (called *Minervalia)* to their masters, who in return gave them wafers, or thin cakes:

"Crustula blandula
Dant præceptores pueris." *Horat.*

Though he preferred to count days in their numerical order, his festival is used as a date: "Anno Regni Edw. filii Edw. 15. Nich. le Vieille Mercator de Amydas, admitted and sworn freeman, in the Hustings of Pleas of Land, die Lunæ prox. post Festum Sancti Gregorii Papæ, before the Mayor, &c. *(MS. Lib. Alb. Papyr. in Arch. Lond.)* "Wretyn at Norwyche on Seynt Gregorys day" *(Paston Letters*, 1449, *vol.* I, *p.* 30). There was another Gregory, Dec. 19 (G. 420), who was bishop of Auxerre *(Petr. de Natal., l.* XI, *c. ult., n.* 15). The following do not occur in the kalendars: 1, G. Thaumaturgus, 270, Nov. 17; 2, G. of Spoleto, 304, Dec. 24; 3, G. Illuminator, 325, Sept. 30; 4, G. Nazianzen, 373, Jan. 1; 5, G. the younger, bp., 389, May 9; 6, G., bp. of Nyssa, 396, March 9; 7, G., bp. of Langres, 539, Jan. 4; 8, G., bp. of Tours, 596, Nov. 17; 9, G., bp. & conf. of Utrecht, 776, Aug. 25; 10, G. III, pope, 741, Nov. 27 or 28; 11, G. VII, 1085, May 25; 12, G. X, 1272, Jan. 27 or Feb. 16; and, 13, G. Louis Barbadigo, card. bp., 1697, June 15.

Guardian Angels (our).—Oct. 2.

Gregorian Kalendar.—See *Kalendar Gregorian.*

Grimbald, Priest.—July 8: T. 441.

Grisogonus.—Nov. 24: E. 459. See Chrisogonus.

Guido, Guy.—March 30. An abbot of Pomposia in Ravenna, who died 1046.—*Hospin. de Fest. Christ., fo.* 55 *b.*

Guili.—A name of the lunar months in Bede: "Menses guili a conversione solis in auctum dici quia unus eorum præcedit, alius subsequitur, nomina accipiunt.—*De Rat. Temp.*, *c.* 13.

Gula Augusti, Gule of August.—In the Constitutions of Walter de Wykewane, abbot of Winchelscumbe, for the government of the monastery, the clerk of the church is directed to collect the tithes, "a gula Augusti usque ad festum S. Michaelis," in the year 1309 (*Monast. Angl.*, *t.* II, *p.* 308). It is the title of the 1st of August, whence the festival of St. Peter ad Vincula is often termed, in charters and chronicles of the middle ages, *Festum S. Petri in Gula Augusti*. Thomas Wikes, ad an. 1273, indicating August 6, has "Dominicam proximam post gulam Augusti" (*Gale*, *t.* II, *p.* 99). In our French statutes, it is *La Goule d'August*. Some account of the origin of the name has been given in *vol.* I, *p.* 334. Hearne, after some remarks on the *gehul*, *gole*, *gule*, and *yule*, by which our ancestors designated Christmas Day, observes that "some make the Gule of August to be a corruption of the British word *Gwyl Awst*, signifying the feast of August. But for my own part, I do not look upon it as originally a British expression, but Latin, being really the same with *Gula Augusti*, that occurs very frequently in old writings, both of our own and other countries. Hence Du Fresne (the same with Du Cange): '*Gula Augusti*—Le Gule d'August in St. Ed. III, an. 31, c. 14. 'Averagium æstivale fieri debet inter Hokdai et Gulam Augusti.' Utitur Willelmus Armonicus in Philippo Augusto an. 1219.'—Now if *gula* were here, and in other places, nothing but a feast, why were not other feasts or festivals also so called, as the Gule of St. Luke, &c.? Du Fresne gives an instance from antiquity, that *Gula Fluvii* was the mouth of a river. But here the same question arises again (allowing it to be so)—why, then, are not the beginnings of other months distinguished in the same manner?" This consideration induces Hearne to agree with Spelman and Dr. Cowel in the opinion, that it is *gula*, the throat.—*Rob. of Glouc.*, *p.* 680.

Gunibert.—See Cuthberht.

Guthlac, Anchoret.—April 11: V. 424; T. 438. In the Menol. Sax., it is said that his deposition took place on this day in Britain, and that his body rests in a place called Cruwland; and that his name is in Latin Bellimunus. Orderic Vitalis says that he died in 715 (*lib.* IV, *p.* 540); but Petrus Blesensis, the continuator of Ingulf's History (*Gale*, *t.* I, *p.* 109), places his death in 714: "Idem sanctus pater transivit ad Dominum completis annis vitæ suæ 40, 4ª feria in Septimana paschæ scil. A. D. 714. Indict. 12, cyclo decennale per XI currente, &c." This agrees with the day, for Wednesday in Easter week, 714, fell on April 11; but there is a mistake as to the indiction. It also agrees with the Chron. Sax. and Flor. Wigorn. ad ann. The difference arises from the different commencements of the year adopted by these writers, the one beginning it with March or Easter, and the other with Christmas.

Gyle le Abbe.—Sept. 1: L. 469. See Egidius.

Habens Legionem.—See *Dominica de habente Legionem.*

Hædda, Bp.—July 7: V. 428; T. 441. See Hedda.

Halcyon Days.—The seven days before and the seven after the winter solstice; thus Bede, in *Ephemer.*, "II id. Decemb. Halcyonia per dies quatuordecem" *(Oper., t.* I, *p.* 264). The halcyon is said at this time, invited by the calmness of the weather, to have laid her eggs in nests, built in the rocks, close by the brink of the sea, and thus to have given rise to the name of these fourteen days.

Halig Monath.—September: V. 430. The following is the account of this month in the Saxon Menology: On ðæm nigoþan monþe on geaſe biþ .xxx. ðaga. Se monaþ hatte on leden ſeptembris. ⁊ on uſe geþeoðe halig monaþ. ſoſþon þe uſe yldran þa þa hi hæþene pæſon on þam monþe hi gulðon hiora ðeoſulgeldum—[In the 9th month of the year are 30 days. The month is called in Latin *Septembris*, and in our language Halig Monath (holy month), because our ancestors, when they were heathens, in this month sacrificed to their idols].—*Cott. MS., Julius, A.* X, *fo.* 147.

Halimas, Hallamas.—A compound of halig, holy, and mass, and name of All Saints Day. In the Perth Encyclopædia, it is erroneously explained to be All Souls' Day (see *All Hallowemas*). The words *halwes* and *hallows* were employed for saints, long after the language had ceased to be comparatively pure Saxon:

> "I vowe to Seynt Michael, and tille all halwes that are."
> *Robt. of Brunne, p.* 182.

In the will of Lady Torbocke, date March 7, 1466, she says, "I bequethe my sawle to all myhtie gode and to our lady Seynt Mary and to all the hallows of heven."—*Harl. MS.* 2176, *fo.* 27 *b.*

Hall Days.—Days of administering justice in manorial or baronial halls or courts; the same as the French *Jours de Palais*, the German *Gericht Tage*, and the Laghdays of our earlier ancestors.

Halloween, Hallow Even.—See *All Hallowe'en.*

Halowance.—Hallamas: "And othyr maners that may be sparyd to thencresse of hys lyfelode yn thys land, and thys coven'ntys to be engroced wythynne shorth tyme as by all Halowance in case your lordshyp be agreed."—*Paston Letters, vol.* IV, *p.* 300.

Halowenmas.—See *All Hallowenmas.* Hiluna messa occurs in the Runic kalendar.—*Ol. Worm. Fast. Dan., p.* 146

Halwethurs Tide.—The tide or time of Holy Thursday. Robt. of Brunne *(p.* 21*)*, mentioning the defeat of the Danes in 766, says:

> "The tother gere, the thrid day after Halwethurs tide,
> The Danes, throgh Gode's grace, were on the wers side."

Halyday.—The sabbath day, whether Saturday or Sunday, in an ancient sermon on Midlent Sunday, in which the commandments are repeated: þe þrydde is þ[u] schalte holde þine halyday, þ[t] is þ[u] schalte bene as erly vppe & as late doune & ben alid also on þe halyday to serue god as þ[u] arte on þe workeday to serue þe worlde."—*Cott. MS., Claud., A.* II, 47 *b.*

Handsel Monday.—In Scotland, the first Monday after New Year's Day.

Hanging Month.—A term ludicrously given to November: Bishop Warburton writes to his friend Hurd from Bedford Row, Oct. 28, 1749, "I am now got hither to spend the month of November, when the little wretches hang and drown themselves, and the great ones sell themselves to the court and the devil."—*Hone, E, D. Book, vol.* I, *col.* 1419.

Harvest Month.—Autumn, including the latter end of August and the beginning of September: Þeŋ on þẏrrum ȝeaŋe ƿoŋ Ꮾaᵹþaŋᵹ cẏniᵹ miᵹ ƿẏŋᵹe on uƿan hæŋuerᵹ to Ðælpæle (*Chron. Sax. an.* 923). Florence of Worcester says, "Atumnali tempore rex invictissimus Eadwardus ad Tealweale profectus est." And in the Saxon treatise on the Vernal Equinox, Autumnuƿ ir hæŋƿerᵹ (*Cott. MS., Tib., A.* III, *fo.* 64 *b*; *Tib., B.* V, *fo.* 25)—Autumn is the harvest. Brydfyrth of Ramsey still more distinctly says, the third season of the year is called Autumnus in Latin, and harvest in English: Ꮾe þriᵹþa timа ir autumnuƿ on lẏᵹen ȝecriᵹen. Ꝛ on enȝliſc hæŋƿerᵹ. In the following passage, the harvest month is August:

> "This emperour was so gret fame,
> That, for Juli the emperour (that bi fore hym was er)
> Hadde aftur hym y clepad a moneth in the ger
> The next moneth afterward, that heruest month ys,
> He let clepe aftur hym August y wys."
>
> *Robt. of Glouc., p.* 61.

And in the following, it takes the Saxon wider signification:

> "The ferth day of Septembre, in the heruest tide."
>
> *Robt. of Brunne, p.* 17.

Hawk and Buzzard (Between).—Twilight. See *Inter Lupum et Canem.*

Hay, or Hey Month.—According to Verstegan, July among the Saxons, because, he says, therein they usually mowed and made their hay-harvest.

Head of Lent.—Ash Wednesday; the same as *Caput Jejunii*, the head of *the* Fast, in a homily on Ash Wednesday:—"Now good frendys, þat ȝe schalle cum to cherche—for hit ys þe Hed & the begynnynge of alle þis holy fastynge of Lent."—*Harl. MS.* 2383, *fo.* 85 *b.*

Heaving Days.—Easter Monday and Tuesday in Warwickshire, from the custom of men lifting the women and women the men on these days. In Lancashire they are called *Lifting Days.*

Hebdomada, Hebdomadas.—The week, in the middle ages, instead of *hebdomas:* A period of seven days, from the Greek numeral; but it is sometimes a period of seven years—thus Varro, in his book of Hebdomades, informs us that he had then entered upon his twelfth week of years. In vulgar language, a week comprises a period of seven years, in the phrase, a week of Sundays. The seventh day was sacred in Hesiod's time, ἑβδομη, ἱερο ἡμαρ [the seventh, or sacred day]—an appellation which was also given to it by Homer.

Hebdomada Authentica.—Holy Week, which precedes Easter.

Hebdomada Albæ, Albaria, or in Albis.—The week following Easter and Pentecost. The latter, commencing on Saturday *in Albis*, and ending on the Saturday following, consisted of eight days. It was so called (*viz.* the

White Week) because, in the ancient church, the recently baptized wore white garments. Lactantius refers to this custom:

"Candidus egreditur nitidis exercitus undis."

This feast was confirmed by Charlemagne.—*Paul. Diac. de Reb. Longobard., l.* II.

Hebdomada Casta.—The week of the commencement of Lent. See *Chaste Week; Clean Lent.*

Hebdomada Crucis.—Holy Week: also Rogation Week.

Hebdomada Crucium.—Rogation Week, so called in England and Germany, from the processions of crosses.—*Wolfard. de Miraculis S. Walburgæ, l.* III, *n.* 11.

Hebdomada de Excepto.—The last week of Advent, because every office was excluded in it.

Hebdomada Diacenesima.—Low Sunday, among the Greeks.

Hebdomada Duplex.—See *Hebdomada Trinitatis.*

Hebdomadæ Græcæ.—The weeks of the Greeks are composed like ours, but with this difference, that Sunday is often the last day of the week, instead of which it is always the first with us. This merits attention as regards dates. The name of a week, among the Greeks, is not always taken from the Sunday by which it is preceded. In certain parts of the year, the name is taken from the following Sunday, which may be considered as its term. Thus, the first week of Lent, in the Greek kalendar, is that which precedes the first Sunday of Lent, and in which the day of ashes (Ash Wednesday) is found. Passion Week is that which immediately follows the Sunday of this name—the week of Palm precedes Palm Sunday. An interesting example, say the Benedictines of St. Maur, bears upon this point: we read in Ville-Hardouin, that Constantinople was taken by the French, April 12, 1204—"le Lundi de Páques Flories." This expression has deceived several authors, who, not paying attention to the circumstance that Ville-Hardouin speaks of the week according to the Greek kalendar, have not understood that he intends to express the Monday preceding our Palm Week, which in fact fell upon April 12, 1204.* The week which follows Palm Sunday is not, however, called Easter week among the Greeks, but Holy Week, as among the Latins. Hence we see that the quadragesimal, or Lent Weeks of the Greeks, do not correspond with those of the Latin church, though they are exactly the same in number. It is different with the weeks between Easter and Pentecost, for they do not take their denomination from the Sunday which closes them; for instance, the week following the octaves of Easter is named among the Greeks, as among us, the second week after Easter, but the Sunday following, which is our second Sunday after Easter, is their third, and so of the others. In this manner, they count seven sun-

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* In an epistle of the emperor Baldwin, the city is said to have been "obsessa v Id. Aprilis feria vi ante passionem Domini, et capta ii Id. Aprilis feria secunda in passione;" that is says Du Cange, Monday of the week before Palm Sunday, which we call Passion week.—*Tom.* V, *col.* 235.

days between Easter and Pentecost, including Palm Sunday. However, by a singular contradiction, the Greeks constantly call Monday the second day of the week, Tuesday the third, and so on.

Hebdomada Expectationis.—The sixth week after Easter, or the week after the Ascension; so called, because it represents the time when the apostles expected the advent or descent of the Holy Ghost.

Hebdomada Indulgentiæ.—Holy Week.

Hebdomada Laboriosa.—Passion Week, or week before Easter.

Hebdomada Magna, *or* Major.—The great or larger week (the ἑβδομαδας μεγαλη of the Greeks), comprises two ordinary weeks, of which the second, immediately preceding Easter, is Passion Week. This last is said to have been solemn from the time of the apostles. It is mentioned by St. Ignatius *(Epist. ad Philadelph.)* By an edict of Constantine the Great, these weeks were made still more solemn *(Paul. Diac. Hist. Rom., l.* II.) Chrysostom first called the week before Easter the Great Week, for three reasons:—1, the vast benefits conferred on the world by our Saviour; 2, because the Lord's supper was founded in it; and, 3, because in this week the most rigid abstinence and penitence prevailed. See *Hildebrand, de Dieb. Sanct., p.* 61.

Hebdomada Mediana Quadragesimæ.—The middle week of Lent, is the fourth of that fast. The "Hebdomada Dominicam Passionis præcedens," which was the first week of the Roman Lent, was called *Mediana*, and the Passion Sunday itself was also called *Mediana*. The reason of this, says Mabillon, is, that when the six weeks of Lent were equally divided, the first week of the second period might be called *Mediana*, as being the first week after Midlent, and because the beginning of Lent commenced after the second *feria*, or day of the week. The Sunday of the Passion, following the midweek, "Hebdomada Mediana," was also called Mediana.—*Mus. It.*, II, 127.

Hebdomada Muta.—Passion Week, because the bells were not rung on the last three days: "Nunc ingreditur pax Paschalis, die Mercurii, Muta Hebdomada, quando campanæ astringurentur.—*Ll. Ostrog., c.* 22; *Du Cange, t.* II, *col.* 95. See *Dies Muta.*

Hebdomada Pentecostes.—Whitsun Week. The Greeks name it the week of the Holy Ghost—τοῦ ἁγίου πνεὐματος ἑβδομαδα.

Hebdomada Pœnalis, or Pœnoso.—Passion Week.

Hebdomada Sacra, or Sancta.—Holy Week, before Easter and Pentecost.

Hebdomada Trinitatis.—The week after Trinity Sunday, which is also called *duplex*, because it is at the same time the week of the first Sunday after Pentecost.

Hedwige, *or* Havoye.—A Duchess of Poland in 1243, whose day, according to the *Martyrol. Roman., p.* 324, is Oct. 17, which coincides with an ancient charter in Dumont *(Cours Universelle Diplomatique, tom.* II, *p.* 254), where we find St. Hedwige's Day fell on Friday, 1432. The learned Benedictines of St. Maur, by a strange mistake, give this day as October 15, and remark that the 15th of October, in 1432, fell on a Friday, and that therefore the charter is not falsely dated *(L'Art de verifier les Dates, tom.* I, *p.* 70). Their own table shews the dominical letters of this year to be F. E., of which the latter only is used from March 1; now it will be seen by the kalendar, or found by simple computation, from Wednesday the 1st day of

October, 1432, that the 15th was Wednesday, and the 17th Friday; so that the charter and the martyrology perfectly agree. She was canonized by Clement IV, according to Hospinian.—*De Fest. Christ., fo.* 17 *b.*

Helen, Helena.—Aug. 18: "In festivitate Sanctæ Helenæ magnum incendium fuit Wintoniæ" (*Annal. de Margan., an* 1081). She is said to have been the daughter of Cœlus, a British king, and the mother of Constantine the Great. Died at Rome in 337 (*Petr. de Natal. lib.* VII, *c.* 73). It is this saint who is pretended to have discovered the true cross. Speaking of "Cole, erl of Colchester," Robert of Gloucester says, *p.* 82:

> "He hadde an holy doȝter ak Colchester in þis londe,
> þat seynt Helene was yclepud, þat tho holy cross fonde."

Heligh Monat.—December; the Giuli ærra of Bede. "December had his due appellation given him in the name of *Winter monat*, to wit, *winter moneth;* but after the Saxons received Christianity, they then, of devotion to the birth-time of Christ, termed it by the name of *Heligh-monat*, that is to say, holy month" (*Verst., p.* 62). They also called it midwinter month, and *guil erra*, which means the former, or first *giul*. The feast of Thor, which was celebrated at the winter solstice, was called *giul*, from *iol*, or *ol*, which signified ale, and is now corrupted into *yule*. This festival appears to have been continued through part of January —*Dr. F. Sayers, quoted by Hone, vol.* I, *col.* 1543.

Henry.—July 13, an emperor, the second of the name, who was canonized by Eugenius III on July 13, 1146, that being the day of his death, in 1024.

Hermones & Rogatus.—Dec. 6: G. 419. These are, perhaps, Hermogenes and Donatus, who suffered with 22 others on Dec. 5.—*Petr. de Natalibus, l.* XI, *c. ult., n.* 6.

Hervest.—The month of August, in many old writers. The coronation of Henry I is thus dated:

> "At Wynchestre he was ẏchose kẏng of þe heẏe men monẏ on,
> þo hẏs broþer was ẏbured, ⁊ þo wende he anon
> To Westmustre, ⁊ was ẏcrowned kẏng þe verþe day
> Of þe byssop of Londone, as to hym bylay."
>
> *Rob. of Glouc.*, II, 421.

Again, the same matter is alluded to thus:

> "Maẏster Wẏllam Gẏffard he get þe byssopryche
> Of Wẏnchestre, ⁊ mayster Anselyn þe erchebyssopryche,
> þe Sonday he was ẏcrouned, ⁊ of heruest þe vẏfte day."
>
> *Ibid., p.* 422.

William died Aug. 1, and Henry was crowned Aug. 5.

High Tide.—Any solemn festival; Germ. *Hochzeit*. See *Hock or Hoke Day.*

> "*Const.*—A wicked day, and not a holy day!
> What hath this day deserved? What hath it done,
> That it in golden letters should be set,
> Among the high tides in the kalendar?"
>
> *Shaks. K. John, act* iii, *sc.* 1

Hilarius, Hillarius, Hillary.—Jan. 13: V. 422; E. 449. The octave

of the Epiphany (T. 435), and one of the law terms: "Martin and Hilary, saints forgotten by devotees, are still of use to lawyers."—*Jer. Bentham, Rationale of Judic. Evid.*

Hillarymas, Hillarymesse.—The feast of St. Hillary:

> "For your hote is dette thing als to me
> At Saynt Hillarymesse at Westmynster salle be."
> *Rob. of Brunne, p.* 284.

Hlafmas.—The loaf mass, bread or corn mass, August 1, now called Lammas.

Hlydmonat.—March, the month of storms.—*Verstegan.*

Hock, or *Hoke Day*, and also *Hox Day*.—The second Tuesday after Easter. The most ancient writer who employs this remarkable date is Matthew Paris, in the middle of the 13th century. Speaking of a Parliament held in 40 Henry III, he says that all the nobles of England assembled at London "in quindena Paschæ, quæ vulgariter hoke-day appellatur" *(ad an.* 1255*)*. If, in this particular instance, the quinzime or Easter fortnight commenced with the festival, as it seems always to have done in England (see *Ego sum Pastor bonus)*, Hoke-day fell on Tuesday, April 6, or second Tuesday after Easter Day, March 28; but if, according to the Benedictines of St. Maur, in their *Glossaire des Dates*, the quinzime commenced the week before and ended the week after (see *Quindena Paschæ)*, the hoke-day of Matthew Paris was Easter Tuesday; but it is commonly understood to be the second Tuesday. On this day, the custom of *lifting* prevails in Lancashire: the men lift or heave the women on Monday, and the women retaliate on Tuesday. Durandus *(Div. Off., l.* VI) says that in some places it was a custom, that on Monday the women beat their husbands, who returned the compliment on the following day. Spelman finds the word in the Rental of the Manor of Wy: "Averagium æstivale fieri debet inter Hokeday et Gulam Augusti, et per diem Sabbati" *(Gloss., p.* 294). It is also found in *Matt. Par., ad Annos* 1252, 1255, 1258; *Matt. Westm., ad an.* 1261, *p.* 319; *Dugd. Monastic. Angl., tom.* I, *p.* 104; *Stat.* 31 *Edw.* III, *cap.* 14; *Madox, Formul. Anglic., p.* 225; *Chartular. S. Trinit. Cadomens, fo.* 54; *Du Cange, Gloss.* "*Hoke-day*, or *Hock Tuesday (Dies Martis quem quindenam Paschæ vocant)*, was a day so remarkable, that rents were reserved and payable thereon; and in the accounts of Magdalen College, Oxford, there is a yearly allowance *pro mulieribus Hockantibus*, in some manors of theirs in Hants, where the men hock the women on Monday, and the contrary on Tuesday; the meaning of it is, that on that day, the women in merriment stop the way with ropes, and pull passengers to them, desiring something to be laid out in pious uses."—*Jacob, Law Dict.*

Apparently taking the idea from the popular manner of observing this day, some have supposed that the term hock-day is equivalent to "*dies irrisionis*," or *irrisorius*, a day of scorn and triumph (see *Brand's Antiq., p.* 402), or, as we now say, "a day of hoaxing." These writers derive it from the Saxon *huise*, though they might have found heuchtide in Somner's Anglo-Saxon Dictionary. Skinner mentions a derivation from the Dutch *hocken, desidere*, and adds, "mallem igitur deducere ab A. S. *Heah-tid*." Kennet, with a similar impression of its import, suggests the Saxon *headæg*,

which answers to the French *haut jour (Antiquit. Paroch., p.* 495). It is strange that the German *Hochzeit* did not suggest to Spelman, supposing him to have overlooked the Saxon word, the origin of *hocktide*. Wachter remarks that his countrymen have lost the original signification of *Hochzeit*, though the Swedes have preserved it in their *Hogtyd* and *Hogtyds dag*, importing the *festival day;* and he notices some obsolete laws, from which it appears that *höge zeit* preceded Sundays, and the three festivals, the Nativity, Easter, and Pentecost. Hence, he explains *höge zeit* to be *dies lætitiæ*, a day of gladness *(Glossar. Germanic. col.* 727). The English *Hock-tide*, or *Hock Day*, is therefore originally a festival day, which, being dependent upon Easter, is moveable; but what it is intended to commemorate is by no means satisfactorily explained. Mr. Strutt, having referred to a memoir on this subject by the Rev. Mr. Jenne *(Archæol., vol.* VII, *p.* 224), says: "Some think it was held in commemoration of the massacre of the Danes, in the reign of Ethelred the Unready, on St. Brice's birthday;* others, that it was in remembrance of the death of Hardicanute, which happened on Tuesday, the 8th of June, 1041, by which event the English were delivered from the intolerant government of the Danes—and this opinion appears to be most probable. The binding part of the ceremony might naturally refer to the abject state of slavery in which the wretched Saxons were held by their imperious lords; and the donations for 'pious uses,' may be considered as tacit acknowledgments of gratitude to Heaven, for freeing the nation from its bondage" *(Sports, ubi suprà)*. This is very plausible certainly, but it requires confirmation. The agreement between the terms hock-day, a high day, and feast day, is in some respect confirmed by a MS. collection of ancient English homilies, in which one is to be said "before the highe daye called Saynt Johan's day the Baptist" *(Harl. Coll.* 2403, *fo.* 99); and another "before the High Feest of Saynt Johan the Evangelist *(fo.* 86 *b)*, and "before the Highe Feest of the Annunciation" *(ibid.)* See *Hox Tuesday.*

Holidays—Appointed by Statute; see 5 & 6 Edw. VI, &c.

> "*K. Phi.*—The yearly course that brings this day about
> Shall never see it but a holy day."
>
> *Shaks. K. John, act* iii, *sc.* 1.

Holling.—The eve of the Epiphany. The procession of the Holling, or holy tree, at Brough in Westmoreland, is a sort of *Festum Stellæ*, in commemoration of the star of the wise men of the East. The tree—an ash, with 25 or 30 natural or artificial branches, in regular symmetry, has at the point of each branch a flambeau of greased rushes and combustible matters. The ball is so contrived, that a man may carry it, brilliantly lighted, several times up and down the street, preceded by a band of music, and crowds of people cheering along. It is an immemorial usage, unlike any thing else in the kingdom.

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* "A.D. 1002. But the time of the year does not agree. St. Brice's Day is the 13th of November."

Holy Cross Day.—The festival of the Exaltation of the Cross, Sept. 14; or that of the Invention, May 3.

Holy Rood Day.—The same as Holy Cross Day: "Wretyn at Walth'm besyd Machest the daye next Holy Roode Day" *(Paston Letters, v.* II, *p.* 78):

> "This day, they say, is called Holy Rood day,
> And all the youth are now a nutting gone."
>
> *Old Play, quoted by Ellis.*

In the almanacs and Church of England Kalendar, Sept. 26 is marked as *Old Holy Rood Day;* but the festival has always been held on the 14th, since its institution in 629. See *Rood Day.*

Holy Thursday.—A moveable feast, in commemoration of Christ's Ascension, Maundy Thursday, occurring in Holy Week, which precedes Easter, and Good Friday having formerly been called Holy Friday, it is proper to observe, that Holy Thursday and Ascension Day are synonimous. If proof were wanting, Peter Langtoft writes, "Apres la seinte feste del Assensioun, maunda ly reis Edward, &c.," and Robert of Brunne translates—

> "After the haly Thorsday the king sent his sond
> Messengers of way, for barons of the lond."
>
> *Chron., p.* 290.

In our old writers, it appears as Halwethursdai, Holy Thores Day, Holi Thorsdai, &c. "Being Holy Thursday at the court of St. James's, the Queen (Mary, in 1554) went in procession within St James's, with heralds and serjeants of arms, and four bishops mitred" *(Strype's Annals).* The name is as old as Joh. Chrysostom, who has a homily, τῃ ἁγαίᾳ ϰ̀ μεγάλῃ πεμπτῃ—sive Die Jovis ante Paschæ. This festival is marked in the kalendar of the Sarum Missal for May 5, among the stationary feasts. It is a palpable mistake, which in some measure may serve to establish the age of the manuscript. That it belongs to the 14th century, is a point determined by the obits and other circumstances: now, if the scribe has inserted the Ascension as occurring on the 5th of May in the current year, the MS. was written in one of these years—1323, 1334, or 1345, in each of which the Ascension fell on this day in the 14th century. See *Ascension Day.*

Holy Week.—The week before Easter.

Hora.—At the foot of the Kalendar Vitellius, are the remains of the correspondence in the length of the human shadow with the hour of the day, in each month. It has probably been taken from Bede's *(Oper., t.* I, *p.* 465) Concordia XII Mensium, of which the following is an abstract:

Jan., and afterwards Dec.—Hora 1 et 11ma, pedes 29: hora 2 et 10, p. 19: hora 3 et 9, p. 17: hora 4 et 8, p. 15: hora 5 et 7, p. 13: hora 6, p. 11.

Feb. and Nov.—Hora 1 et 11, p. 27: hora 2 et 10, p. 17: hora 6 et 7, p. 15: hora 4 et 8, p. 13: hora 5 et 7, p. 11: hora 6, p. 9.

March, Oct.—Hora 1 et 11, p. 25: hora 2 et 10, p. 15: hora 3 et 9, p. 13: hora 4 et 8, p. 11: hora 5 et 7, p. 9: hora 6, p. 7.

Apr., Sept.—Hora 1 et 11, p. 23: hora 2 et 10, p. 13: hora 3 et 9, p. 11: hora 4 et 8, p. 9: hora 5 et 7, p. 7: hora 6, p. 5.

May, Aug.—Hora 1 et 11, p. 21: hora 2 et 10, p. 11: hora 3 et 9, p. 9: hora 4 et 8, p. 7: hora 5 et 7, p. 5: hora 6, p. 3.

June, July.—Hora 1 et 11, p. 19: hora 2 et 10, p. 9: hora 3 et 9, p. 7: hora 4 et 8, p. 5: hora 5 et 7, p. 3: hora 6, p. 1.

Hora Auroræ.—The morning or four o'clock bell was anciently so named, as the evening or eight o'clock bell was called Ignitegium, or Couvre-feu, Curfew, in the reign of William I. *Hora*, in classical language, does not always denote the twenty-fourth part of the day, but is sometimes used for one of the four quarters: "Quatuor tempora quibus annuus orbis impletur, horæ vocantur."—*Macrob., lib.* I, *Sat. cap.* 21.

Hours.—The hours of the day were anciently reckoned from sun-rise. At the equinoxes, the *first* hour answers to our seven o'clock; the *second* to eight; the *third* to nine; the *fourth* to ten; the *fifth* to eleven; the *sixth* to twelve; the *seventh* to one in the afternoon—as in the following table:

	Sun-rise											*Sun-set*
ANCIENT ..	—	1	2	3	4	5	6	7	8	9	10	11	12
MODERN ..	VI	VII	VIII	IX	X	XI	XII	I	II	III	IV	V	VI

Hours, Canonical.—There were seven canonical hours in the middle and lower ages, which were thus distinguished:—I. *Prime*, about 6, A.M.: II. *Tierce*, about 9, A.M.: III. *Sext*, about 12 at noon: IV. *Nones*, about 2 or 3: V. *Vespers*, about four or later: VI. *Complin*, about 7: and, VII. *Matins & Lauds*, at midnight. These divisions of the day, Mr. Fosbrooke shews from St. Dunstan's Concord of Rules, were observed by the Saxon monks:

From *Unthsang* (Matins & Lauds), at midnight, till *Primsang* (Prime) 6
— *Primsang* — — — *Undersang* (Tierce) 9
— *Undersang* — — — *Middægsang* (Sext.) 2
— *Nonsang* — — to *Æfensang* (1st Vesp., about 4 o'clock.)
— *Æfensang* — — *Nihtsang* (Complin, 2d V., 7 o'clock.)

Brit. Monach., c. IV, *pp. 53 to 56.*

Some of these terms are exemplified in the MS. life of St. Brandon, quoted by Ashmole:

"This fowles song ek her matyns; wel right tho it was time,
And of the Sauter sede vers; and seithe also prime,
And undarne seithe, and Midday; and afterward seith non,
And ech tyde of the day songe as cristenemen scholde dou."

Instit. Garter, p. 507.

In the foundation of Ewelme, temp. Hen. VI, we find—"And at .III. at the clokke aftyr mete in the seide worke dayes .II. pelys Ironge with the sede bell, he shall procede in the seide churche to his Even songe, and continue till compleyn be sayde. Except in the tyme of Lentyn, whan aftyr the rewle of the churche evensonge ys sayede a fore none."—*Hearn; Duo. Rerum Anglic. Script., tom.* II, *p.* 551.

Howlet Time.—Twilight, when the owl takes wing. In Middleton's "Witch," Hecate says:

"It shall be conveyed in at Howlet time.
Take you no care. My spirits know their moments:
Raven or screech-owl never fly by th' door
But they call in."

Hox Tuesday.—(see *Hock Day.)* The custom of hocking, or, as we now call it, hoaxing, on the second Tuesday after Easter, is said, unsatisfactorily, to commemorate the overthrow of the Danes in 1102. Brand, *p.* 402, quotes the following passage: Hardeknuto mortuo, liberata est Anglia extunc a servitute Danorum. In cujus signum usque hodie illa die, vulgariter dicta Hoxtuisday, ludunt in villis trahendo cordas partialiter cum aliis jocis."—*J. Rossi, Ant. Warwic. Hist., p.* 105.

Hræd Monath.—March: V. 424. On ðæm þriddan monðe on geare bið an ⁊ þrittig daga. ⁊ se monð is nemned on leden martius. ⁊ on ure geþeode hræd monað *(Menol. Sax., Cott. MS. Jul. A.* X.) Hræd, or hred, as applied to March, is said by some to be merely the adjective *hred,* or *hreth, fierce,* in allusion to the boisterous winds at this season:

Martius rede.
March the fierce.
Cott. MS., Tib. B. I, *fo.* 110 *b.*

Others trace the word to a deity, to whom, as to Eostre in April, sacrifices were made in this month.

Hugh's Day in Winter.—Festum Sancti Hugonis, Nov. 17.

Hugo.—Nov. 17: E. 459.

Huicz Tuesday.—See *Hox Tuesday.*

Huitième *and* Huittieve.—French names of the octave of any festival.

Humatio.—The same signification as Incarnation. The great council of London, held in the reign of Henry I, is dated—"Anno divinæ humationis."—*Spelm. Concil, t.* II, *p.* 29.

Huyctave.—Octave. The truce with France, in 1352, was prorogued to the "Huyctaves de Seint Luc Evangeliz."—*Rymer's Fœdera, t.* III, *p.* 232.

Hyacinth.—See Protus & Hyacinth.

Hybernagium.—The season for sowing winter corn, between Michaelmas and Christmas, as *Trimagium* is the season for sowing the summer corn, in the spring of the year. These words were sometimes taken for the different seasons—at other times, for the different lands on which the several grains were sown, and sometimes for the different corn; thus, *Hybernagium* was applied to wheat and rye, which we still call winter corn, and *Trimagium* to barley and oats, &c., which we term summer corn. These words are likewise written *Ibernagium* and *Thornagium.—Jacob, Law Dict.*

Hylarius, Hyllere.—Jan. 13: 461. See Hillarius.

Hymera. For *Hemera,* a day.

Hypante, Hypanti, Hypanta.—See the following—

Hypapantæ, Hypapante, Hypapanti.—From ὑπαπαντη, *occursus,* the meeting: *(Festum)* "Hypapanti Domini, sive oblatio Christi ad Templum" *(Bed. Oper., t.* I, *p.* 244). The festival of the Presentation of our Saviour Jesus Christ to the Temple, where he met with St. Simeon, and St. Anne the prophetess; hence the addition, "Hypapante Domini," in Udalric's cus-

toms of Cluny *(lib.* I, *cap.* 11 ; *Dacher. Spicil., t.* I, *p.* 640, *and elsewhere, fol. edit.)* It is also called " *Festum Sancti Simeonis Candelariæ ; Sanctæ Mariæ Candelariæ ; Candelariæ, Candelarum, Luminum, Festum Purificationis," &c.*, all which are equivalent to the English Candlemas, and celebrated Feb. 2. Paulus Diaconus *(Rom. Hist., l.* VI), Sigebert (in *Chron.*), and Nicephorus *(l.* XVII, *c.* 82), relate that, in the 8th year of the emperor Justinian, this festival was instituted, in consequence of the earthquake which overthrew Pompeii? Its first name was Festum Ὑπαπαντης, *i. e.* Obviationis, or the Meeting of Simon in the Temple. In the Western Church it was instituted with its ceremonies, in imitation of the heathen festival, as partly mentioned in the quotation from Mirk's Festiall, under *Candlemas.* Pluto ravished Proserpine and made her a goddess (which part is imitated in the Assumption), in the beginning of February. Her mother (Ceres) sought her on Mount Etna with lighted torches, and the Roman matrons celebrated this search with processions by night, in which they bore lighted candles and torches, on the kalends of February. In the second place, every fifth year the city was illuminated with tapers and torches, in honor of Februarv, the mother of Mars. Thirdly, during 12 days of this month they sacrificed to Pluto, and other infernal gods, and they rendered divine honors to Juno Februata in the Lupercalia, when women were purified by the Luperci, or priests of Pan and Faunus. These festivals were called Februa, not so much because they were celebrated in honor of Februus and Februa, as because they were februa, that is, purifications and expiations of the living and dead. The passage quoted from Mirk's, in *Candlemas,* appears to be an imitation of the latter part of Jacobus de Voragine's account : " Festum istud in honorem matris luminis transtulerunt : ut in ejus honorem deferamus lumina, quæ nobis genuit verum lumen : ut jam non fiat in honorem Proserpinæ sponsæ dei infernalis, sed ad honorem sponsæ dei cœlestis Nec jam fiat ad honorem Februæ, matris dei belli, sed ad honorem dei pacis. Jam non fiat ad honorem curiæ infernalis, sed ad honorem reginæ omnium angelorum. Et merito translatio ista facta est. Honorabant Romani Proserpinam, ut sic a suo sponso acquirerent gratiam : honorabant Februam ut sic a filio suo impetrarent victoriam : honorabant dæmones animas punientes, ut inclinarent eos ad misericordiam. Sed ista tria a matre Dei recipimus, scilicet gratiam, misericordiam et victoriam. Et ideo cantat ecclesia ' Maria mater gratiæ, Mater misericordiæ,' &c. *(De Sanctis, serm.* 82). Authors are not agreed by whom the Pagan *Luminaria* were transferred into the Christian *Candelaria :* some attribute it to Vigilius, in 533 *(Cent. Magd.* VI, *col.* 673); Bale *(cent.* 1, *Vit. Vigil.) ;* Jac. de Vorag. *(loc. cit.) ;* Gregory the Great ; Petr. de Natalibus *(l.* III, *c.* 72), and Meffreth *(Serm.* 1, *de Purific.),* ascribe it to Sergius, in 689 or 907. Valerius Anselm Ryd. says that Vigilius instituted the feast, and that Sergius added the procession of candles. Baron. *(Not. ad Mart.)* gives it to Gelasius in 497, when he abrogated the *Lupercalia,* and says that Sergius gave it the litany.—*Hosp. F. C., fo.* 42 *to* 42 *b.*

Ibernagium.—See *Hybernagium.*

Ides, Idis, Idus.—Eight days in every month are so called, and are the eight days immediately after the nones. In the months of March, May, July, and October, these eight days begin at the eighth day of the month, and continue to the 15th day. In other months, they begin at the 16th day, and last to the 13th; but it is observable, that only the last day is called the Ides. The first of these Ides is the 8th day, the second the 7th, the third the 6th; *i. e.* the 8th, 7th, or 6th day before the Ides—and so it is of the rest of the days. Wherefore, when we speak of the Ides of any month in general, it is to be taken for the 15th or 13th day of the month mentioned *(Jacob, Law Dict.)* To know readily the dates which are indicated by Ides, consider how many days there are from the date to the 13th or 15th, adding to it one: *ex. gr.*, Thomas Wikes, an. 1247, dates the translation of St. Edmund on the 5th day before the Ides of June *(Gale, tom.* II, *p.* 40); add 1 to 13, and subtract 5, which will leave 9 for the corresponding day of the month (see *Kalendæ).* "Idis," in Robert of Brunne:

> "þat ȝere þat he (Edwin) was slayn
> His cosyn Osri in the same payn,
> þe ȝeres of crist sex hundreth wore,
> ⁊ þrettȳ ȝere ⁊ thre more,
> þe ferþe day in þe Idis
> Of Octobir, who so it bidis."

Ignatius.—Feb. 1. An interpolation in V. 423. A bishop of Antioch, disciple of St. John the Evangelist, and a martyr on this day.—*Petr. de Nat., l.* III, *c.* 64.

Ignatus.—Dec. 17: G. 420. This is the translation of Ignatius, mentioned by Evagrius *(l.* I, *c.* 16) and Petr. de Natalibus, who makes it 10 kal. Jan. *(l.* I, *c.* 73). It began to be celebrated about 450.

Ignis.—For *dies,* in the Martyrologium of Wandalbert *(D'Acher., tom.* V, *p.* 346):

> —— hæc fulget tricenis ignibus unda;
> Hunc hyemis verisque tenent confinia mensem.

See *Foci.*

Ignitegium.—The evening, or 8 o'clock bell—couvre-feu, the curfew: "Quo facto nocte sequente circa ignitegium," &c.—*Guil. Majoris Ep. Andegav. Gest., cap.* XX, *p.* 289, *D'Acher.*

Ill May Day.—"1517, the fear of a commotion in London increased with the year, &c. I remember when I was a child, old men would reckon their age from this day, by the name of Ill May Day *(Godwyn's Annals of England, from the year* 1508 *to* 1558, *Lond.* 1675, *p.* 21). He proceeds to describe the riots of the London apprentices, which commenced on May Day eve, and for which nine persons were executed, *p.* 22. It sometimes occurs in our poets: Mowse, in B. Jonson's Silent Woman, says to his visitors, who come with drums and trumpets—"Out of my dores, you sonnes of noise and tumult, begot on an Ill May Day."—*Act* iv, *sc.* 2.

Incarnatio Herilis.—The Dominical Incarnation, in a charter of A. D. 977 *(Du Cange, t.* III, *col.* 1360). This era was established by Dionysius Exiguus,

about the beginning of the 6th century, till which time the era of Dioclesian had been in use. Some time after this, it was considered that the years of a man's life were not numbered from the time of his conception, but from that of his birth, which occasioned the postponement of the beginning of this era for a year, the cycle of Dionysius remaining entire in every thing else. At Rome, they reckon the years from the birth of Christ, 25th Dec., which custom has obtained from the year 1431. In several other countries they also reckon from the Incarnation, but differ as to the day, fixing it, after the primitive manner, not to the day of the birth, but conception of our Saviour. The Florentines retain the day of the birth, and begin the year from Christmas. Joan, the "Fair Maid of Kent," dates her will from this era—from the incarnation, according to the computation of the church of England: "Anno ab incarnacione Domini secundum cursum et computacionem ecclesiæ Anglicanæ mill'mo ccclxxxv, 9 Ric. Aug. 7 *(Royal Wills, p.* 78: vide *p.* 96). See *Roman Computation; Years of Christ.*

Incensio Lunæ.—The same as *Accensio Lunæ*, which see—but it appears to be applied principally to the new moons of Septuagesima and Easter. Du Cange quotes two or three lines, which he says are found in all the MS. kalendars, as to the first and last day of the paschal full moon *(t.* III, *col.* 1364):

> "VI Id. Januar. Incensio Lunæ Septuagesimalis.
> VIII Id. Mart. Prima Incensio Lunæ Paschalis.
> Nonas April. Ultima Incensio Lunæ Paschalis," &c.

The second line alone appears in the Kal. of Arras, 826. In the Computus of the Saxon MS. kal. *(Titus, D.* XXVII, *fo.* 23 *b*, 24, are the following rules: "Querenda est quartadecima luna siue natiuitas lune quartadecime pascalis ab VIII idus martii incipit in nonas aprl. ultima incensio pascalis lune cessabitq. primi mensis initium nouorum ostendit. Ab .XI. kl. aprl. usque in .XIIII. kl. mai in quacunq. die .XIIII. luna occurrerit, ipsa te ad celebrationem sce. pasche producit. Si uº .XIIII. lune ante .XII. kl. aprl. occurrerit, hoc est .XIII. kal. aprl. aut .XIIII. aut .V. kl. aprl. hoc scito quia paschalis luna non est. Similiter cautus esto ut .XIIII. kl. mai .XIIII. luna non transcendat ad .XIII. kl. aut ad .XII. nam si transcenderit incipies in magnum deduci errorem.

"Sunt autem dies .XII. in quibus luna primi mensis non accenditur, ut idus martius .III. idus martius .XII. kl. aprl. .VIIII. kl. aprl. .VII. kl. aprl. .IIII. kl. aprl. .III. nonas aprl.

"Si uis inuenire .XIIII. lunam, tene semper in martio .XXX.UI regulares et in aprelio XXX.II. et detractis epactis anni presentis .XIIII. lunam inuenies. Si fuerit .XIIII. luna .I. feria luna pascalis .XX.I. Si secunda feria luna pascalis .XX. Si tercia feria luna .XIIIIII. Si quarta feria luna .VIII. Si quinta feria luna .VII. Si sexta feria luna .XVI. Si septima feria luna .XII."

Inclina, Domine, aurem tuam.—Introit and name of the 15th Sunday after Pentecost.

Indiction.—A revolution of 15 years, which always recommences with unity. They are reckoned separately, like other cycles, with the exception of the olympiads. We know nothing of the origin of this period, nor when nor

why it was established. It is certain that we cannot ascend higher than the time of the emperor Constantine, nor descend lower than that of Constantius.

The first examples that are found in the Theodosian code, are of the reign of the latter, who died in 361. In these first times, it is not easy to fix the years for the Indiction, because all authors do not assign them the same epoch: Some place the first Indiction in 312—the greater number in 313; others in 314, and some in 315. Common opinion makes it 313, and reckon one for this year, two for the following, and so on to 328, when the same operation recommences.

Three sorts of Indictions are commonly distinguished: the first is that of Constantinople, which began with September. The Greek and French monarchs used it, and a charter of Henry I is extant, in which the Indiction is taken from September.

The second sort of Indiction, more common among the French and English, is the imperial, or Constantinian. It receives the latter name, because it is attributed to Constantine. Another name is Cæsarean, derived from its use by the Western emperors. Its commencement is fixed at Sept. 24.

The third sort began Dec. 25, or Jan. 1, accordingly as one or other day was the first of the year. The popes, particularly after Gregory VII, often employed it in their bulls, in consequence of which it is called Roman, or pontifical. It was not unknown in France, for it is found in ancient writers and diplomatists in the dynasty of the Carlovingians, and was almost the only one followed in Dauphiny in the fourteenth century.

Besides these three, there was a fourth in the registers of the Parliament of Paris, which commences from October. In the new "Traité de Diplomatique" (*t.* V. *p.* 238), it appears that Gregory VII introduced a new Indiction, beginning from the 25th of March. A sixth Indiction, commencing at Easter, is pretended to have been observed. This opinion is founded on the dates of two privileges of Innocent II. The first is, "Datum apud Campelium—3 non. Martii, indict. 15, incarn. Dom. anno 1138, Pontif. vero Innocent., PP. anno 9." The second ends thus: "Datum apud Lateranum, kal. Maii, indict. 1, incarn. Dom. anno 1138, Pontif. vero D. Innocent. pp. a° 9." It is certain that the Indiction 15, according to the five manners of beginning it, belongs to the year 1137. Is it a new species, or a fault in the papal chancellor?

Mistakes of the date of the Indiction are not peculiar to Innocent II; during the whole year 1207, the chancellor of Innocent III constantly put the ninth Indiction for the tenth in his bulls. This mistake is also very frequent, and, therefore, does not prejudice the authenticity of the charters in which it is found.

The first year of every cycle of the Indiction is called Indiction 1, and so on to 15. On ascending from 312, we find that the first year of Christ should have been the fourth Indiction, if this manner of computing had been then in use; whence it follows that, to find the Indiction of any year of Christ, 3 must be added to the given number, and, dividing the sum by 15, the remainder is the Indiction sought. If nothing remain, the Indiction is 15 (see *Art de Verif. les Dates, t.* I, *p.* 36-8). The following rule is found in Bede's "Canones Lunares," and may be compared with the rules inserted

from Saxon MSS., in *v.* I, *p.* 394. " Si nosse uis, quotus sit annus ab incarnatione Domini nostri Jesus Christi, scito quot fuerint ordines Indic-, tionum, utputa quinto anno Tyberij principis 46. hos per 15 multiplica fiunt 690. adde regulares 12. quia quarta indictione secundum Dionysum Dominus natus est: et indictione anni cui uolueris. utputa in præsenti una fiunt 703. Isti sunt anni Natiuitatis Domini" *(Bed. Oper., t.* I, *p.* 373). A few examples of dates, from the Indiction, may not be useless:

The Council of Rome, held towards June, 342, is dated Indiction XV, and it is the first time the date of the Indiction was used by the Latins. The Council of Narbonne is dated June 27, 788, 23 Caroli Magni anno, Indict. 12. The year 788 was only the 20th year of Charlemagne, and the Indiction was 11; the council is, therefore, presumed to have been held in 791 (see the Hist. of Councils, in *L'Art de Verif. les Dates, t.* II, *p.* 33). The bull of Eugene III, granting privileges to St. Peter's, Westminster, is dated thus: " Dat' Kantisberi per manum Roberti, &c. cancell. VIII id. Martii, Indictione IX. Incarn. Dni an. MCXLV. Pontif. vero Domini Eugenii III. Papæ anno 2" *(Rymer, t.* I, *p.* 15). The dates of the Indiction and Pontificate do not agree with the year 1145, of which the Indiction is 8; 1145 is only the 1st year of Eugenius III, who was elected March 4 of that year. It is evident that the chancellor reckoned his years from March 25, for March 13, the date of the bull, would, in 1146, be counted from Jan. 1, the second year, and the Indiction 9 agrees with this year. Another bull of the same pope is dated Indiction XI, year 1147, and of his pontificate, 3 *(Ibid.)* The Indiction is that of 1148, and that year, from March 4, is the third of the pontificate. In a declaration of the privileges of Worcester, dated at Lambeth, " 10 die Januarii, anno ab Incarn. Dom.—1386, Indict. 10, Pontif. Urbani VI anno 9" *(Dugd. Monast. Angl., t.* I, *p.* 619). It may be remarked that Leo IX, who held the pontificate from 1048 to 1049, sometimes began the Indiction Sept. 1, and sometimes Jan. 1; and Celestine III often began it with the year from March 25.

Indictum.—The fair " du Lendit," or of the Indictum, established at St. Denis in France by Charles the Bald, anciently commenced on Wednesday, in the second week of June. There are ancient charters which are dated before or after it. Urban II, in 1096, established a Lendit at Angers, for the anniversary of the dedication of the church of St. Nicholas, on Septuagesima Sunday, Feb. 10 of that year. The burning of the bridge of Angers is dated " 1145, Sabbatum post Indictum," *i.e.* February 16.

Indistanter.—Without delay. Dr. Fuller was strangely puzzled with this word in Matt. Paris *(an.* 1242, *p.* 595): " Statim post dedicationem ecclesiæ Sancti Pauli Londinensis, ut peregrinantes hinc inde, indistanter remearent." He translates this passage thus: " Presently after the dedication of St. Paul's in London, that pilgrims and travellers up and down might indistantly return;" and he adds, " What is meant by the barbarous word *indistanter*? and what benefit accrued to travellers thereby? I will not so much as conjecture" *(Hist. Waltham Abbey, p.* 21). The word means literally, *not distantly*, with respect to time; and in this sense it is used by Matt. Westmon., *ad ann.* 1244.

Indulgences, Indulgentiæ.—These are remissions of the punishment due to sin, granted by the priests of Rome for some consideration. Mabillon found

an indulgence that had been granted before the 9th century *(Iter Ital., t.* I, *p.* 69). The sale of Indulgences has been denied, but the proofs are incontrovertible—and, indeed, some Roman catholics admit its existence, when they censure the practice *(Polyd. Verg., l.* VIII, *c.* i, *p.* 457). "These abuses," says Dr. Wiseman, "were most strongly condemned by Innocent III in the Council of Lateran, in 1139, by Innocent IV in that of Lyons, in 1245, and still more pointedly and energetically by Clement V, in the Council of Vienna, in 1311. The Council of Trent, by an ample decree, completely reformed the abuses which had subsequently crept in, and had been unfortunately used as a ground for Luther's separation from the church" *(Lect.* 12*)*. The objection of Protestants to the granting of Indulgences at all, is the impiety of assuming a divine attribute. The term is sometimes found in dates, where it appears to be equivalent to octaves, Indulgences being frequently the reward of those who worship a particular saint on the octaves of his festival. Thus, Jean Vinart, who in 1467 transcribed a large volume, containing a commentary of Scotus on the 4th book of P. Lombard, wrote at the end of his MS., now in the Vatican, the words, "Ego, Johannes Vinard, studens Parisiensis, incepi scribere ibidem hunc quantum circa Festum S. Remigii, et finivi illum post indulgentias S. Dionysii in quadragesima, eadem hebdomada;" *i. e.* he began to write about the feast of Remigius, and finished on the Indulgences of Dionysius in Lent, in the same week. The feast of Remigius is Oct. 1, and that of Dionysius Oct. 9, which is too short a time for one man to copy this commentary. The Lent mentioned by Vinard is that of St. Martin in Winter *(suprà, Advent, p.* 3), which lasted from the 17th October to the 11th of November, or twenty-five days, which, added to the 17th Oct. (the octaves of Dionysius), beginning the work from the feast of Remigius, make 42 days, in which time Vinart might complete his labour. It is, therefore, evident, that Indulgences are here synonymous with octaves.—see M. Pourgard, *Mag. Encycl., an* 1809, *t.* V, *p.* 97, *et an* 1810, *t.* I, *p.* 383.

In excelso Throno.—Introit, and name of the first Sunday after Epiphany. In the Greek church, Κυριακη μετα τα ϕωτα, *i.e.* Sunday after the baptism of Christ, which they call Φωτισμον, illumination, and the feast itself τα ἁγια Φωτα, the holy illuminations, or ἡμερα, and εορτη των ἁγιων Φωτων, the *day, and* the *feast* of the holy illuminations.

Infantes.—Childermas Day: G. 420. This is the term used in the kal. of Carthage, "Sanctorum Infantum quos Herodes occidit" *(Mabill., Anal. Vet., p.* 167). The festival is mentioned by Origen.—*Hom.* 2 *in Matt.*

In Loco Sancto.—See *Deus in Loco.*

Innocentes, Innocenz (seinz).—The first is Latin and Engl., the second Fr. Childermas Day, the feast of the Holy Innocents, Dec. 28: L. 472. "Gode crysten chyldren, þ^{s} day ys kalled in holy chyrch Innocentes Day, þ^{t} ys on englysshe chyldremas Day, for chyldren þ^{t} were slayne for Crystes loue, þey ben kalled Innocentes, þ^{t} ys w^{t}out nye for þey weren not nybe to god, for god is eu^{r} nyed w^{t} pride ⁊ aʒeynstondethe prowde men."—*Cott. MS. Claud., A.* II, *fo.* 21.

Innocentum Dies.—V. 433; T. 446. Childermas Day, in a charter of Edward the Confessor: "Acta apud Westmonasterium v kalendas Januarii die Sanctorum Innocentium anno Dominicæ Incarnationis 1066, Indict. III"

(Monast. Anglic., t. I, *p.* 62). According to our reckoning, the date is Dec. 28, 1065; but the writer of the charter computed the new year from Christmas, the indiction 3 agreeing with that year.

Intempestum.—The third vigil, which occurs between *Gallicinium* and *Antelucinum*, is so called.—*Durand. de Nocturnis.*

Inter Canem et Lupum.—Between the Dog and the Wolf. This was a phrase formerly used in criminal proceedings, to express an act committed in the twilight, as in *Trin.*, 7 *Edw.* I, *Glouc. Rot.* 6: "Unde cum appellat quod die Martis proxima post festum S'ci Georgii anno regni regis nunc vi inter canem et lupum venisset prædictus Johannes ad villam," &c. *(Abbreviat. Placitor., p.* 270). A poetical expression itself, it has been employed in poetry by Guillaume le Bréton:

> "Postea vix summos aurora rubescere montes
> Fecerat, et valles nondum primordia lucis
> Attigerant, atque canem distare lupumque
> Nullus adhuc poterat aliquo discernere visa."
>
> *Philippid., l.* III, *ap. Spelm. Gloss., p.* 114.

Inter duo Carnisprivia.—The days of Quinquagesima Week. See *Carnisprium*, &c.

Interlunium.—The space of thirty days between the old and new moon. It occurs in a charter of Goda, a Saxon thane, temp. Edw. Conf.: "Post interlunium temporis prædicti" *(Monast. Angl., t.* III, *p.* 121; see *Du Cange, sub voce)*. It is a classical word, and used for the darkness of the night at the change of the moon:

> "Flebis, in solo levis angiporta
> Thracio bacchante magis sub inter-
> Lunæ vento."
>
> *Hor.*, I, *Od.* 25, *v.* 10.

Interrogans Jesum Dives.—See *Dominica de Interrogante*, &c.

Interstitio Lunæ.—The same as *Interlunium.*

Introit.—The first words of the service at mass, which are very frequently used in dates of the day. In the Ambrosian ritual it is called the Ingressum, which has the same meaning, and merely denotes the entrance of the priest to the altar during the chant of the words. The custom was introduced by Celestine, who selected the psalms for this purpose; and Gregory afterwards composed the anthems which are used in the same manner.—*Card. Bona, de Reb. Liturg., l.* II, *c.* 11, *s.* 1.

Invencion (La) de Seint Esteuene.—The discovery of St. Stephen's relics. Aug. 3: L. 468. See *Inventio* S. Stephani.

Invencon of the Cros in May.—*(Past. Lett., v.* III, *p.* 116). See *Inventio S. Crucis.*

Inventio Capitis S. Johannis Præcursoris.—The discovery of St. John's Head is Feb. 24, in Bede's Martyrology.

Inventio Clavorum Dominicorum.—The Discovery of our Lord's Nails, with which he was nailed to the cross, is May 7: "Non. Madii."—*Kal. Mozarab. Hodiern., ap. Pinium.*

Inventio Corporis S. Dionysii.—The Discovery of the Body of Dionysius, April 22: V. 425. I have found no mention of this festival elsewhere.

Inventio Sanctæ Crucis.—May 3 among the Latins; March 6 among the Greeks of the middle age. The modern Greeks celebrate it with the Exaltation of the Cross, of which the festival commemorates the pretended discovery by the empress Helena, in 307 or 326. Thomassin says that it was observed as early as the 8th century; and probably it may have been earlier. The Egyptians celebrated on the 19th of the month Pachon (May 14), first the loss, and then the discovery of Osiris. Marching in procession to the sea-side, they bore the sacred chest, containing a boat of gold, into which they poured water, and exclaimed, "Osiris is found! Osiris is found!" *(Plut. de Isid. et Osir., c.* 39) To this superstition Juvenal refers:

> "Exclamare libet populus quod clamat Osiri
> Invento." *Sat.* VIII, *v.* 29.

In much the same manner, the papists address the piece of wood in a hymn, commencing—

> "Salve Crux Sancta,"

and containing the following expressions, of which one knows not whether the puerility or the blasphemy predominate: "Hail, holy cross! hail, glory of the world, our true hope, bringing true joys to us! Thou, wood of life, art the sign of salvation, and our safety in dangers; bearing the life of all men; by thee cross to be worshipped, quickening cross—by thee redeemed, sweet glory of the age, we always praise thee, we always sing to thee; by thee, piece of wood, slaves and freemen, &c. *(Hospin. de Fest. Christ., fo.* 83.) Robert of Gloucester mentions the pretended discovery of this supposed relic, of which there are more remains than would suffice to build a large navy. Speaking of the emperor Constantine, he says:

> "Tho sende he seynt Elene ys moder þat wys was y kud
> To Jerusalem to seche þe croys, þat þere was y hud.
> So þat it was þer y found þe bygyng of þe Maÿ
> As ȝe habbeþ ofte yherd, þe holy rode daÿ." *Chron.*, I, *p.* 87.

Hospinian observes, that 'Helen might have mistaken the cross of one of the two thieves for that of our Saviour; to this it is answered, that she knew it by the label upon it: another says that she found it between the thieves' crosses: another, with more faith, says that it was discovered to her by a miracle; but all agree that she had some trouble in finding it. The whole affair is truly ridiculous.'—*Hosp., ibid., fo.* 84.

Inventio Ligni.—The Discovery of the Wood, the same as the cross per metonym. May 3: G. 405.

Inventio S. Stephani.—The Discovery of St. Stephen's relics, Aug. 3: G. 411; V. 429; T. 442; E. 456. This is pretended to have taken place in 416, along with the bones of Nicholas and Gamaliel. The discoverer was Lucian of Jerusalem.—*August., Serm.* 51; *Durand. de Off., l.* VII, *c.* 21; *Hosp. de F. C., fo.* 126.

Invocabit me.—For the introit, "Invocavit me," in *Statuta S. Claudii, an.* 1448: "Post dominicam, qua cantatur Invocabit me."

Invocante me.—Probably for the same introit. It occurs in a French decree, dated "Anno Domini 1283, feria 4 post Invocante me, dicta die videlicet

Dom. Rege Philippo ex una parte, et Dom. Rege Siciliæ ex altera," &c.—*Du Cange, t.* I, *c.* 545.

Invocavit me.—Introit and name of Quadragesima Sunday, or the first in Lent. A German charter of 1463 is dated, Monday after the Sunday of Invocavit, or February 19: "Gegeuen na Godes gebort verteynhundert Iar, dar na in deme dre vnde sestigesten Iare, ane Mandaye na deme Sondage Invocauit."—*Baring, Clav. Diplomat., No.* LVIII, *p.* 532. See *Brandones Dominica Orthodoxiæ, Quintana.*

In Voluntate Tua.—Introit and name of the twenty-first Sunday after Pentecost.

Isidore, Isidorus.—Jan. 2: G. 397. There are several martyrs and priests of this name—1, bp. of Antioch, Jan. 2 *(Petr. de Natal., l.* XI, *c. ult., n.* 26); 2, of Pelusium, a recluse, 449, Feb. 4; 3, bp. of Seville, 636, Apr. 4 *(Ibid., l.* IV, *c.* 30); 4, the Labourer, martyr, 1130, observed in Spain and the Isle of Chio, May 15; and, 5, the Patron of Madrid, 1170, May 10.

Isti sunt Dies.—Sunday in Passion Week, so called from the processions.

Ive's Day.—Probably Ivo's or Ivor's Day, April 25, commemorating an Irish bishop of the year 500 *(Britan. Sancta, p.* i, *p.* 266). In the copy of a MS. chron., temp. Edw. III, "The day before St. Iwe's Day, there began, &c., in the court of a keeper of the brewhouse of St. Albans, &c., and not long after, to wit, 15 cal. Jun."—*Archæol., v.* XXII, *p.* 280.

Iurigius, Confessor.—Oct. 8: V. 431; T. 444.

I yeve.—I give; the *datum* of the will of Henry IV.

Jacob.—St. James with St. Philip, May 1 (see Jacobus, *and* Philip & James): "Seint Phelip & seint Jacob apostles." L. 465. The death of Matilda, queen of Henry I, is thus dated by Robert of Gloucester *(v.* II, *p.* 436):

> "Þo deyde Mold þys god quene, enlene hondred ȝere
> And eyȝteþe after þat god anerþe alyȝte here.
> At Westmynstre ȝoe way yburid a Seyn Phylippes day
> And Seyn Jacob, as hyt valþ þe vorst day of May."

According to our reckoning, beginning the year from Jan. 1, Matilda died May 1, 1119; but Robert of Gloucester began the 1118 at March 25, and counted to the following Lady Day, which was March 25, 1119, by modern computation.

Jacobus, Domini Frater.—James, our Lord's brother, July, 25: G. 410. James the apostle, V. 428; T. 441; E. 455. Respecting James the Greater, as he is sometimes called, see Petr. de Natal. *(Catal. Sanctorum, l.* VI, *c.* 133). Hospinian says that he was canonized by Urban II, in 1090, but he is probably mistaken *(De Fest. Christ., fo.* 16 *b)*, for the festival, with that of Zebedee, the brother of St. John, occurs in the Kal. Arras, 826. The battle of Bovines in 1214, between Philip of France and the emperor Otho, is dated on Sunday next after the feast of St. James, July 27: "Die dominica proxima post festum Sancti Jacobi eo anno vj kal. Augusti" *(Chron. de Mailros, p.* 187); in the Gr. church, his festival is April 30. Others of this name were, 1, James with Luke, March 15, G. 401; 2, June 22, G. 408;

3, James the Less, with Philip, May 1; 4, J. with Mariana and other martyrs in Numidia, 259, Apr. 30; 5, a bishop of Nisibis, 350, July 15 (in Gr. ch. Oct. 31); 6, a martyr in Persia, called *Jacobus Intercisus*, 421, Nov. 27; 7, J. de la Marca, of Ancona, 478, Nov. 28; 8, a recluse in Berri, 865, Nov. 19; 9, J. of Sclavonia, or Illyrica, 1485, Apr. 20.

JAKES.—Probably James the Persian martyr, called *Jacobus Intercisus*, Nov. 27:

> "Seint Jakes in þe lond of peroc. of gret hue men com.
> Sone he let þe false lawe. ⁊ toc to cristendom."
>
> *Cott. MS., Julius, D.* IX, *fo.* 199 *b.*

JAME le Apostle.—July 25: L. 467.

JAMYS.—July 25: "Gode men suche a day ȝe schul haue seynt Jamys day goddys holy apostyl, wherfore ȝe schul faston þe euyn & þe morowen come to chyrch & worchep god and hys holy apostul."—*Cott. MS., Claud., A.* II, *fo.* 91 b.

Januaria Æra.—See *Æra Januaria*, *p.* 6,—and correct the error in spelling.

JANUARIUS.—Nov. 19: G. 418. Of this name, Petrus de Natalibus has—1, pr. & mart., May 10; 2, mart., June 8; 3, mart., July 10; 4, mart., July 11; 5, m., July 15; 6, bp. & m., Aug. 6; 7, bp. & m., Sept. 14—m., Oct. 13; 8, pr. & m., Oct. 24. In this list, No. 7 is Januarius, bp. of Benevento, who was martyred with his companions in 302 or 305; but his day is Sept. 19. It occurs in the Sax. Menol. (*Jul. A.* X), and there is the following entry in the Kalendar of Carthage, probably referring to him: "..... Cal. Oct. sancti Januarii martyris" (*Mabillon, Veter. Analect., p.* 651). Sir W. R. S. Cockburn, in his *Massacre of St. Bartholomew*, 1839, writes as follows:—"The last and most striking instance of the many heathen practices still fully sanctioned by the church of Rome, and which, like many of the previous ones, came under my own view, was the celebrated miracle of St. Januarius, performed upon certain days annually at Naples. I had as good an opportunity of witnessing that famous imposture as could be afforded, for I was admitted within the rails of the altar, to the side of the priest who performed it. The following is a sketch of the exhibition:—The worshippers, some of whom I understood were drilled as fugelmen, the rest being in readiness, the 'graven image' of St. Januarius was brought in with ceremony, and deposited upon the altar; it is a bust as large as life, composed of silver gilt, and it is said to contain the embalmed head of the saint himself. A splendid mitre was set upon its head, jewels were hung round its neck, and a richly-embroidered robe was placed over the body. The officiating priest then held up a bottle, upon the inside of which was a substance resembling congealed blood. The multitude thereupon falling upon their knees, raised their hands and eyes towards the idol, earnestly imploring it to perform the miracle of melting the blood. Whilst the people unceasingly vociferated a strange medley of prayers, and even upbraidings and threats of the most absurd description when the miracle was delayed, the priest seemed, to my heretical notions, to be striving his best to supply to the bottle the warmth necessary to liquefy, what I fancied might be a chemical blood-like substance, soluble by heat. For the priest continued incessantly rubbing the bottle with his hands, cherishing it in his bosom, pressing it to

the fervid lips and foreheads of the worshippers, and holding it to a candle which was burning on the altar. Whether it was, as the infallible church teaches, that 'old yellow-face,' the familiar name by which his particular friends take the liberty to call him, did indeed listen to the prayers of his worshippers, and exert his own miraculous influence on that occasion, or whether my heretical notions were right, certain it is, that after about five and twenty minutes' earnest prayer on the part of both priests and people, the blood was discovered to be liquefied. Thereupon, some of the worshippers shouted, and others shed tears of joy; and a huge full-grown officer of the royal household, who was the only person besides the priests and myself within the rails of the altar, fell upon his knees, devoutly kissed the miraculous bottle, and, after sobbing over it like a child, hastened off, to bear the good tidings to the king and the great ministers of state, who forthwith put all the bells and cannon of the city into requisition, in order to announce the glorious event. The priest of Pozzuoli, near Naples, told me that they possessed the sacred stone upon which that martyr, St. Januarius, was beheaded, in the amphitheatre of that place; and they also asseverated that, when the above miracle is performed at Naples, the drops of blood run about most nimbly upon the stone at Pozzuoli. But, upon my very naturally proposing to come next day to see this miracle also, they civilly declined the compliment." Dr. Middleton says of this astonishing exhibition of priestly rascality, and papist ignorance, superstition and idolatry, that "the melting of St. Januarius's blood at Naples whenever it is brought to his head, which is done with great solemnity on the day of his festival (*Aring. Rom. Subterran.*, *l.* I, *c.* 16), whilst at other times it continues dry and congealed in a glass phial, is one of the standing and most authentic miracles of Italy. Yet Addison, who saw it twice performed, assures us that, instead of appearing a real miracle, he thought it one of the most bungling tricks he had ever seen. Mabillon's account seems to solve it very naturally, without the help of a miracle (*Iter Ital.*, *p.* 106), for during the time that a mass or two are celebrated in the church, the other priests are tampering with the phial of blood, which is suspended in such a situation, that as soon as any part of it begins to melt by the heat of their hands, it drops of course into the lower side of the glass, which is empty; upon the first discovery of which, the miracle is proclaimed aloud, to the great joy and edification of the people. But by what way soever it be effected, it is nothing but the copy of the old cheat of the same kind mentioned by Horace, in the journey to Brundusium, telling us how the priests would have imposed upon him and his friends at Gnatia, persuading them that the frankincense in the temple used to dissolve miraculously, without the aid of fire—*Sat.* v, *v.* 98" (*Lett. from Rome*). The reflection of the pagan poet upon this miracle is sensible:—

"——————— credat Judæus apella,
Non ego: namque Deos didici securum agere ævum,
Nec, si quid miri faciat natura, Deos id
Tristes ex alto cœli demittere tecto."

"Ay, let the Jews believe it if they please,
Not I, I know the Gods must live at ease:
Nor when strong Nature does some wonders shew,
Can I believe they meddle here below." *Creech.*

At Rome, Sir W. Cockburn says they exhibit some marble steps, said to have been brought from Pilate's palace, spotted, as the priests declare, with the drops of blood which fell from the blessed thorn-pressed brow, as our Redeemer descended them to suffer on the cross!

Januer, Janver.—January, in the date of a royal commission granted by Richard III: "Yeuen at Wendesore the xiii day of Januer A° ij^{do}" (*Harl. MS.* 433, *fo.* 201 *b*). The will of Henry IV bears this date: "I yeve at my manere of Greenwich, the xxi day of the moneth of Janver, in the year of oure Lord MCCCCVII, and of our reigne the tenth."

Jasques & Philippe.—James and Philip, May 1, in the date of the prorogation of the truce between England and France: "Donnes en noz Tentes entre Calays and Guynes, l'endemein de la Seint Jasques and Seint Philippe, le ii jour du moiz du May, l'an de Grace mill' ccc quarante et neuf."—*Rymer, Fœdera, t.* III, *p.* 185.

S. Jean de Collaces.—The Beheading of St. John the Baptist, Aug. 29, so called in the *Hist. de la Maison d'Auv. (t.* III, *p.* 295), from the Latin name of this festival (see *Festum Decollationis* S. Johannis *Baptistæ, p.* 156). A clerical error of a similar kind appears in the battle-roll of Boroughbridge: "Le Counte de Lancastre fust de colec."—*Parliamentary Writs, and Writs of Military Summons, Append.* 188.

Jejunandi Temporis Adortus.—The Beginning of the Time of Fasting, Feb. 8: G. 399. This is the earliest day on which Quadragesima Sunday can fall.

Jejunia.—Fasts, so called from *jejunum*, the intestine in the lower part of the stomach, between the *cæcum* and the *rectum*.

Jejunia Legitima.—The lawful fasts, or those of the four seasons, the Quater Temper, Quatuor Tempora, &c. (see *Ember Days & Embring Days.)* The term occurs in the computus of the Saxon kalendar, *Cott. MS. Titus, D.* XXVII, *fo.* 13 *b*.

"Ieuinia legitima .iiii^{or}. Sunt i N .iiii^{or}. Anni Temporibus.

"In Verno.—Primum in quadragesima in prima ebdomada .iiii. feria. & .vi. feria. et Sabbato .xii. lectiones.

In Estate.—Secundum in ebdomada Pentecostes .iiii. feria. & .vi. feria. & Sabbato .xii. lectiones.

In Avtumno.—Tertium in ebdomada plena ante æquinoccium autumnale .iiii. feria et .vi. feria. et Sabbato .xii. lectiones.

In Hieme.—Quartum in ebdomada plena ante natale domini .iiii. feria. et .vi. feria. et Sabbato .xii. lectiones."

Jejunia Quatuor.—The four fasts in the year, as above.

Jejunia Temporalia.—The fasts of the four seasons. The following metrical rule, of which the first verse is nearly the same as the first in the rule quoted from the Synod of Worcester, under *Angariæ, p.* 14, is given by Du Cange:

"Vult Crux,[a] Lucia,[b] Cinis,[c] Charismata dies,[d]
Quod det vota pia quarta sequens feria."

[a] *Exaltation of the Cross, Sept.* 14. [b] *St. Lucia's Day, Dec.* 13. [c] *First Sunday in Lent.* [d] *Sunday of Pentecost.*

The ember fasts begin on the Wednesday after each of these days.

Jejunium.—A fast (see *Jejunia*). Plutarch says that the priests of Isis abstained from pulse, mutton and pork, and on solemn festivals they excluded salt from their meals, deeming it impure (*De Isid. & Osiride, cap.* 5). They also abstained from all sorts of fish, and on the first day of the ninth month, when all the Egyptians were obliged, by their religion, to eat a fried fish before the doors of their houses, the priests only burned it.—*Ib., c.* 7.

Jejunium Æstivale.—The Summer Fast, beginning the Wednesday of Whitsun week.

Jejunium Autumnale.—The ember days after the Exaltation, Sept. 14.

Jejunium Banni, *or* Bannitum.—The Fast of the Bann, or ordinance, and so called from the public edict by which it was established. It is mentioned in the Council of Mayence, in 1023. The canon of these fasts is expressed in the following ancient verse:

> " Post *Salus* et *Misereri* tibi erunt jejunia banni."
> *Haltaus, Cal. Med. Ævi, p.* 93.

That is, after the Sundays called *Salus Populi* and *Misericordia Domini*, the first being the nineteenth after Pentecost, and the latter, Sunday after Low Sunday. The fasts were held on the Monday, Wednesday and Friday of each of those weeks.

Jejunium Decimi Mensis.—The Fast of the tenth month, or that of December, counted from March.

Jejunium Hiemale.—Winter Fast, after St. Lucia, Dec 13.

Jejunium Magnum.—The Great Fast, is the same as the *Jejunium Bannitum.*

Jejunium observatum Tribus Diebus.—The Fast observed for Three Days, was a Gothic institution. In a fragment of a Mozaribic kalendar, at " iii non. Jan.," are the words, " Jejunium observatur tribus diebus," whence it is probable that it included the 3rd of January and the two following days.

Jejunium Primi Mensis.—The Fast of the First Month, or that of March, which month began the year.

Jejunium Quarti Mensis.—The Fast of the Fourth Month, or June.

Jejunium Vernale.—The Spring Fast; the ember days of Quadragesima Week.

Jeneuer.—January, in old Engl.: " Amidde Jeneuer.—*Robert of Gloucester, p.* 530.

Jeniueer.—January, old Fr. L. 461.

Jenyuer.—" The vourtethe day of Jenyuer" (January 14).—*Robert of Glouc., p.* 408.

Jeodi.—Thursday, in our old Fr. records: " Le Jeodi apres la Seynte Lucie, 1288" (*Rymer, Fœd., t.* III, *p.* 619). See *Jeudy; Joedy; Joefdy; Joesdie; Joeudy.*

Jerom.—St. Jerome. See Jeronimus.

Jeromin le Prestre.—St. Jerome the Priest, Sept. 30: L. 469.

Jeronimus.—St. Jerome, Sept. 30: G. 414. The celebrated father of the church, 420. His works were printed in nine volumes at Paris, in 1623. He is also called Hieronimus. To him the church is indebted for some services in the mass, to which the ancient Metrical Festivals of the Church refers:—

> " Sein Jerom was suiþe god clerc. ⁊ wis þorou al þing.
> Moche he made of godes seruice. þ^t men doþ in cherche singe."
> *Cott. MS., Julius D.* IX, *fo.* 134.

JERONOMUS, Presbyter.—The same. E. 457.

Jerusalem.—See *Dominica de Jerusalem; Dominica Jerusalem.*

Jesuits' Day.—August 6. "On Monday, the anniversary of Jesuits' Day was observed with its usual solemnity in the loyal city of Exeter. The origin of the celebration is as follows:—In 1547, Edward VI having been called to the throne at nine years of age, his uncle the Duke of Somerset was appointed Protector, and entrusted with his education. The Duke instilled into the the youthful monarch's mind a dislike to the religion and customs of the church of Rome. Masses were abolished, images were suppressed, the laity were admitted to the cup, and the common prayer and the liturgy were corrected. In consequence of this reformation, a rebellion was fomented by the monks, and broke out in Devonshire. At Sandford Courtnay, the inhabitants refused to admit the new liturgy, and they were supported by others. The magistrates in vain attempted to suppress the disturbance. The rebels strengthened Crediton, blockaded the city of Exeter, and, making a stand at St. Mary Clist, burned the gates, and attempted to starve the citizens, who had dug ditches within the walls to prevent their entrance. The rebels were ultimately attacked in their rear, and totally defeated; and the magistrates, in gratitude to the Almighty, ordained the 6th of August to be kept as a day of thanksgiving" (*Cambrian for August* 18, 1838). See *Jesus Day.*

Jesus Day.—Aug. 6. This is no doubt the same as Jesuits' Day; but Gough gives a different account of it, as well as a different name: "The city of Exeter, for its opposition to Perkin Warbeck, received great commendation from Henry VI, who gave it his sword and a cap of maintenance. For his deliverance from the Cornish rebels, August 6 is annually observed as a day of thanksgiving, and commonly called Jesus Day."—*Camden's Britannia, by Gough, v.* I, *p.* 36.

Jeudi.—Thursday, from "Jovis dies." *Le Grand Jeudi; le Jeudi Saint;* Holy or Maundy Thursday, which is also called *le Jeudi Blanc,* because white bread is distributed to the poor in several churches, after the ceremony of the Mandatum, or washing their feet (see *Dies Mandati); le Jeudi Gras,* Thursday in carnival week, which the Italians call *Giove di Grasso.*

Jeudi Absolu.—See *Dies Jovis Absoluti.*

Jeudi Magnificat.—Midlent Thursday, so called in Picardy, from the first words of the collect on that day.

Jeux Fleureux de Toulouse.—The Floral Games of Toulouse are celebrated in May, where poets are crowned with flowers.

Joannée, *or* Jouannée.—In France, the eve of St. John (June 23), when bonfires, called "*Les Feux de St. Jean,*" were lighted. See *v.* I, *p.* 300.

JOANNES.—See JOHANNES, or JOHN.

JOBANUS.—March 12. See JULIANUS.

JODOC.—See JUDOC.

Joedy.—Thursday, in our Fr. records. The truce between England and France, in 1348, is dated thus: "Donez en nos tentes, entre Guynes & Caleys, le Joedy apres la feste Seint Martin; c'estassavoir le xviii joor de Novembre, l'an de Grace mil trois centz quarant et oyt" (*Rymer, Fœder., t.* III, *p.* 178). Thursday after the St. Martin's feast fell, in that year, on the 13th of November. It is a mere clerical error, as appears from the recital of the date, in the prorogation of this truce at Pentecost, 1340: "Come es trewes, derre-

nierement prises, c'estassavoir le tresieme jour du moiz de Novembre, l'an mil cce quarante et huit."—*Ibid.*, *p.* 184.

Joefdy.—Thursday, in our old Fr. records. In a letter from Edward III to the Black Prince, on his proceedings in Flanders, in 1339, he says that, on Monday morning, there came letters from the commander of the French cross-bowmen, mentioning, among other things, " q'il luydurroit bataille dedeing le Joefdy proschein suiant."—*Rymer, Fœder.*, *t.* III, *p.* 339.

Joesdie.—Thursday.—1 *Hen.* VII, 5 *a.*

Joeudy.—For *Jeudi*, in Ville Hardouin. It seems to resemble the *Joefdy* above.

Johan de Beouerleye.—St. John of Beverley, May 7: L. 465.

Johan deuant la Porte de Arseyn.—St. John before the arsenal gate, May 6: L. 465.—See *Johannes ante Portam Latinam.*

Johan le Baptist.—June 24: L. 466. " Seint Johan le Baptistre."—*Stat.* 2 *Hen.* VI, *c.* 11.

Johannes Albus.—St. John the Baptist, June 24.

Johannes, S., Apost. ante Portam Latinam.—St. John the Apostle before the Latin Gate, May 6: G. 405; V. 426; T. 439; E. 453. The Evangelist is so called, because he is said to have been cast, on this day, into a cauldron of boiling oil, before the gate of this name (*Petr. de Natal.*, *l.* IV, *c.* 134). So called from the fable, that St. John the Evangelist being sent a prisoner to Rome, and refusing to worship idols, was cast into a cauldron of boiling oil (*Dresser, de Fest. Dieb.*, *p.* 101). The legend says it was done by order of Domitian. It was before his exile to the Isle of Patmos, and indeed that veracious history adds, that he came out of the vessel unhurt. " At a Court of Hustings of pleas of land, held *die lunæ prox. post Sancti* Johannis *ante Portam Latinam, anno regni* Regis Edw. fil. Edw. 16, a letter was received from His Majesty, desiring them to admit one Anthony Citron, merchant, unto the freedom, &c. And some time after, scilicet, *die lunæ, prox. post Festum Sancti Augustini* anno prædicto, comes the said Anthony," &c.—*MS. Lib. Alb. Papyr., in Archiv. Londin.*

Johannis Baptistæ (Nativitas Sancti).—June 24: V. 427; T. 440; E. 454. The festival of the Nativity of St. John the Baptist, commonly called Midsummer Day, was instituted in 488, and has this peculiarity, that it is more solemn than his martyrdom (*Hospin.*; *Hildebr.*) St. John's Day, in Midsummer, was an ordinary date in diplomatic instruments: " In dem hilghen daghe sente Johannis Baptisten to midden somere" (*Charters of* 1493 & 1503, *Baring. Clav. Diplom.*, *D.* XXIX, *p.* 573). Other festivals are the Decollation, Aug. 29, and Conception, Sept. 24: G. 414; V. 430. His Sanctification by the Virgin, July 2.

Johannes Chrysostomos.—Jan. 27: V. 422. Father of the church, 407; his Translation, Sept. 18—but in a Gr. homily, the translation is Jan. 27.—*Bibl. Barr.*, 192.

Johannes *et* Paulus.—June 26: G. 408; V. 427; T. 440; E. 454 L. 466. John and Paul were martyred about 363, under Julian the Apostate.—*Petr. de Natal.*, *l.* VI, *c.* 9; *Hospin. de Fest. Christ*, *fo.* 114.

Johannes Evangelista.—Dec. 26: G. 420. His Octave, Jan. 3 (see *Assumptio S. Johannis*). In this festival, there was formerly a custom of drinking round a company, called *St. John's Blessing*, or *St. John's Draught*

which still prevails in some parts of Germany, where it is known as *Den Johannes Segen*, oder *Trunck*. Some think that it is derived from the heathens, who, at the beginning of January, sent wine to their friends in honor of Janus, whom they believed to have first introduced the vice. Afterwards, the Christians formed John from Janus (*Hildebrand, de Diebus Sanctis, p.* 33-4). The Christians may have adopted the heathen custom on St. John's Day in January, from a fancied resemblance between the names, and, indeed, they may have fixed the apostle's festival in this month, in order to supersede the rites of the pagan deity.

John, *or* Johannes.—Besides the preceding, there were many others, of whom the principal are, 1, J. Lateranensis, a doctor of the church, Nov. 9; 2, J. of Egypt, hermit, 394, Nov. 27; 3, the Chalybite, 450, Jan. 15; 4, the Dwarf, 5th cent., Sept. 15; 5, of Moritier, 6th cent., June 27; 6, J. I, pope & mart., elected Aug. 13, 523, and suffered May 18, 526; 7, John or Johannes Reomanus, founder and abbot of Reomay, 540, Jan. 28; 8, J. Silentarius, or the Silent, a bp. in Armenia, 558, May 13; 9, J. Climachus, hermit, 605, March 30; 10, J. Elemosinarius (the Almoner), 619, Jan. 23, at Paris Apr. 9, in Gr. ch. Nov. 11; 11, J. of Beverley, 721, May 7, L. 465; 12, J. Damascen, father of the church, 780, May 6, at Paris May 8, in Gr. ch. Nov. 29; 13, an abbot of Gortze, 973, Feb. 27; 14, de Prado, May 24; 15, de Meda, abbot in Milan, 1159, Sept 25; 16, de Matha, 1213, Feb. 8; 17, de Montmirel, 1217, Sept. 29; 18, Columbini, 1367, July 31; 19, of Bridlington, 1379, Oct. 10—his translation in 1404, May 8; 20, Nepomucen, 1383, May 14 or 19; 21, Capistran, 1456, Oct. 23; 22, hermit, 1479, June 12; 23, de Dieu (J. of God), 1550, Mar. 8; 24, Marinoni, 1562, Dec. 13; 25, of the Cross, 1591, Nov. 24; 26, J. Francis Regis, 1640, June 16.

Johneday.—Applied to the beheading of St. John, Aug. 29: "Seint Johneday the Decollacon."—*Paston Letters, v.* IV, *p.* 148.

Jon, Jones, Jonus, Jonys.—The first is old English orthography of John; the others are its genitive cases: "Goddes blessed pepul, ȝe ben ycomen þ^{s} day to holy chyrch to worchep God oure lady and seynt Jon þe euangelist, þ^{t} ys goddus derlyng" (*Cott. MS., Claud. A.* II, *fo.* 81 *b.*) This favorite expression of endearment among our fathers is applied to the Baptist, in the beautiful Dano-Saxon poetical menology:—

þænne pulꝺɼeƿ þeȝn.	Then after thirteen
ymb ðɼeoteyne.	And ten nights eke
þeoꝺneƿ ꝺyɲlinȝ.	In the days of yore,
Iohanneƿ in ȝeaɼ ꝺaȝum.	The minister of glory,
peaɼð acenneꝺ.	The darling of our Lord,
teyn nihtum eac.	John was born;
þe þa tiiꝺ healꝺað.	We hold his feast
on miꝺne ƿumoɲ.	In midsummer.

MS. Cott., Tiber., B. I, *fo.* 111 *b* (*l.* 227).

"Suche a day ȝe schul haue seynte Jones day at þe porte latyn day" (*Cott. MS., Claud. A.* II, *fo.* 68 *b.*) "Goode men & women, such a day ȝe schall haue sent Jonus day at þe port latyn, tbe which is nott holy day but þ^{r} is the place of hym" (*Lansdowne MS.* 392., *fo.* 63 *b.*) "Suche a

day ȝe schul haue seynt Jonus day baptyste þ[t] is called so for he folowod [baptised] oure lord ihu criste in þe watyr of iordayne. Wherfore ȝe schul faston þe even. þen schul ȝe know how suche euenes weren furste founde in olde tyme. þe begynnyng of holy chyrch men & wommen ouer nyght þei comyn to chyrch w[t] candeles & oþer lyghte & wokyn in chyrch alle nyght in here deuocions but after be p'cesse of tyme men lafton suche deuocions & vsed songes & daunces & so fellyn to lechery & to glotony & þus turnyd þe god holy deuocion in to synne. Wherefore holy fadres ordeyneht þe pepul to leue þat wakyng & faste þe even. And so tornyd þe wakyng into fasting. Bot ȝet it holdyth þe holde name, & is called vigilia, þat is wakyng englys & in englys it is called þe even, for at evyn þei weren wont to cum to chyrch os I haue sayde ȝow. Bot ȝet in worchep of seynt Jone men wakyth at home and makyth þree maner fyres, one hys clene bones & no wode, & his called a bonfyre, anoþ[r] is clene wode & no bonys & hys called a wode fyre. for men sytton & wakyn by it. þe þridde is mixyd of bonys & of wode & is called Seynt Jonys fyre" (*Cott. MS., Claud. A.* II, *fo.* 82 *b.*) This passage seems to be the original of Strutt's munuscript (see *v.* I, *p.* 303), and of the passage from the Lansdowne MS. (*suprà*, EVE, *p.* 125.)

Joor, Jor.—For *jour*, a day, in our Fr. records: "Le xviii joor de Novembre" (see *Joedy*). "Le jor de la pae" (*Stat. Acton Burnel*, 11 *Ed.* I), the day of payment.

JOSEPHUS Sponsus.—March 19: V. 424. The full title of the feast of Joseph, the spouse of our lady St. Mary, in very ancient kalendars, is "Festum Josephi sponsi dominæ Mariæ" (*Hospin. de Fest. Christ., fo.* 52). Petrus de Natalibus says that he has seen it, in a very ancient kalendar, stated to be taken from an ancient MS. of Eusebius of Cæsarea, placed at XIIII kal. Apr. He has no doubt of the antiquity and origin of this copy (*Catal. Sanctorum, l.* III, *p.* 209). The festival appears to have been displaced by that of St. Gregory. According to Hospinian (*ut suprà*), it was restored with its ancient solemnity by Sixtus IV, in 1480. In the year 1664, Ferdinand, elector of Bavaria, *bona fide*, raised "Joseph, the revered foster-father of Jesus Christ, to the rank of *Grand Burg-grave, Supreme-territorial-Administrator, Omnipotent and universal Guardian, Generalissimo and Patron of all Bavaria!*" and he was solemnly proclaimed as such by a herald, amidst the ringing of bells, salute of cannon, beat of drum, and music playing. This pious buffoonery, or worse, was celebrated in the church of St. Joseph, which had just been erected, and bestowed on the fraternity of bare-footed Carmelites; and Father Andreas a Santa Theresia, in praise and honour of "the most glorious St. Joseph," pronounced a suitable oration, which was published at Munich and dedicated to the Elector. At the conclusion of this piece of absurdity and blasphemy, the preacher says, that "it is in reality He who governs heaven and earth!"—See *Aikin's Athenæum, v.* III, *p.* 306-9.

JOSEPH of Arimathea.—July 27.—*Brit. Sancta, p.* II, *p.* 41.

Jour d'An.—Anniversary Day, on which the offerings called annuals were made by the relatives of the deceased.

Jour de Char.—A Flesh Day, in Norm. Fr. "Fleissh Day," in the receipt for "Blank Dessorre," in the *Forme of Cury, p.* 26. See *Dies Carnium.*

Jour de l'Absoute.—Absolution Day. See *Absolutionis Dies.*

Jour de l'An.—New Year's Day. See *Caput Anni.*

Jour de l'An renoef.—New Year's Day, in the will of John of Gaunt: "Le jour de l'an renoef darrein passez" [the last new year's day].—*Royal Wills, p.* 156.

Jour de la Verderie.—See *Dies Viridariæ.*

Jour de Marche, Jour de Merchee.—A Market Day in our French records, as in the laws of Caleys, or Calais, enacted by the English in 1347: "*De melle faite en feste annueel.*—Quicunque fait melle en feste annueel ou en jour de marche, si cil ou celle puet mestre damage de chelle melle, dedens le tierce jour, devant Veschevins: et cil qui le fait a fait, se sour lui est ataint par la loy, il en est en amende envers le seigneur de XIIIlb.," &c. "*De jour jure de marche.*—Si lours jures de marche doit estre au Samedy chascune semaigne en l'an" (*Rymer, Fœd., t.* III, *p.* 143). Should not *Veschevins* be *les eschevins*?

Jour des Bures.—First Sunday in Lent. See *Buræ.*

Jour des Cendres.—The Day of Ashes; Ash Wednesday. In the recital of the portions to be allowed to the chamber of the nunnery of Barking, the lady who had the government of the nunnery was to pay to it sixpence at Candlemas, and find a lamp, to be kept burning from the eve of St. Alburgh to Ash Wednesday: "VI^{d} a la feste de la Chandellare. Et outre ceo ele trouera vne laump ardant encountre la noir Fermarie, la qele ardera de la veille de seint Alburgh deke le iour des cendres" (*Monast. Anglic., t.* I, *p.* 442). See *Dies Cinerum.*

Jour des Etrennes.—Day of New Year's Gifts. See *Dominica post Strenas.*

Jour des Grands Feux.—The Day of the Great Fires, is the first Sunday in Lent. See *Brandones.*

Jour des Morts.—The Day of the Dead, or All Souls' Day, Nov. 2.

Jour des Rois.—Day of the [three] Kings: the Epiphany is so called. See *Epiphania.*

Jour des Valantines.—First Sunday in Lent. See *vol.* I, *p.* 163.

Jours des Chars.—Flesh Days, Norm. Fr.

Jours Nataux.—Natal Days, the greatest festivals in the year. See *Dies Natalis.*

Jubilæum.—A Jubilee. By a decree in the select Capitula of the canons of Ireland, made in the 9th century, every fiftieth year was to be observed as a day of jubilee:—*D'Achery, Spicil. Vet. Script., t.* I, *p.* 498, *ed. fol.*

Jubilæus Annus.—A Year of Joy or Jubilee; a year, in which, says M. Boudot, the catholic church opens its treasures, and which happens the 25th, the 50th, the 75th, the 100th, and the last year of each age (*Diction. Univers. sub voce*). Matthew Paris finished his history in 1250, which was a year of Jubilee, with the following verses—but he afterwards continued it to 1259:

"Terminatur hic Matthæi
Cronica. Jam Jubilæi
Anni dispensatio
Tempus spondet requiei;
Detur ergo quies ei,
Hic, et cœli solio."

Jubilæus Annus S. Thomæ Cantuar., Archiep. et Mart.—See *Jubilee.*

Jubilate Deo omnis Terra, *or* Jubilate omnis Terra.—Introit from Ps. 66, and name of the third Sunday after Easter: "Die Mercurii post Jubilate." —*D'Acher., Spicil., t.* II, *p.* 169, *ed. fol.*

Jubilee.—This term denotes, among the Jews, every 50th year, being that following the revolution of seven sabbatic cycles, or weeks of years, when all the slaves were made free, and all lands reverted to their ancient owners. The Jubilees were not observed after the Babylonish captivity. The political design of the Jubilean Law, was to prevent the too great oppression of the poor, as well as to obviate their liability to perpetual slavery. A kind of equality was thus preserved through all the families of Israel, and the distinction of tribes was also preserved, that they might be able, when there was occasion, to prove their right to the inheritance of their ancestors. It served also, like the olympiads of the Greeks and the lustra of the Romans, for the readier computation of time (See the ancient signification of the Jubilean term of 50, in *Dominica Quinquagesimæ.)*

Jubilee, in a modern sense, denotes a grand church festival, celebrated at Rome, in which the pope grants plenary indulgences to all sinners who visit the churches of St. Peter and St. Paul in that city. It was first established by Boniface VIII (the famous Cardinal Caietan, or Gaietan), who, by a bull dated Feb. 2, 1300, granted indulgences to all who should repair "ad limina Apostolorum," and remain there fifteen days in that year; and the same to take place every hundredth year afterwards (*Extrav., l.* V, *de Pœnit. et Remiss., c.* 1; *Strauch., Brev. Chron., b.* II, *c.* 4, *s.* 4). The first celebration brought such wealth to Rome, that the Germans called this the golden year, and it occasioned Clement VI to grant the 50th year of indulgences, in 1343. His bull, which is dated Jan. 27, is the first that compares these indulgences to the Jubilee of the old law (*Verif. des Dates, t.* III, *p.* 386). This pope condemned the sect of Flagellants, and announced the Jubilee for 1350 by a bull, dated April 10, 1349, which reduced Boniface's 100th year of indulgences to the 50th. This bull is extant in the last chapter of *Unigenitus*, in the Extravagants (*ut suprà*); and than it, nothing could be more seductive to the ignorant and superstitious multitude. He commanded the angels to hold absolved of all their sins, and to introduce into Paradise, all who should die on their journey to the Jubilee: "Prorsus mandamus Angelis Paradisi," says the impious priest, "quatenus animam illius a purgatorio penitus absolutam in Paradisi gloriam introducant." It answered the sordid object which these priests had in view in establishing it: there was so great a concourse of people at Rome in that year, as mentioned by Petrarch, that from the defiled air a most grievous plague arose, which so exhausted all Italy, that scarcely ten in a thousand were left alive (*Strauch., ut suprà*). Jacob says that this Jubilee was directed to be held "upon the day of the circumcision of our Saviour;" but he cites no authority. Henry Knyghton, a contemporary of Clement, expressly says that the Jubilee of 1350 commenced on the annunciation of the Virgin (*Decem Script. Angl., col.* 2602). The former has probably read, that the Jubilee began on the first day of the year, and has supposed that the year began with the circumcision instead of the annunciation in his author. On April 11, 1379, Urban VI instituted three memorable observances, among which he reduced

the Jubilee to 33 years. Boniface IX celebrated this Jubilee in 1400, for which he issued his bull, as did also his rival and successor, Benedict XIII. Paul II, by a bull dated April 19, reduced the Jubilee to 25 years (*Verif. des Dates, t.* III, *p.* 408), which was confirmed by Sixtus IV, in 1473, by a peculiar bull, extant in the chapter *Quemadmodum* of the *Extravag.* Boniface IX, by his bull, also granted the privilege of holding Jubilees to several princes and monasteries. Alexander VI not only celebrated, in 1500, a Jubilee at Rome, but instituted it in distant provinces and stations (*Pol. Verg., l.* VIII, *c.* 1, *p.* 457). But there were Jubilees long before Boniface VIII (who seems to have taken the idea from the secular games of the Romans) instituted the centenary Jubilee; for instance, the monks of Canterbury held a jubilee every 50 years, when the people flocked from all parts to worship the tomb of Thomas a Becket. This is the *Jubilæus Annus S. Thomæ, Archiepiscopi et Martyris,* of the monkish writers.

Jubilees are now become more frequent, and the pope grants them as often as the church has occasion for them. There is usually one at the inauguration of a new pope. To be entitled to the privileges of the Jubilee, the bull enjoins fastings, alms and prayers. It gives the priest a full power to absolve in all cases, even those otherwise reserved to the pope: to make commutation of vows, &c., in which it differs from a plenary indulgence. During the time of Jubilee, all other indulgences are suspended. There are particular Jubilees in certain cities, when several of their feasts fall on the same day: at Puey en Velay for instance, when the feast of the Annunciation happens on Good Friday; and at Lyons, when the feast of St. John the Baptist concurs with the feast of Corpus Christi. In 1640, the jesuits celebrated a solemn jubilee at Rome—that being the centenary from their institution, and the same ceremony was observed in all their houses throughout the world.

In the Jubilees at Rome, the Pope opens the Golden Gate, to which an immense concourse of devotees approach, in order to obtain the promised remission of their sins; then he strikes the gate with a golden mallet, which he afterwards presents to some person as a mark of honour; after that, workmen break the gate with bars, and the people who rush in scramble among the dirt for its relics (*Strauch., ibid.*) Polydore Vergil attributes the origin of Jubilees to the stations instituted by Gregory the Great, who granted indulgences to the visitors (*De Invent., l.* VIII, *c.* 1, *p.* 454). This writer is of opinion that purgatory was the cause of the institution of indulgences, the sale of which as appears from Platina, and innumerable other authors, has been a source of enormous gain to the Roman church; but in all probability, since the doctrine of purgatory was unknown in the earlier ages,* it owes its existence to the lucrative powers of the indulgence. Polydore Vergil's argument seems unanswerable, that when nobody cared about purgatory, nobody wanted indulgences, for on that depends all their va-

* Even in the time of St. Augustine, who repudiates the doctrine, it had a very slight existence. He affirms that there is no middle place, and that he who is not with Christ is with the Devil: and again, he says we are truly ignorant of any third place, for we find it not in the Scripture (*De Peccat. Re-*

line. Having stated that there was either none, or very little mention of purgatory among the primitive Christians, he adds: "Quandiu enim nulla fuerat de purgatorio cura, nemo quæsivit indulgentias: nam ex illo pendet omnis indulgentiarum existimatio."—*Ibid.*

The term Jubilee is also used for any solemnity or festival, musical or otherwise, repeated at a distant period. Thus, Edward III caused his birthday, Oct. 13, to be observed in the manner of a Jubilee, in the 50th year of his age: "Eodem anno rex E. suum tenuit parliamentum apud Westmon. in quo quia suæ ætatis extitit annus 50, id est, Jubileus, gratias populo suo concessit multiformes" (*Tho. Otterbourne, t.* II, *p.* 143). The statute made on this occasion is 36 Ed. III, *c.* 16. In this year Edward passed an act of grace, upon petition, of offences committed up to that day. A Jubilee was also celebrated throughout Great Britain and Ireland on the 25th October, George III entering on the 50th year of his reign, when as many acts of grace were issued, as the nature of the constitution and the security of the subject would allow. The last solemn Jubilee was commanded by Leo XII, who issued a bull dated Rome, 24th May, 1824, ordaining "the most solemn Jubilee to commence in this holy city, from the first vespers of the Nativity of our most holy Saviour Jesus Christ next coming, and to continue during the whole year 1825, &c." Thus the Jubilee year commences Dec. 25.

Judica me, Deus.—Introit from Ps. 42, and name of Passion Sunday, the 5th in Lent. A charter of Walbrand, bishop of Mynden, is, "Datum anno Domini MCCCCXLVIII, Sabbato ante Dominicam Judica (*Baring, Clav. Dipl.*, XI, *p.* 534). This date is equivalent to the modern Saturday, March 9, 1448. For other names see *Passion Sunday.* This introit was introduced by Celestinus, in 425.—*Pol. Verg. l.* V, *c.* 11, *p.* 333.

Judoc, Confessor.—Dec. 13: V. 433; T. 446. Judoc, or Josse, a priest, the son of a king of Britain, in the 10th year of Constantine, died on the ides of December (*Petr. de Natal., l.* I, *c.* 65). Judoc, the son of King Juthail, died on the ides of December (*Orderic. Vital., l.* III, *p.* 497, where the year is misdated). Others say he died in 669.

Judoci Translatio.—The Translation of St. Judoc to Winchester, Jan 9 (V. 422; T. 433), is mentioned in the Saxon Chronicle at the year 903, when the new minster was consecrated. It is there called the Advent of St. Judoc. See *Adventus.*

Juedi.—For *Jeudi*, Thursday, in a letter of the Duke of Brabant, dated from Whitehall, or the Royal Palace of Westminster, in the city of London, in 1366: "Le Jeudy en la feste de Seint Vincent, qui fu le xxii jour de Januer."—*Rymer, Fœder., t.* III, *p.* 783.

Juignet.—June, in our Fr. records.

Jugement Dernier.—The last Judgment: Monday of the first week in Lent.

Juillet.—July, in our Fr. records, temp. Edw, III.—*Rymer, &c.*

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miss., l. I, *c.* 28). The profitable doctrine is thus asserted in the Tridentine Catechism: "Est purgatorius ignis, quo piorum animæ ad definitum tempus cruciatæ expiantur ut eis in eternam patriam ingressus patere possit; in quam nihil conquinatur ingreditur."

Jul.—July, in our French records, temp. Edw. III.

Jule.—For July.—*Paston Letters*, *v.* III, *p.* 24.

JULIA.—Dec. 11, a martyr of Barcelona, beheaded under Decius (*Petr. de Natal.*, *l.* I, *c.* 55). Two others of the same name—1, in 300, Oct. 7; 2, in 439, May 22.

JULIANA.—Feb. 16: G. 399. A virgin martyr of Nicomedia, in the time of Maximinian, A. D. 308 (*Petr. de Natal.*, *l.* III, *c.* 131). At Paris, March 21; in the Greek ch., Dec. 21: On ꝥa Iuliana mæꝛꝛe ꝺæȝ.—*Chron. Sax.*, *ann.* 1014, 1078.

Julian Period.—The Julian period is not regulated by the date of any particular event, but was invented by Joseph Scaliger, as a general mode of computing the years. It is composed of the cycles of the sun, moon, and indictions, multiplied into each other. According to this system, which comprises 7980 years, and of which the first year had 1 for each of the three cycles, 763 years and 9 months are supposed to have elapsed before the creation, and thus the inconvenience is avoided which results from the numerous opinions as to the date of the creation; and thus all kinds of dates may be compared with each other, as by a common standard. The following is a view of some epochs in this period:

From the beginning of the Julian period to—

The Creation	763*y.*	9*m.*	Build^{g} of Rome,	3960 or 3961*y.*	—*m.*
The Deluge	2419	10	Spanish Era	4675	—
Call of Abraham	2711	—	Birth of Christ.....	4711	—
First Foundation of the			Vulgar Era	4713	—
Temple	3696	4	Dioclesian Era.....	4996	8
Seventy Years' Captivity	4113	—	Nicene Council	5037	5

The *Cycle of the Sun* is a revolution of 28 solar years, at the end of which the same order of years returns, by a sort of circle, or cycle. It is used to indicate the day with which the year commences, and the dominical letters. At the end of every 28 years, these letters are found to return in the same order.

The *Lunar*, or *Cycle of the Moon*, comprehends a period of 19 solar years, of which 12, called common years, and 7 intercalary, give a product of 6939 days and 18 hours, according to the ancient calculation, and answer to 19 Julian or solar years.* In consequence of the constant return of this cycle, the same days and hours receive the new moon as 19 years before. The cipher which indicates the year of this cycle is called the *Golden Number*, because it was written in characters of gold in ancient kalendars, where it served to shew the new moons. (See *Golden Number.*)

The *Cycle of Indictions* returns every 15 years. It began to be used

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* This calculation is erroneous, because 19 solar revolutions are only 6839*h.* 26*m.* 25*sec.*; while 235 lunations, comprised in the cycle of 19 years, give a product of 6939*d.* 16*h.* 31*m.* 45*s.* The lunar cycle consequently anticipated, in 19 solar revolutions, 2*h.* 5*m.* 30*s.*

under Constantine the Great, A.D. 313, and is distinguished into three sorts—that of Constantinople, used by the Greek emperors, which commenced September 1; the Imperial or Cæsarean, used in the West, commenced Sept. 25; and, lastly, the Roman, or pontifical, used in bulls, and began January 1 or December 25, accordingly as these days were taken for the first of the year at Rome. (See *Years).*

The Paschal Cycle.—The cycle of the sun and that of the moon, multiplied together, give a product of 532, which is called the Paschal Cycle, because it serves to find the Paschal or Easter Day. The product of 532, multiplied by 15, the cycle of indictions gives the number of 7980, which constitutes the *Julian Period.*

It is in this period, as in a square, that the different eras and epochs are placed, to compare and reconcile them with each other, adopting for a common term the Nativity of Christ, which is fixed at 4714 of the Julian Period. To find in what year of this period a given year of Christ answers, add to the latter the number 4713. Thus, the year 1810 responds to 6523 of the Julian Period.—*Koch., Tableau des Revolutions, t.* I, *p.* lxv.

The Paschal Cycle is sometimes called the *Great Cycle;* and Roger Hoveden says that, in the year 1073, all things, according to the course of the sun and moon, fell the same as in the 15th of Tiberius, when Christ was baptised. From the 15th of Tiberius to 1073 are two revolutions of the great cycle, that is, 1064 years.—*Savil., Script. post Bedam, p.* 455.

To find the Year of any Cycle.—The year of Christ's birth, according to the vulgar era, was the 9th year of the solar cycle—the first year of the lunar cycle; and the 312th after his birth was the first year of the Roman indiction: therefore, to find the year of the *Solar Cycle,* add 9 to any given year of Christ, and divide the same by 28—the quotient is the number of cycles elapsed since his birth, and the remainder is the cycle for the given year.

To find the *Lunar Cycle,* add 1 to the given year of Christ, and divide by 19—the quotient is the number of cycles elapsed in the interval, and the remainder is the cycle for the given year: if nothing remains, the cycle is 19. Number 1 is added, because, in the first year of Christ, the Golden Number was II.

Lastly, subtract 312 from the given year of Christ, and divide the remainder by 15, and what remains after this division is the *Indiction* for the given year: if nothing remains, the indiction is 15. (See *Indiction.)*

Thus: for 1835, the solar cycle is 24, and the number of cycles elapsed since the birth of Christ, 65; the lunar cycle is 19, and 97 the number of cycles; and the indiction is 8.

JULIANUS.—Jan. 27: G. 388. Bishop of Mans *(Cenomanum)* after our Lord's ascension, and called Julian of Mans. He is said to have been one of the 72 disciples, and to have died v kal. Febr. *(Petr. de Natal., l.* III, *c.* 35). The day, however, is very generally, if not universally, Jan. 27, or VI kal. Febr.

JULIANUS.—Feb. 12. Mantuanus calls this saint *Jobanus* in *Fast. (Hospin. de Fest. Christ., fo.* 45.) This is Julian the Confessor, who, by his kindness to travellers, acquired the honourable appellation of "Hospitator."—*Petr. de Natal., l.* III, *c.* 116.

Julianus.—Feb. 19: G. 399. This corrects the text of Petrus de Natalibus, who says that Julian, the bishop, was martyred with 5000 other persons in Egypt, on the XIIII kal. Martii, which is the day of Juliana.—*Catal. Sanctorum, l.* XI, *c. ult., n.* 68.

Julianus.—May 23: G. 406. There are numerous saints of this name, of whom the nearest, in Petrus de Natalibus, is Julian, a martyr, June 26, and this is probably his mistake.—*Cat. Sanct., l.* V, *c.* 141.

Julianus & Trophinus.—Nov. 28: G. 418. This last is probably Trophianus, a bishop, who died at Santona, Nov. 13, in the 2nd century, and was translated to Toulouse (*Petr. de Natal., l.* I, *c.* 11). Others have the day Dec. 29, and the translation Sept. 30.

Julian.—Besides the preceding, there are, 1, a martyr, Aug. 28; 2, of Cilicia, March 16; 3, anchoret, 4th cent., Jan. 6; 4, abp. of Toledo, 680 or 690, March 8—and very many others.

Julius I.—April 12. He was elected pope on Sunday, Feb. 6, 337, and sat until his death, April 12, 352. Athanasius calls him an orthodox and apostolical man.—*Orat.* 1, *contra Arian.*

Julian Year.—Julius Cæsar introduced the solar or Egyptian year, which received its name from him. He substituted it for the lunar year, which the Romans had followed before his time. They distinguished it into common and bissextile: the common Julian Year was composed of 365 days, and the bissextile of 366 days. This year was inaccurate, because it admitted 365 days and 6 entire hours, while the true solar and tropical year contained only 365*d.* 5*h.* 48′ 45″ 30‴, whence there resulted an annual excess of 11′ 14″ 30‴, which in the course of ages formed days, and finally disturbed the order of the seasons (*Koch. p.* xxxi.) See *Kalendar.*

Jull, Jullet.—July, in Fr. and Engl. records. "Jull," for July, in *Paston Letters* (*v.* II, *p.* 40), and it is also the same Gule, or Gole, in December, from—

Julo-daghr.—Christmas Day, in the Runic Kalendar (*Ol. Worm., Fast. Dan., p.* 148). "Wryt at L. the v day of Jullet."—*Paston Letters, v.* I, *p.* 142; *& v.* III, *p.* 130.

Jullii.—July: "The XI kalends of Jullii, the vygell of our first martir Seint Albon," &c. (*Chron., temp. Edw.* III; *Archæol., v.* XXII, *p.* 280.) This, however, may be the Latin genitive Julii, with a superfluous letter.

Jung.—June: "Le moys de Jung," temp. Hen. III.—*Rymer., Fœder., t.* III.

Jur.—A Day, in our Fr. records, temp. Hen. III: Le dissutime jur de juen" (*Rymer, Fœder., t.* I, *p.* 495). "A tuz jurz;" for ever.—*Ibid., p.* 377-81.

Jura.—A Day, in the Laws of William the Conqueror, and other Norman. Fr. records of an early date: "E le cunte a sete le quart jura."—*Ll. Will.* I, *cap.* 42.

Juridical Days.—Days in court on which the law is administered. See *Dies Juridicii.*

Justina, Virgin.—Sept. 26: G. 414. A martyr, who suffered at Damascus with Cyprian, a bp., in the time of Claudius (*Petr. de Natalibus, l.* VIII, *c.* 121). In the *Menol. Sax.* (*Julius., A.* X), "The festival of St. Justinian, the Virgin, and the bishop St. Cyprian:" Ꮥ'ce Iuſtinian tiꝺ þæꝛ þæmnan ⁊ þæꝛ biſcopeꝛ ꝑ'ci Cẏþꝛianuſ.

" Seint Justine of heie men. in Antiocha com.
Wel ȝong heo loueþe ihu crist. ⁊ torneþe to cristendom."
Cott. MS., Julius, D. IX, *fo.* 132.

Justina.—Virg. & mart., Feb. 16: E. 450. There was also Justina of Padua, 304, Oct. 7.

Justinus.—Oct. 18: V. 431. A martyr in Beauvais. The day of the celebrated Justin Martyr is April 13. He was originally a pagan, and excelled in philosophy—became a Christian, defended the faith, and vindicated it from calumnies and blasphemies. He was martyred under Marc. Antonius, in 167 (*Hospin., Fest. Christ., fo.* 78). His day in the Greek church is June 1.

Justus es, Domine.—Introit and name of the 17th Sunday after Pentecost. It is the Greek *Dominica post Exaltationem Crucis.*

Justus.—July 14 and Aug. 4: G. 409, 411. The last was a bishop of Ladunen (qu. Ladona, now Saint Jean-de-Losne?), who died Aug. 3.—*Petr. de Natal., l.* VII, *c.* 26.

Justus & Victor.—Nov. 2: G. 417.

Justus, Martyr.—Oct. 18: T. 444; E. 458. A boy of nine years of age, who was martyred at Amiens in the time of Dioclesian and Maximin.—*Petr. de Natal., l.* IX, *c.* 80.

Justus.—Nov. 16. G. 418. This is probably the abp. of Canterbury, 627, Nov. 10. There were also Justus and Pastor, 304, Aug. 6; and Justus, abp. of Lyons, 390, Sept. 2.

Juyle.—July. " Written at Roy^r^fild Gray, the xiiij day of Juyle;" temp. Hen. VI.—*Paston Letters, v.* I, *p.* 128.

Juylet.—July, in our Fr. records and diplomas, temp. Edw. III.

Jyyll.—July, old Engl: " Forso moch as it is notarie, openly & evydently knowen that the right noble and worthy prynce Henry, kyng of England the thirde, had issue Edwarde his furste goten Son, born at Westminster the xv kalend of *Juyll* in the vigill of Seint Marce and Marcellin, the yere of our lord MCCXIX, and Edmund his secund goten son, born on St. Marcele Day, the yere of oure lord MCCXLV."—*Rot. Parl.* (1 *Edw.* VI, *Rot.* 8) *t.* V, *p.* 463 & 375.

Jwn.—June. Margaret, queen of Scots, in 1513 dates a letter thus: " Vryten the x day of Jwn:"—*Duo Rerum Angl. Scriptores, t.* II, *p.* 576: *Ed. Hearne.*

Kalendæ; Dies Kalendarum, *or* Calendarum.—Immediately derived from the Greek καλεω, the proper orthography appears to be *Kalendæ*. This, among the Romans, was the first day of the month when used by itself, or the very day of the new moon, which usually happen together: and if *Pridie*, the day before, be added to it, then it is the last day of the foregoing month, as *Pridie Calendas Septembri* is the last day of August. If any number be placed with it, that day in the former month is denoted; as the 10th Calends of October is the 20th day of September; for if one reckons backwards, beginning at October, that 20th day of September makes the 10th day before

October. So Jas. Hopton, Concordance *(p. 69)*; but he ought to have explained, that Pridie Calendas is an elliptical expression of *Pridie ante Calendas*, the day before the Kalends, and so of 10 *Calendas Octobri*, which means 10 dies ante Calendas Octobri, that is 10 days before the Kalends, or 1st of October. The self-immolation of five hundred Jewish families in York, 1190 *(Hume, v. II, c. 10)*, supplies an apt illustration in the date which the annalist ascribes to it: Roger de Hoveden says that it happened in the month of March, Friday before Palm Sunday, the 17th day before the Calends of April: "Mense Martii, xvii cal. Aprilis, feria sexta, ante dominicam in ramis palmarum."—*P. II Script. post Bedam., p. 665.*

In the middle ages, the Dies Kalendarum is commonly the first day of the preceding month on which we begin to count by the Kalends of the following. We find, *e. g.*, in the annals edited by Lambecius *(t. II, Bibliotheque Césarien)*, that Charlemagne, on his return from Rome in 774, rested at Lanesham, "die Kalendarum Septembris," which was the day of the translation of St. Nazarus into this abbey. The translation of his relics was then made on Sunday, and in 774, September 1 was Thursday; therefore "dies Kalendarum Septembris" does not, in this instance, denote the first day of the month. It signifies what the Chronicle of the same monastery expresses to us, by "In capite Kalendarum Septembris," that is to say, the xix *Kalend. Sept.*, or the 14th of August, which is the first day of this month on which we begin to count the Kalends of September, and which was, in fact, a Sunday in 774, the dominical letter being B. An English annalist, Thos. Wikes, in one instance seems to have departed from the Roman order, which in all other cases he follows. (See *vol. I, p. 36.*)

On this subject there are two remarks to be made: 1, that in place of counting in a retrograde order, like the Romans, the days before the nones, the ides and the kalends, the writers of charters of the middle and lower ages sometimes counted them in a direct order. Thus, instead of expressing the 14th of January by xix *kal. Feb.*, they wrote *prima die calendarum Februarii*, or *in capite kalendarum Februarii*; and for the following day, *secunda die calendarum Februarii*, instead of xviii *kalendas Febr.* 2ndly, that in the dates of many charters, the days of the nones, ides and kalends, do not enter into the computation, which is another difference from the Romans, who, in their computation, comprised both the day of the ides, nones and kalends, and that on which they fell. So that where we should write xix *Kalendas* on the Roman model, our ancients put only xviii *Kalendas.*

It may also be remarked that, even among the Romans, the words kalends, ides and nones, had not always the same signification. Sometimes they are taken, in an absolute sense, to denote all the space of time which relates to the kalends, nones and ides, as is noticed by Aulus Gellius: "Omne tempus, quod Kalendarum die includitur, intra Kalendas esse recte dicitur" *(Noct. Attic., c. 13)*. The explanation given by Spurena to his prophecy, that Cæsar would not survive the ides of March—that the ides had come, but not elapsed, seems to allude only to the 15th of March *(Sueton. in Cæs., c. v.)* At other times, and generally, the words kalends, nones and ides, were employed in a more restricted sense, and designated a particular day. This distinction is important, in reconciling dates which seem to be contra-

dictory. For example: when Suetonius says that Tiberius (in the year 784 U. C., and 31 A. D.) held the consulate to the ides of May, it is not contrary, whatever Cardinal de Noris may say, to the inscription published by this prelate—a monument, on which it is said that Tiberius abdicated the consulate the vii of the ides of May. Here the word ides is employed in a limited sense—there, it embraces all the interval relating to the ides. In the German Laws *(tit.* XVII, *s. 5)*, iii kalendæ Martii are employed to denote the space of three years.

January, February and September, have 19 Kalends, which begin to count, backwards, on the 14th of the preceding month. May, July, October and December, have each 18, beginning on the 14th of the preceding month. April, June, August and November, have 17 Kalends, beginning on the 16th of the previous month; and March has 16 Kalends, beginning on the 14th of February:—

> "Principium mensis cujusque vocato calendas;
> Sex Maius nonas, October, Julius et Mars;
> Quatuor ac reliqui: dabit idus quilibet."

These often quoted verses have been thus translated:

> "A Mars, Juillet, October, et May,
> Sex nones les gens ont donné;
> Aux autres mois guardé
> Huit ides à tous accordé."

In leap years, when February has 29 days, the 24th and 25th days of February are both written, *sexto die ante kalendas Martii.* On this account, leap year is called bissextilis *(bis sexti)*, because there are two 6th days before the Kalends, or 1st of March. The following verses in the Encyclopedie *(Departm. Antiquités, t.* III, *p.* 394), have been designed to assist the memory in retaining the numbers of the Kalends:

> "Versibus his noscas, mensis cujusque Kalendas:
> Tantum, Tendebat, Quod, Regni, Summa, Regebat,
> Sanctus, Rex, Talis, Sapienter, Regna, Subegit."

Each word of the two last answers to one of the twelve months, commencing with December. The initial letter alone has a signification, representing, by its rank in the alphabet, the number of days of the month comprised, inclusively, from the ides to the kalends of the month following. Thus *Tantum*, answering to December, shews that December has 19 days from the ides to the kalends of January, inclusively. Under this name, *Kalendæ*, rural chapters, or conventions of rural deans and parochial clergy, were formerly held on the Kalends, or first day of every month.—*Kennet, Paroch. Antiq., p.* 640.

Kalendæ Æliæ.—For *Kalendæ Juniæ*, the Kalends of June.

Kalendæ, *or* Festum Kalendarum.—The Christians retained much of the ceremony and wantonness of the Kalends of January, which for many ages was held a feast, and celebrated by the clergy with great indecencies, under the names *Festum Kalendarum*, or *Hypodiaconorum*, or *Stultorum.* The

people met masqued in the church, and in a ludicrous way proceeded to the election of a mock pope, who exercised a jurisdiction over them, suitable to the festivity of the occasion. Fathers, councils and popes, long laboured to restrain this license, to little purpose; and the feast of the Kalends was in use so low as the 15th century. It was also named *Caput Kalendarum*.

Kalendæ Circumcisionis.—The Kalends of the Circumcision. The festival of the Circumcision falls on the Kalends of January, and in this date, which is very frequent in the middle ages, is put for this month. The term is used in the Council of Tours (II, *c.* 28), held in 567, and not 570, as Martin Lippenius has it, in his *Strenarum Hist.*, *c.* IV, *s.* 56.

Kalendar Day.—See *Calendar Day*.

Kalendar Gregorian.—See *Gregorian Kalendar*. It may be added to the account of that Kalendar, that Roger Bacon, in 1267, offered Clement IV a plan for the reformation of the Kalendar, which was nearly the same as that which was adopted 300 years afterwards.—*Verif. des Dates*, *t.* III, *p.* 368.

Kalendar, Lunar, Perpetual.—At the end of the GLOSSARY is a perpetual Lunar Kalendar, with the Golden Numbers, Dominical Letters, and ancient and modern Epacts, designed to facilitate the investigation of such instruments as contain no other indication of their dates.

Kalendar Month.—The entire month, according to the Kalendar, consisting of 30 or 31 days, except February, which has but 28, and in leap-year 29 (*Stat.* 6 *Car.* II, *cap.* 7). So far the modern interpretation, but the ancients understood it otherwise. See *Calendar Month*.

Kalendar, Quakers'.—The affectation of dating by the ordinal numbers of days and months, for the purpose of avoiding the use of heathen names, is sometimes found in important historical documents. Major General Harrison dates a dispatch, detailing the movements of the royal and republican armies to President Bradshaw, "At the Camp near Warrington Bridge, the 16th day of the 6th month, about 11 in the morning (*Parliamentary Hist. of England*, *v.* XX, *p.* 14). This month is August, the Sextilis of the ancient Romans before the year 746, and is counted from March. The republican soldier seems to have been affected by the same scruples as the sect called Quakers, who reckoned, in the same manner, March the first month of the year, until the reformation of style in 1752, after which January became the first month.

Kalender.—If not an error, the same as Kalend: "A son was born after his death, viz. upon Easter Day, the 4th kalender of April ensuing, an. scil. 1187, whose name was Arthur (Alan, earl of Brittany)."—*Dugdale, Baron.*, *v*, I, *p.* 48.

KALISTUS, KALIXTUS.—Pope & mart., Oct. 14: E. The author of the Ember Fasts, he was put to death on this day, 222. See CALISTUS.

Kandilmesse.—Candlemas, perhaps from the Swedish, the Saxon being Candelmæſſa, and the K being a foreign letter to the Angles, and very rarely used before the Conquest:

> "Þe Wednesday next at euen befor Kandilmesse
> A spie did sir Jon leue, þat Frankis oste non was."
>
> *Robert of Brunne*, *v.* II, *p.* 288.

Karena.—Lent, from the low Latin *carœna.—Rob. of Brunne.*

KARILELFUS.—July 1: E. 455. Carilelphus, or Calais, an abbot in 542.—*Petr. de Natalib., l.* VII, *c.* 37.

KAROLUS MAGNUS.—This orthography is as frequent among early writers as *Carolus.* Jan. 28 the day of his death, in 813. His Translation, Aug. 28 *(Petr. de Natal., l.* XI, *c.* 93). See CHARLEMAGNE.

KASIANUS.—Dec. 1: G. 419. Petr. de Natalibus has Cassianus martyred Dec. 3, at Tingitoria (or Tangier), in Mauritania *(l.* I, *c.* 22). There was also St. Cassian, a bp., martyred by his pupils, 365, Aug. 5 *(Prudent., Hymn* IX, *v.* 21 *et seqq.)* Another, father of the church, 434, Aug. 13; in the Gr. ch., Feb. 29.

KATERINE.—Nov. 25: E. 459; L. 471. "Gode men, such a day ȝe schul haue seynte Katerine day, þe whych was an holy martir" *(Cott. MS., A.* II, *fo.* 114). See CATERINE.

> "Seint Katerine of Noble Kunne. com bi olde daue.
> Her fader King. here moþ^{r} ewene boþe of þe olde laue."
> *Cott. MS., Jul. D.* IX, *fo.* 194.

KEIVIN.—See COEMGAN.

KENELINES EUE.—In all probability, the eve of St. Kenelm. See *Eve.*

KENELINUS.—In one of the *Decem Scriptores*, probably for Kenelm.

KENELM, Roy et Martyr.—July 17: L. 467. A king and martyr.

KENELMUS, Martyr.—July 17: E. 455. Martyr gloriosus, V. 428. A king and martyr in 828.—*Brit. Sancta, p.* II, *p.* 35.

> "Seint Kenelm þe ȝunge kyng. þ^{t} god martir is.
> Kyng he was in Englond. of þe march of walis.
> þe kyng Kenulf his fader was. þ^{t} kyng was þ^{r} also.
> þ^{t} rerde abbai of Wẏnchecumbe, and let þ^{r} monekes do."
> *Harl. MS.*, 2247, *fo.* 80.

KERANUS, Bp. & Conf., Martyr.—March 5: E. 451. Supposed to be Kiaran, Kenerin, or Piran, a bishop.—See *Brit. Sancta, p.* I, *p.* 154.

Kern Supper.—Harvest Supper.

KILIANUS.—July 7. A Scotsman, who, having little success in his own country, accompanied by Colman and Totnan, preached the new rites of Easter, together with the tonsure, and other superstitious follies, borrowed from the Egyptian priests of Isis and Osiris, in England, France, and Germany. When he perceived that Gosbert, a prefect, abhorred the new papistical ceremonies, he proceeded to Rome, and requested Conon I, or, as Bale says, Benedict II, to make him bishop of Wurtzburg, in 686. If this date be correct, the pope must have been John V or Conon, for Benedict died May 7, 685 *(Verif. des Dates, t.* III, *p.* 287). Kilian was afterwards slain by his auditors, who could not bear with the innovations which he made upon the ancient and true faith. This occurred on the viii id. Julii (July 7), 697 *(Otho Frising., l.* V, *c.* 13: *Bale, Cent.* I, *c.* 79; *Cent.* XIV, *c.* 23: *Hospin. de Fest. Christ., fo.* 117 *b.)* He was also called Killanus and Kylian.

King of Sundays.—A name given to Trinity Sunday. See *Dominica S. Trinitatis.*

Kings of Cologne, Three.—The festival of the three Kings of Cologne, celebrated on the Epiphany, Jan. 6, has been employed in dates of German charters of the 14th and 15th centuries. Du Cange gives a particular account of this festival *(t.* VI, *col.* 728, *voce Stellæ Festum)*, from which Mr. Fosbrook has extracted the principal features.—*Encycl. Antiquit., v.* II, *p.* 700*:* see also *Hone's Every Day Book, v.* I, *p.* 46.

Krisogonus.—Nov. 24: G. 418. See Chrisogonus.

Kristina.—See Christina,; Cristina.

Kunegund, Kunegunde, Cunegundis.—Aug. 1. Canonized by Innocent III (from 1198 to 1216), because John, emperor of Constantinople, dedicated this day to the *Festum Pazinacum*, in honor of a victory.—*Hospin. de Fest. Christ., fo.* 17.

Kylian.—See Kilianus. In a charter of Henry, bishop of Stichtes, to Hildensem, granted to the town of Gronowe in 1347: "Na Goddes bord dritteyn hundert iar in deme seuen vnd vertighesten iare in sente Kylianus daghe."—*Baring., Clavis Diplomat.*, XXVI, *p.* 503; XXXIV, *p.* 511.

Κυριακὸν Δεῖπνον *(Cœna Domini)*.—Thursday of the last week of Lent, on which the Lord's Supper was instituted by Christ. This festival, says St. Eligius *(Serm.* II*)* is called the Lord's Supper, because on this day our Lord supped with his disciples, and gave them the sacrament of his body and blood. Hence it has been improperly called the Festival of Blood. This mystical language, in the earlier ages, occasioned the Pagans to accuse the Christians of infanticide, cannibalism, promiscuous intercourse, incest, and other abominable practices, as appears from the question of Justin Martyr: "An vos etiam de nobis creditis, homines nos vorare, et post epulum, lucernis extinctis, nefarie promiscuo concubitu misceri?" *(Dial. cum Tryph.)* Cassalius, who most absurdly classes this among calumnies against the mass, which had no sort of existence at the time, explains the extinguished lamps to mean the *agapæ*, or love-feasts *(De Vet. Sacr. Christian. Ritibus, c. de Missa, p.* 67). See *Mass; Messe; Missa.*

Κυριακη Νεα.—First Sunday after Easter. See *Dominica Nova.*

Κυριακὴ της Ορθοδοξιάς.—The first Sunday of Lent.—*Tractat de Imaginibus, &c., Bibl. Bodl., MS. Roc.* 274, 28.

Ladi Day, the Assumpe'on (Oure).—August 15, temp. Hen. VI.—*Paston Letters, v.* III, *p.* 286.

Lady ad Nives (Our).—Aug. 5. See *Festum B.* Mariæ *ad Nives.*

Lady's Annunciation, *Assumption, Conception*, &c. See *Annunciation, &c.*

Lady Day.—Commonly used for the Annunciation, March 25. It appears to be an abridgement of the entire phrase, Our Lady's Day the Annunciation. Lady's Day, however, did not always denote only March 25; it was anciently applied to the other feasts of the Virgin: "Wretyn at lu'do' on the Fryday be for owr ladys day the natyuite, 1454" *(Paston Letters, t.* III, *p.* 224). Our Lady's Day the Assumption occurs several times in this collection, *t.* III, *p,* 90, 286, &c.

Lady's Eve.—The day before any festival of our Lady: "Wrytten atte London on oure Lady evyn last past" *(Paston Letters,* 1460, *v.* I, *p.* 194). It

is here used for March 24, the eve of the Annunciation. In the *Rot. Parl.*, temp. Edw. VI, we have "Our Lady Even Yassumcion."

Lady of Loretto.—Dec. 10. The Italians describe this festival, which the English papists have not yet entered into their *Fasti*, as "La prodigiosa translazione della s. casa della B. V. da Nazaret nella Palestina in Dalmazia nel 1290, e indi a Loreto nella Marca d'Ancona nel 1294" *Corso delle Stelle, p.* 81)—[The prodigious transportation of the holy house of the Blessed Virgin from Nazareth in Palestine into Dalmatia in 1290, and thence to Loretto in the Marquisate of Ancona in 1294!] The porters on this occasion were angels, according to the legend, which it need not be mentioned obtains as much credence as the Scriptures.

Lady of the Manger.—See *Festum B.* Mariæ *ad Præsepe.*

Lady of Mercy.—Sept. 24.

Lady of Mount Carmel.—July 16.

Lady of Oropo.—Aug. 31, the anniversary of the Incarnation, in 1020, of the sacred *statue* of our Lady of Oropo, in the mountains of Biella.—*Corso delle Stelle, p.* 65.

Lady's Nativity.—Sept. 8.

Lady's Presentation.—Nov. 21.

Lady's Purification.—Feb. 2.

Lady's Sorrows.—See *Festum Septem Dolorum; Festum Compassionis.*

Lady's Visitation.—July 2.

Lænctcn, Længten.—See *Lent.*

Lætaniæ.—The Rogations, in *Concil. Cloveshoviens. (an.* 747, *can.* 16). See *Letania maior, & Litania.*

Lætare Hierusalem, *or* Jerusalem.—Introit from Isaiah, *c.* 66, and Ps. 121, and name of Midlent Sunday, or the fourth in Lent. In Poland and Silesia, on this day, the people carry images about like spectres, drag them through the mire, and then burn them, in commemoration of the destruction of idols in 966, in the reign of Mieceslaus I, the first Christian king of Poland *(Dresser, de Festib. Diebus, p.* 55). *Lætare Jerusalem*, or *Lætare Hierusalem*, is a date of frequent occurrence in the mediæval writers, and may be found in the letter of John of Salisbury to Pope Alexander III, in 1161, *Rymer, Fœder., t.* I, *p.* 20; in *Chron. de Mailros, ad an.* 1179, *Gale, t.* I, *p.* 170; *Rad. de Diceto, Ymagines Histor., p.* 634; *Chron. Gervas., Doroborn., p.* 1484; *Chron. Tho. Wikes, ad an.* 1285, *Gale, t.* II, *p.* 112; charter of Albert and Bernhard, counts von Reghenstein, an. 1333, *D. Eberhard Baring., Clavis Diplom.*, XII, *p.* 491. *Lætare* is also a name of the *quadragesimalia*, or dues paid to the mother church on this day, whence has resulted the practice of visiting parents, which has occasioned it to be called *Mothering Sunday*—and from the spiced ale used on these occasions, *Braget Sunday.* See *Dominica de Panibus,—de Rosa, &c.*

Lagedayum, Lagh day, Lahday.—Low Latin and old English compounds, from the Saxon, signifying a law-day, or time of open court: "Una cum omnibus sectis Lage dayorum" *(W. Thorn., Chron., col.* 1207). See *Law Day.*

Lambard Day, Lambert's Day.—Sept 17. "Anno 1616 was an extraordinary greate floud, called from the day Lambard's Floud" *(Hollinworth's Mancumiensis MS., fo.* 24, *in the Chetham Library, Manchester).*

" Be ready as your lives shall answer it,
At Coventry, upon St. Lambert's day."
K. Rich. II, *act* i, *sc.* 1.

Lamberht, Martyr (L. 469); Lambertus, Bp. & Mart.—Sept. 17: E. 457. A bishop and mart. in the time of Pepin, king of France, about 700 *(Petr. de Natalib., l.* VIII, *c.* 86). Canonized about the 12th century *(Hospin. de Fest. Christ., fo.* 16 *b.)* This appears to be the patron of Liege, who is usually said to have suffered in 708. There was another saint of the name, bp. of Lyon, 688, Apr. 14; and a bp. of Vienne, 1154, May 26 & June 26.

Lames Day.—Lammas Day, Aug. 1. " And my lord of Suff. wolbe at Drayton on lames Daye and kepe the coort ther" *(Paston Lett.* (1465), *v.* IV, *p.* 216). In the " Stacyons of Rome," written at least a century and a half before the Paston Letters, we have—

" Fro holy þorsday yn to lamés.
Js eu'ry day more ⁊ lasse.
Fourtene þowsand ȝere
To all þ^t^ cometh to þ^t^ mynster "
Cott. MS., Caligula, A. II, *fo.* 81 *b.*

Lammas Day *or* Tide, Lammesse.—The 1st of August, says Jacob, has been so called, because on that day the tenants of the cathedral church of York, which is dedicated to St. Peter ad Vincula, were bound by their tenures to bring a live lamb into the church at high mass; hence Lammas, *quasi* Lamb Mass. It is otherwise said to come from the Saxon *hlafmæsse*, as, on the same day, an offering of new wheaten bread was made, as a thanksgiving for the fruits of corn *(Law Dict.)* Hlafmæsse, or the loaf mass, occurs very early: " Foþan to hlafmæſſan" *(Chron. Sax., an.* 913)—and we have also the modern orthography, æt te Lammaſſe *(Ib., an.* 1135*)*:

" And þe lammasse afterward he [King Edmond] spousede þe quene,
As in þe ȝer of grace, a thousend and seuentene."
Robt. of Gloucester, p. 317.

The Saxon Annalist dates the death of William Rufus on the morning after Lammas Day (an. 1100), which is followed by Stow *(Chron., p.* 51*; Ed.* 1618); but the ordinary Tables make it August 1. Mr. Lewis copies an inscription at Canterton, on a stone which marks the site of this event: " Here stood an oak, on which an arrow, shot by Sir Walter Tyrrel at a stag, glanced and struck King William II surnamed Rufus, on the breast, of which stroke he instantly died, on the 2nd of August, 1100." " That where an event so memorable had happended might not hereafter be unknown, this stone was set up by John Lord Delawarr, who saw the tree growing in this place, Anno 1745 *(Forest Laws, p.* 60). The following passage relates to this event, and also fixes it the day after Lammas:—

" In þe enlene hondred ȝer, as in þe ȝer of grace,
þus was kyng Wyllam ysſote in þulke place;
And gut he adde kyng ybe þrettene ȝer souore,
Ant more þan a uourty ȝer hyt was þat he was ybore.

In a þoresday ẏt was, ⁊ þe morwe al so
After Lammasse Day, þat þẏs ded was ydo.
To Wynchestre he was ẏlad al mẏd hẏs grene wounde,
þat euere as me hym lade, þat blod orn to ground.
A morwe anon he was ẏbured in þe munstre ẏwẏs," &c.
Robert of Gloucester, p. 419.

The battle of Evesham, in 1265, occurred Aug. 6 :

" The fift day it was after Lammesse tide,
And writen is in that pas, at Euesham gan thei ride."
Robert of Brunne, p. 221.

Respecting the battle of Otterburn, fought 31 July, 1388, an old ballad has—

" It fell out about the Lammas tide
When yeomen win the hay,
The doughtie Douglas gan to ride
In England to take a prey."
Collins's Peerage, v. I, *p.* 496.

And Master William Thorp, who was tried for heresy before the Archbishop of Canterbury, 8 Hen. IV, dates the commencement of his troubles " on Sunday next after the feste of St. Peter, which we call Lammesse, a MCCCC and vii" *(State Trials, v.* I, *p.* 16). " And about Lammasse after, the Kyng with a fayre company sayled into Normandy."—*Fabyan, Chron., p.* 312 ; *Ed. Ellis.*

Λαμπρα Ημερα, *or* Κυριακη.—Whitsunday.—*Suicer. Thes. Eccl., t.* II, *col.* 212-14 ; *Haltaus, Cal. Med. Æv., p.* 63.

Landbertus, Landberhtus, Landebehrtus.—Sept. 17 : G. 413; T. 443 ; V. 430 (see Lambert). In the Kal. Arr., 826—" xv kal. Oct. Natalis Sancti Lantberdi Episcopi."

Laterculus Septizodius.—A square, containing the dominical letters, and resolving itself through a cycle of seven years :

A	G	F	E	D	C	B
B	A	G	F	E	D	C
C	B	A	G	F	E	D
D	C	B	A	G	F	E
E	D	C	B	A	G	F
F	E	D	C	B	A	G
G	F	E	D	C	B	A

It is of no other use than to present, at one glance, the succession of Dominical Letters at the beginning of each of seven years, of which the first day of the first year is A *(Bed. Oper., t.* I, *p.* 307, 224). See *Solar Cycle.*

Latere Fest of Our Lady.—The Nativity of the Virgin, Sept. 8 ; sometimes called the After Mass of St. Mary, and sometimes the Latter Lady Day : Seofon nihton æfter þæm latepan fæsten Marian mæssan—[Seven nights before the latter saint Mary's mass *(Chron. Sax., an.* 1051*)* :

" Robert of Wynchelse, that corseynt is verray,
Did that solempnite opon a Wednesday
Next the latere fest that is of our Lady."
Robert of Brunne, p. 308.

LAUDUS.—Sept. 21: E. 457. He is otherwise called Lunus, or St. Lo, bp. of Coutances, 368.

LAURENCE, LAURENTIUS.—Aug. 10: L. 468; G. 411. " Levite and martyr," V. 429; T. 442; E. 456. " IIII id. Aug. Natalis Sancti Laurentii" *(Kal. Arr., 826).* " The Passion of St. Laurentius the archdeacon" *(Menol. Sax., Jul. A.* X.)

Đænne foꝛð ȝe-faꝛ. Then forth departed,
ymb þꝛeo niht þæꝛ. after three nights from this,
þeoðne ȝetꝛymꝛe. through martyrdom
þuꝛh maꝛtyꝛ ðom. the illustrious deacon,
mæꝛe ðiacon. faithful to our Lord;
Lauꝛentiuꝛ hæfð. Laurence hath now
nu lif fiꝛ ðan. his life received
mið fulðoꝛ fæðeꝛ. from the father of glory
feoꝛca to leane. for the reward of his labours.
Cott. MS., Tib. B. I, *fo.* 111 *b.*

" Sein Laurence god man was ꝛ in strong martirdom
He endede an erde his lif ꝛ to þe ioie of heuen com."
Cott. MS., Jul. D. IX, *fo.* 119 *b.*

The martyrdom is said to have taken place in 261, by roasting on a gridiron over a slow fire *(Vincent., l* II, *c.* 93; *Petr. de Natal., l.* VII, *c.* 43; *Hospin., fo.* 127). There was another Laurentius, archbp. of Canterbury, 619, Feb. 3, G. 399—now Feb. 2 *Brit. Sancta, p.* i, *p.* 96). Another was bp. of Dublin, 1181, Nov. 12 *(Ibid., p.* ii, *p.* 268); and Laurence Justinian, 1455, Sept. 5. St. Augustine has a sermon, " Per Natalem Sancti martyris Laurentii."

Lawdayis.—Days of open court are called Law Days, particularly Views of Frank Pledge, Courts Leet, and county and hundred courts *(Cart.,* 39 *Hen.* III: see *Lagedayum).*

" A gret dyttay for Scottis thai ordand than;
By the lawdayis in Dunde set ane Ayr
Than Wallace wald na langer soiorne thar."
Wallace, MS. ap. Jamieson.

LAWRENS Euen.—The Eve of St. Lawrence, Aug. 9: " Writen at Mauteby on Sen Lawrens euen, the xv yere of kyng E. the iiijth" *(Paston Letters, v.* II, *p.* 182). " Suche a day ȝe schul haue seynt laurens day goddys holy martir, þe whyche martirdam os Maximus seyth & shewyth to alle holy chyrche & lyghteth all þe wolde, wherfore ȝe schul faston þe even."—*Cott. MS., Claud. A.* II, *fo.* 94 *b.*

Lawson Eve.—Saturday in Albis: " Saturday in Easter week, or, as it is also called with us, Lawson Even" *(MS. in Hearne's Gloss. ad P. Langtoft, p.* 521). Lawson Even is, therefore, Low Sunday Eve.

Lazare, le; Lazarus.—French and Latin appellation given to Friday in the fourth week of Lent. See *Dominica de Lazaro.*

Lazarus.—Dec. 23. A bishop, and brother of Martha and Mary Magdalen, Dec. 23.—*Petr. de Natal., l.* I, *c.* 72.

Leap Year.—In the rubric of Q. Elizabeth's Common Prayer Book, this term is explained thus: "When the years of our lord may be divided into four even parts, which is every fourth yeare, then the Sunday letter leapeth; and that year the psalms and lessons, which serve for the twenty-third of February, shall be read again the day following, except it be Sunday." See *Bissextilis, Solar Cycle.*

Lectiones.—Lessons; a word often introduced with a numeral, at the end of a festival, in kalendars, to point out the number of lessons intended to be read on that day. These were twelve, according to the number of Psalms, which Gelasius reduced into order. After several changes, a general council restored them to their ancient form, as related by Gratian, *De Consecrat. Dist.* V, *can.* 15): "In die Resurrectionis usque ad Sabbatum in Albis, et in die Pentecostes usque ad Sabbatum ejusdem, tres tantum Psalmos nocturnos tresque lectiones antiquo more canamus et legimus. Omnibus diebus aliis per totum annum si festivitas est, IX psalmos et IX lectiones dicimus. Aliis vero diebus XII psalmos et tres lectiones recitamus. In dominicis diebus XVIII psalmos (excepto die Paschæ et Pentecostes) et IX lectiones dicimus." This rule was confirmed by Pius V and Clement VIII.—*Casal. de Vet. Sacr. Christ. Ritib., c.* XXXXVI, *p.* 204.

Leger.—See Leodegarus.

Lenct, Leint.—See *Lent.*

Leindemain, Lendemayn.—In our Fr. records, the morrow; as "Leindemain des Almes," the morrow of All Souls, in the date of the statute of 4 Ric. II *Ruffhead's Stat., v.* I, *p.* 349). In 8 Hen. VI, a parliament was "tenuz a Westm' lendemayn de seint Mathewe."—*Rot. Parliam., t.* IV, *p.* 377.

Lenard's Day.—Nov. 6: "Wretyn on Seynt Lenard's day, A° R. R. E. iiij^{ti} xiij" (*Paston Letters, v.* II, *p.* 130). See Leonard.

Lenct, Lenten, Lent, Lentin, Lenton, Lentyne, Lentyre.—The fast of forty days at the beginning of Spring, instituted in reference to the miraculous fasts of Moses, Elias, and our Saviour, by Telesephorus about 130 (*Dresser, de Festib. Diebus, p.* 39). Polydore Vergil denies that this Pope was the author of the fast; he merely increased the number of its days, by decreeing that it should be observed for seven weeks before Easter (*De Invent. Rerum, l.* VI, *c.* 3, *p.* 359). Ash Wednesday was observed about the end of the 6th century. According to Durandus (*l.* VI) and Polydore Vergil (*l.* VI, *c.* 13, *p.* 361), Gregory the Great ordained that the fast of four days, which immediately precedes the Sunday *Invocavit*, should be added to the fast of Lent. From the number of days, it is called in the Roman service *Quadragesima* (whence the French *carême*, contracted from *caresme*), because, in some churches, the people fasted 40 complete days. It was not until towards the middle of the 3rd century, that the usage of fasting during Lent began to be regarded as an obligation. At first its duration was not fixed; but when it was, there were only 36 days appointed, which were differently observed in different places. A proof of this fact is, that in the Greek church the custom comprised seven weeks, and in the Latin only six. The number of days,

however, was equal, and amounted to only 36 days, because the Greeks did not fast on Sundays and Saturdays, except Holy Saturday, and the Latins fasted without interruption. Towards the middle of the 7th century, the number of days of our Saviour's fast began to be imitated. The Greeks began Lent eight weeks before Easter, but some of the Latins began it seven weeks before Easter, which made 42 days of the fast. Several, in imitation of the Greeks, began eight weeks before, but did not fast the three days in each of the two first weeks, and these six days filled up the six Sundays of Lent. There were some who began nine weeks before Easter, by a particular observance, on which it is to be remarked that, as the sixth Sunday is named *Quadragesima*, the seventh is *Quinquagesima*, the eighth *Sexagesima*, and the ninth *Septuagesima*, though they are not the fiftieth, sixtieth, and seventieth day before Easter. In the 9th century, the usage of fasting the four days before Quadragesima was established in the Western church, in order to make the number of forty days of fast.

There were some churches which did not receive this addition of four days, and at present, Lent is not commenced at Milan before Quadragesima Sunday. The Milanese did not even begin until Monday after it, but as it was an abuse introduced against the custom of the first ages of the church, St. Charles Borromeo, archbp. of Milan in 1563, abolished it, notwithstanding the efforts of the governor of that city, who sent ambassadors to Rome, who returned only in confusion, with the contemptuous title of "Ambassadeurs de Carême prenant," *i. e.* Ambassadors of Shrovetide or Carnival. Thus it was ordained that Quadragesima Sunday should be a day of abstinence at Milan, as it had always been elsewhere.

With regard to the practice of the Greeks for several ages, our Septuagesima Sunday is called by them Προφωνήσιμος, because they announced to the people that it ought to be the first day of Lent. Sexagesima is called Απόκρεως (απο του κρεατον), which signifies *Carnisprivium*, the days on which they are deprived of flesh, because it is the last on which flesh may be eaten. The whole week preceding this day (Shrove Tuesday with us) bears this name; for the Greeks call these weeks by the name of the Sunday which follows them (see *Hebdomadæ Græcæ)*, and not, like the Latins, by that which precedes them. During the week of Αποκρεως, they have perfect liberty to eat meat of all sorts, even on Wednesday and Friday. Quinquagesima is called Τυροφάγος, because, from the Monday following the Sunday of Αποκρεως to this day, they may use cheese, and all preparations of milk and eggs. From the morrow of Τυροφαγος, they begin to abstain from this food. Immediately after Lent they observe a particular fast, called the fast of Easter, or Holy Week. Sts. Epiphanius and Irenæus expressly distinguish these two fasts, of which the first was *Xerophagia*, or fast of bread and water; but it is difficult to remark this fast in the Latin church. (See *Apocreos, Tyrophagos.)*

It was necessary to consider, not only the duration of Lent, but the quality of food that was forbidden or allowed. In the Western church, the fast consisted in abstaining from flesh, eggs, preparations of milk, and wine, and in making only one repast in the evening. Fish was not forbidden, though many Christians would eat only pulse and fruit. With regard to fowl, some, reflecting that birds had been created with the waters as well as fish, and

had been produced the same day, pretended that this was a nutriment permitted in Lent; but this refinement was condemned. At last it was discovered that geese grew upon trees, and that sea-ducks were fish, and thus fowls were eaten as vegetables and fish (see *vol.* I, *p.* 379, *&c.)* In the Eastern church the fast was always very rigorous, and the greater part lived on bread and water, with pulse; but a particular practice gradually worked its way among the monks of Cappadocia which obliged them to cook a piece of salted flesh with their pulse, even in Lent. It is supposed that the heresy of Eustathius, or rather of Euctatus, gave rise to the institution of this custom; for he was the patriarch of a great number of monks, who condemned marriage and prohibited the use of flesh, out of a profane and ridiculous superstition, which is the foundation of all prohibitions of this kind, where the sale of a permission to eat particular kinds of food is not the motive for ordaining fasts. The Council of Ancyra, in 358, condemned these absurdities, and ordained that priests and deacons should eat their pulse cooked with a little meat. St. Basil confirmed the practice, in order to distinguish the Western from the Eastern monks.

About 582, the Council of Maçon ordained a fast every Wednesday and Friday, from Martinmas to Christmas *(Concil. Matisconens., can.* 9*)*; but in the course of time, the rigor of all fasts insensibly diminished, and before 800 they had so much relaxed, by the use of wine, eggs and milk, which were permitted, not only to the sick, but to those who had no other nourishment proper to support their labour, and they no longer made the essence of the fast to consist in aught but abstinence from flesh, and deferring to take refreshment until evening, after vespers. Abstinence from eggs and milk was observed in Italy; but in France and Germany, they regarded it only in the last days of Holy Week. Then, with regard to milk food, dispensations from Rome gave it for a single time, which afterwards passed as a common right. Charlemagne established three legitimate fasts in the year, viz. 40 days before Christmas, 40 before Easter, when the yearly tythes were paid, and 40 after Pentecost: "Admoneant sacerdotes ut jejunia tria legitima in anno agantur, id est, xl dies ante Natale Domini, et xl ante Pascha, ubi decimas anni solvimus, et post Pentecosten xl dies" *(Capitul. Caroli Magni, l.* VI, *c.* 184). Afterwards, the Council of Constance *(Concilium Constantiense)* decreed, in 1094, that there should be only three fasts in the weeks of Easter and Pentecost, instead of abstinence during the whole of each week. In 1475, the Papal legate gave a dispensation for five years to Germany, Hungary and Bohemia. This relaxation was also introduced among the Greeks, excepting the religious and clergy, who preserved the austerity of the fasts. At first, the fast of Lent consisted in taking only one repast in the evening, after vespers, which was practised to the year 1200 in the Latin church. The Greeks dined at noon, and took a collation of herbs and fruits in the evening, from the sixth Sunday. The Latins began, in the 13th century, to take conserves of fruit in order to fortify the stomach—then to take a collation in the evening. This term was borrowed from the religious, who, after supper, went to the collation, or lesson of the conferences of the fathers, called *Collationes;* after which, they were permitted to drink a little water or wine on the fast-day, which was also called collation. Further changes or innovations will be found in *vol.* I, *p.* 86-7.

As to the number of Lents, the Greeks, besides that of Easter, had others, which they named Lents of the Apostles, the Transfiguration, and the Assumption, but they have been reduced to seven days each. In the Latin church, they had three Lents in the 8th century—that of Christmas or Advent, that preceding Easter, and that following Pentecost. All these were of forty days.—*(Thomassin, Traitez des Jeunes de l'Eglise ; Baillet, Fêtes Meubles, dans Vie Saints ; Moreri, Dict., t.* VII, C., *p.* 149-50.).

In England, Lent was first observed in Kent in 640, by Eadbald the king: "Hic primus regum Anglorum in toto regno suo idola relinqui ac destrui, simul et jejunium quadraginta dierum observari principali auctoritate præcepit" *(Bed., Eccl. Hist., l.* III, *c.* 8). The Scots, before the time of St. Margaret, began their Lent the Monday after Ash Wednesday, keeping by that means only 36 days *(Britannia Sancta, P.* I, *p.* 360). As to the word, it is clearly the Lenct or Spring of the Saxons: Uer ir lencten tid —the Spring is the lencten tide *(Cott. MS., Tiber. A.* III, *fo.* 64); and it appears to be derived from the verb langian (corruptly lengian), to lengthen, because at this season the days have lengthened to an equality with the night. Before the time of Charlemagne, they had three periodical fasts, as appears from the Council of Cloveshou in 747 *(can.* 18): "Statuimus est mandato ut jejuniorum tempora, id est, quarti, septimi & decimi mensis, nullus negligere præsumat" *(Spelm., Concil., t.* I, *p.* 256). By the Canons of King Edgar, about 967, these three fasts were called Lents: Gyf hpa polde hæman pið oþfer þihт æpe. ȝ heo nolde. fæſt .iii. lenȝten on hlafe ȝ on pætene. an' on ſumeſna. oðer on hæfeſta. þȳ ilcan on pyntna—If any desire to lie with another man's right wife, and she be unwilling, let him fast three lents on bread and water, one in summer, another in harvest, and the third in winter *(Spelm., Concil., t.* I, *p.* 466, *can.* 34). Macri mentions these three Lents in the Latin church, which he thus distinguishes,—the Great Lent before Easter, the second before the Nativity, called St. Martin's Lent, and the third, which lasted 40 days, before the feast of St. John the Baptist. The two last, he says, by reason of the frugality of men, were reduced to one, and these, again, were divided into the three weeks of Advent, and three before the Nativity of St. John, in which fasting and abstinence from marriages were to be observed.—*(Hierolexic., par.* II, voc. *Quadragesima ; Durand., de Rat., l.* I, *c.* 9, *n.* 8, *& l.* VII, *c.* 14, *n.* 9.)

All the names at the head of this article have been used by English writers:—The death of Richard I is thus described by Robert of Gloucester:

> "The morwe after Seinte Marie day in Leinte with a quarel
> Issote he was, that he ne et neuer eft a god mel
> The tuelfte day he deide, of Aueril the sixte day."
>
> *Chron., p.* 491.

> "Als Lenten tide com in, Cristen mans lauh,
> He sent for Jon Comyn, þe lord of Badenauh."
>
> *Robert of Brunne, p.* 230.

In the MS. "Stacyons of Rome"—

> "The pope Vrbane y ȝou say,
> In lenton þe fyrst þoresday,

Shewede Pet^r ⁊ Powle heuedes two
By fore þe romanes ⁊ oþ^r mo,
And g^runted a hondred ȝer of p'don
Seuen myle abowte rome towne,
And also mony lentones mo," &c.

Cott. MS., Calig. A. II, *fo.* 84, *col.* 1.

"Wretyn the fyrst Tewesdaye of Lenton" (*Paston Letters*, 11 *Edw.* IV, *v.* II, *p.* 92). In a petition of an. 12 or 13 Edw. IV, "at a cession holden at Lancaster the Wednysday the iiii^th weke of Lenten, the vii^th yere of your noble reigne" (*Rot. Parl.*, *t.* VI, *p.* 34). "Except in the tyme of Lentyn, whan aftyr the rewle of the churche Evensonge ys sayde a fore none."—*Foundation of Ewelme, temp. Hen.* VI (*Hearne, Duo Rer. Angl. Script.*, *t.* II, *p.* 551).

The following practice at Rome during Lent deserves to be mentioned:—"On a certain day annually appointed for the discipline, men of all kinds assemble towards the evening in one of the churches, where whips are provided, and distributed to every person present. After a short office of devotion, the candles being put out upon the warning of a little bell, the whole company presently strip themselves, and try the force of the whips upon their own backs. Nothing is heard for near an hour but the noise of lashes and chains, mixed with the groans of the self-tormentors. Seneca, alluding to the very same effects of fanaticism, says: So great is the force of it on disordered minds, that they try to appease the Gods by such methods as an enraged man would hardly take to revenge himself. But if there be any Gods who desire to be worshipped after this manner, they do not deserve to be worshipped at all: since the very worst of tyrants, though they have sometimes torn and tortured people's limbs, have never commanded men to torture themselves (*Fragm. apud Lips. Elect.*, *l.* II, *c.* 18). The emperor Commodus, suspecting fraud, commanded that the Bellonarii should cut themselves in earnest: 'Bellonæ servientes vere exsecrare brachium præcæpit, studio crudelitatis' (*Lamprid. in Commodo* 9)."—*Dr. Middleton, Lett. from Rome.* See *Quadragesima.*

Leo.—July 18, the sun's entry into this sign: G. 410; V. 423; T. 441; E. 455.

Leo.—June 28: G. 408; V. 427; T. 440; E. 454. Pope Leo II, elected 16th April, 682, died 3rd July, 683.

Leo.—Nov. 10:—G. 417. Leo I, elected 29th Sept., 440, died 4th or 5th Nov., 461. Besides these, there were Leo IV, ordained 11th April, 847, died in 855, July 17 his day; and Leo IX, enthroned 12th Febr., 1049, died in 1054, April 19.

Leodegarius.—Oct. 2: G. 415; T. 444; E. 458—Leodegarus, V. 431. "VI non. Oct. Passio S. Leodegarii" (*Kal. Arr.*, 826). This is St. Leger, bishop of Autun. About 678, the Gallican council having been assembled by King Thierri and Ebroin, mayor of a royal palace which is not named, St. Leger was pressed to confess himself guilty of the death of Childeric II; and notwithstanding his protestations of innocence, he was deprived of his bishopric, degraded, and delivered to the count of the palace in order to be put to death. The manner of his martyrdom is said to be this—that when

Ebroin heard that he had praised God, he ordered his tongue to be pulled out (*Verif. des Dates, t.* II, *p.* 19). He appears, however, from this account, not to have been a martyr, but a political victim. Petrus de Natalibus dates his death, "vj non. Octobris, ccccclxxx" (*Catal. Sanct., l.* IX, *c.* 13), See LIUDGARUS.

LEOFREDUS.—June 21 : T. 440 ; interpolated in V. 427.

LEOFRIDUS, Abbot & Confessor.—June 21 : E. 454. Leufredus, Leutfredus, or Lefroi, an abbot in 738.

LEONARD, LEONARDUS, Bp. & Confessor.—Nov. 6 : V. 432. Abbot and Confessor, E. 459 ; L. 471.

LEOUN, Pope & Confessor.—Leo, from its oblique cases, Leonis, Leoni, &c., Oct. 22 : L. 466.

LEOUTHFREDUS, Confessor —June 21 : V. 427. Leothfred, mart. in the time of Justinian.—*Petr. de Natal., l.* V, *c.* 136.

Letani.—Old English for *Letania, Litania,* or Litany.

Letania Maior.—The greater litany, April 25, the procession of black crosses on St. Mark's Day : T. 438. "In Letaniis majoribus omnes cruces Romanæ civitates cum clero et populo honorifice cum processione procedunt ad sanctum Marcum" (*Benedict., Lib. Pollicit., n.* 56 ; *Mabill., Ord. Rom.*, XI, *p.* 145). The substance of Bede's account of this institution is, that in the time of Marius the emperor, St. Gregory was archdeacon of Rome and Pelagius pope, when there were such heavy rains that all the rivers overflowed their banks, and the Tiber came over the walls of Rome. The water bore whatsoever there was of snakes and scorpions in the woods, together with a large serpent like a beam of wood, which came up the Tiber, and was seen by all the Romans. After the waters began to subside and dry, the heat of the sun occasioned a great stench to arise from the carcases of the reptiles, and whoever inhaled that stench immediately died. Of this plague the Pope was the first to die, when the people chose Gregory, and sent to Constantinople for a confirmation of the election. In the mean time the mortality increased, and Gregory instituted seven litanies, that all might go in procession to St. Peter's. The 1st was of all the clergy ; 2, of abbots and monks ; 3, of nuns ; 4, of widows ; 5, of married men ; 6, of all boys ; and, 7, of women. The mortality ceased, and on that day they fasted on bread and water. Gregory commanded all the church to keep this day, saying that whosoever should celebrate it would not die in that year. After a long time, there was a great mortality in the city of Vienne, and when Bishop Mamercus was performing baptism on the eve of Easter, fire suddenly came from Heaven and burned down the church, with half the city, with a great destruction of life, and lions and wolves came and devoured men. Then St. Mamercus instituted the three days of Rogations (*Serm. Varii, Oper., t.* VII, *p.* 501-2). Ælfric writes, that 80 men died the while the folk sang the Letany.—*Homil. in Natale S. Greg., in Langley's Principia Saxonica, p.* 26.

> "Letani is a song as ȝe mowbe ouȝte ise
> To bidde ech halwe eft oþr our help for to be,
> As me deþ a seint markes dai a lite bifor þe masse.
> Now is þr dowble Letani þe more ⁊ ek þe lasse.

þe more is a seint markes dai whan þe banʳs bet out ido
Wit procession bifore þe masse ȝ isonge þe letani also
ȝ þan fastiþ cristeneme' ac for seint markes sone uout
Ac for þe letani ȝ banʳs þʳ beþ þanc out ibrouȝt
ȝ nout as seiþ mony fol. þᵗ seint Marc furward is
To faste his dai ȝ nout his eue. for þᵗ is iseþ amis.
Suþþe þe lasse letani þe Gang dawes iclepeþ biþ," &c.

Cott. MS., Jul. D. IX, *fo.* 61 *b.*

Letanye.—A procession with singing and prayer; so in "Owayn Myles"—

"Fyrst amorow he herde masse
And afterwarde he asoyled was
Wᵗ holy water & holy book
And ryche relykes forth þey toke
Euʳy prest & euʳy mon
Wente wᵗ hym yn procession
And as lowde as þey myȝth crye
For hym þey songe þe Letanye."

Cott. MS., Caligula A. II, *fo.* 90 *b.*

"And clerkes þat yere were wẏd god deuocẏon on god gone crye
Reuested hem in chyrche wyþ processẏon, ȝ songe þe Letanye
And oþer gode orysons, to byde for hem alle."

Robert of Gloucester, p. 406.

Letare Jhlr'm.—See *Lætare Jerusalem.* In the combat of thirty Bretons with as many English in 1350, called the battle of the Trante *(trente,* thirty)—

"Ce fu a un semmedy que le soleil roia rougit
L'an mil ccc cinquante croie ment qui voudra,
Le dimence dapres sainte eglise chanta
Letare Jhlr'm en yce saint temps la."

Le Combat de trente Bretons contre trente Anglois; Paris, 8*vo,* 1827.

Letenes Tide.—Lenten tide, according to Hearne, but more probably, the time of the Greater or Smaller Litanies.

Leuede Day.—Our Lady's Day. Hearne has called the following passage, on "the first finding of our Lady Day:"—

"As ẏt vel enlene hondred ȝer as in þe ȝer of grace,
And tuo ȝ þrẏttẏ, þat me rerd Fonteẏnes in þulke place,
Our Leuede day in Decembre þere beuore was
þoru angel vorst byfounde, as ȝe writeþ þat cas,
As in enlene hondred ȝer ȝ tuentẏ ȝ nẏne
After þat god anerþe com, to brẏnge vs out of pẏne."

Robert of Gloucester, v. II, *p.* 441.

It is not the finding of our Lady Day, the Conception, Dec. 8, but the foundation of Fountain's Abbey in Yorkshire on this day, 1132, that the chro-

nicler records. Elsewhere, Robert of Gloucester calls it "Oure Leuede day the latere." As to the word *leuede*, it is the first advance of the Saxon hlaf-dig—sometimes hlæf-dig—to the present *lady*, the *u* being a consonant, as in the Latinized Ælfred, *Aluredus*, where the first *u* is to be pronounced *v*. It may be perhaps mentioned, *en passant*, that modern writers, who affect an antiquated style of orthography, usually write *lady* as *ladye*; but though *ladi* and *lady* are very frequent among our old writers, scarcely any have employed the final *e* in the latter.

Leynt.—See *Lenct*, *Lent*, &c.

Liberius.—Sept. 24. Pope, elected May 22, 352, died Sept. 24, 366. Feast instituted in 11th century.—*Hospin., fo.* 16 *b.*

Libertas Christiana.—The Christian Bacchanalia or Saturnalia, during the 12 days of Christmas, are sometimes so called, as well as "Bacchanalia Christianorum."—*Pol. Verg., l.* V, *c.* 2, *p.* 288-9.

Libertas Decembrica.—The same as the preceding, and also a name of the festival of fools, connecting that absurdity in some measure with the ancient Saturnalia:

——— "Age, libertate Decembri,
(Quando ita majores voluerunt) utere."
Hor., II, *Sat.* VII, *v.* 4.

"Go to, and as our Antient Laws decree,
Use boldly thy *December's Liberty*." *Creech.*

Libra.—Sept. 17, the sun's entry into that sign: V. 430; T. 443.

Lida.—June and July in Bede; but manuscripts after his time have *Litha monath*, which see—"Dicitur blandus sive navigabilis, quod in utroque mense, et blanda sit serenitas aurarum, et navigari soleant æquora"—*Bed. Oper., t.* I, *De Ratione Temporum, c.* 13.

Lida (Æftera).—July (see *Litha Monath*). It signifies the second Lida, or the month after the sun's descent.

Ligna Ordita.—See *Dominica de Lignis Orditis*.

Lin, Linus.—Nov. 26: V. 432. Pope and Mart., T. 445; E. 459; L. 471. The first pope, who is said to have died A. D. 73, "perhaps Sept. 23, the day of his feast in all martyrologies" (*Verif. des Dates, t.* III.) In the *Kal. Arr.*, 826.—"VIIII kal. Oct. Natalis Sancti Lini papæ." It has also been observed Nov. 7. Hospinian says that the festival was instituted in the 11th century, by Gregory VII (*De Fest. Christ., fo.* 16 *b.*; see *Progress of Feasts, p.* 133 *suprà*). The following ancient rule for Advent Sunday appears in some kalendars—"Post festum Lini erit semper Adventus Domini." See *Advent, p.* 3 *suprà*.

Litania, Litaniæ; Litany, Litanies,—are words frequently confounded with Rogations, because Litanies are chaunted in the processions. "Above all, in the pomp and solemnity of their holy days and religious processions, we see the genuine remains of heathenism, and proof enough that this is still the same, which Numa first tamed and civilized by the arts of religion; who, as Plutarch says (*In Numa*), by the institution of supplications and processions to the Gods, which inspire reverence while they give pleasure to the spectators, and by pretended miracles and divine apparitions, reduced

the fiercest spirits of his subjects under the power of superstition. The descriptions of the religious pomps and processions of the Heathens come so near to what we see on every festival of the Virgin, or other Romish saint, that one can hardly help thinking these Popish ones to be still regulated by the old Ceremonial of Rome. At these solemnities, the chief magistrates used frequently to assist in robes of ceremony, attended by the priests in surplices, with wax candles in their hands, carrying upon a pageant or *thensa*, the images of their Gods dressed out in their best clothes. These were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honor of the God whose festival they were celebrating, accompanied by crowds of all sorts of the same religion, all with flambeaux or wax candles in their hands. This is the account which Apuleius and other authors give of a Pagan procession. Tournefort, in his travels through Greece, reflects upon the Greek church for having retained, in their present worship, many of the old rites of Heathenism, and particularly that of carrying and dancing about the images of the saints in procession, to singing and music. The reflection is full as applicable to his own as it is to the Greek church, and the practice itself is so far from giving scandal in Italy, that the publisher of the Florentine Inscriptions, from this very instance of carrying about the pictures of their saints, as the Pagans did those of their Gods in their sacred processions, shews the conformity between them: 'Cui non abludunt si sacra cum profanis conferre fas est pictæ tabulæ sanctorum imaginibus exornatum, &c.' *(Inscr. Flor., p.* 377.) In one of those processions to St. Peter's in the time of Lent, I saw the ridiculous penance of the Flagellants, in the same manner as the priests of Bellona or the Syrian Goddess, as well as the votaries of Isis, used to cut and slash themselves," &c.—*(Dr. Middleton, Lett. from Rome.)*

Polydore Vergil, like the Florentine editor, makes no scruple of admitting that the processions, litanies, and other pomps of his church, are borrowed from the Pagans: "Ita Romani factitabant, et aliæ pleræque gentes, a quibus ad nos ritus ejusmodi dubio procul manavit" *(De Invent. Rerum, l.* VI, *c.* 11, *p.* 393). And in speaking of the images borne about in the processions, he quotes Tertullian, who expresses earnestly his fears that, in so doing, the Christians were paying their devotions to the Heathen Gods *(Ib., p.* 396). As to the progress of these childish but profane absurdities, there is little to be said. Durandus says that the primitive church kept Thursday as a fast, like Sunday, and made a procession on it in honor of the Dominical Ascension; but the festivities of saints having multiplied, the fast was taken from Thursday, and the procession transferred to Sunday, by Agapitus I, in 535: "Et propter hoc Jovis dies dicitur vulgariter cognata diei Dominicæ quia scilicet antiquitus par solennitas fuit utrique" *(Lib.* VI, *c.* 6). He also says that Liberius, in 536,* decreed that processions of Litanies should be made for war, famine, pestilence, bad seasons, and other adversities *(l.* VI, *c.* 102). Gregory the Great, between 590 and 604, added a procession of Litanies to the Purification and Palm Sunday, and Sergius il-

* This must have been Silverius, who was ordained in 536, and died in 538, nearly two centuries after Liberius.

lustrated the former with tapers. Honorius I, between 625 and 638, decreed that, on every Saturday (*" Sabbatho"*), there should be a solemn procession from the church of Apollinaris to St. Peter's with Litanies. Sergius, between 687 and 701, instituted annual Litanies through the city, on the Annunciation, Purification, Nativity and Assumption of the Virgin (*Sigebert. in Chron.*) Adrian I, between 772 and 795, at the request of Charlemagne for the conversion of the Saxons, ordered Litanies to be made in Rome, and all places under its power, on the eve of St. John the Baptist, the day of St. John and Paul, and on the eve of St. Peter the Apostle (*Hadrian., Epist. ad Carol.*) Leo IV, between 847 and 855, ordained triduan Litanies—on Monday—of the pope, clergy and people, from the church of St. Mary ad Præsepe to the church of the holy Saviour, called Constantinian ; on Tuesday, from the church of St. Eusebius to St. Paul's, and on Wednesday, from the Jerusalem to the St. Lawrence's beyond the walls. The Council, or rather Synod, of Gironde (*Concil. Ger. undense*), ordanied by one of their ten canons, in 517, two Litanies, the first on Thursday, Friday, and Saturday ; and the second on the first Thursday in November, and the two following days (*Verif. des Dates, t.* I, *p.* 311). The Council of Toledo III, in 589 (*c.* 1), resolved that, on Dec. 13, there should be an annual procession with Litanies, for the indulgence of crimes. The Lateran Council of 1215 ordained processions every month, for the liberation of the Holy Land. In these processions are carried holy water, lights, crosses, banners, and bells ringing : sometimes cloth, flowers, and other things, are strewn over the ground, and sometimes a box of relics is borne before the procession (*Durand.. l.* VI, *c.* 6). Jacobus de Voragine says that the cross is carried in the procession, with bells ringing, that devils, being terrified, may fly away and desist from troubling men ; for the devils, who hover in the gloomy air, are vehemently frightened when they hear the trumpets of Christ (*i. e.* the bells ringing), and behold the banners—*i. e.* the crosses (*Legenda* 6.) This is said to be the reason why the church rings bells when tempests are seen to be forming, in order that the devils who make them may hear the trumpets of the eternal King, fly away in consternation, and cease to excite storms. This is the reason why in some churches, in time of tempest, the cross of the church is brought out and opposed to the storm, that the devils may be terrified into a sudden flight. See *Festum Campanarum.*

Litania Gregoriana.—The Greater Litany is so called, from its author, Gregory the Great.

Litania Major.—The Greater Litany (see Bede's account of the institution, under *Letania Maior.* This Litany is called by the several names following :

1. *Cruces Nigræ.*—Black Crosses, because, in token of mourning for the destruction of men in the plague of 590, and in token of penitence, the men are clad in black, and black veils cover the crosses and altars.

2. *Processio Septiformis.*—The Sevenfold Procession, because Gregory ordained the processions to consist of seven orders of persons : 1, the clergy ; 2, abbots and monks ; 3, abbesses and nuns ; 4, youths and children ; 5, adult laymen ; 6, widows and chaste women ; 7, married men (*Durand., l.* VI, *c.* 102). In the Album of St. Sabina's in Rome, the order of the Litanies is as follows : The Litany of clergy, to go from the church of St. John the Baptist ; that of men, from St. Martial the Martyr's ; that of monks,

from the church of St. John and St. Paul; that of virgins, from the church of St. Cosmas and St. Damian, that of matrons from the church of St. Stephen, that of widows from the church of St. Vitalis, and that of poor men and children from the church of St. Cecilia.—(*Hospin., de Orig. Templorum, p.* 357.)

3. *Litania Romana*,—because instituted at Rome.

4. *Litania Gregoriana*,—because instituted by Gregory.

5. *Litania Major*,—because instituted by a pope, and not a mere bishop, as the minor litany was; and for the same reason it is called—

6. *Processio Major*.—The Greater Procession.

Durandus tells us that Gregory ordained, that the image of the Virgin should be borne in the procession, and he says that, as they were going along, they heard the voices of three angels near the image, singing—

"Regina cœli lætare,
Alleluia;
Quia quem meruisti portare,
Alleluia;
Resurrexit sicut dixit,
Alleluia."

And immediately Gregory joined in the angelic trio—

"Ora pro nobis Deum,
Alleluia."

This anthem is used in the seven days after Easter. Immediately afterwards, Gregory beheld the angel of the Lord upon the castle of Crescentius, who sheathed a bloody sword which he held in his hand; hence the castle is called S. Angelo, and the idol of the Virgin is the queen (*Durand., l.* VI, *c.* 89: see *Festa* S. Michaelis). Hospinian remarks that if these things, which are not unjustly rejected as fictions, were true, Gregory first introduced the invocation of saints in public litanies or supplications, for previous to this time there were no invocations of the dead. Among the Greeks, Peter Graphæus, who was condemned as a heretic by a general council, was the first to introduce the invocation of St. Mary in the Litanies. This was about 470 (*Niceph, l.* XV, *c.* 18). Among the ancients who mention Litanies, they expressly say that they were addressed to God (*Tertul. Apol. Hospin. de Orig. Templ., p.* 358). By degrees, the commemoration of saints was joined to the invocation of the Virgin; then they began to intreat their suffrages and mediation. Afterwards came the direct invocation to them, so that Petrus de Natalibus writes without disguise, that Litanies are called Rogations, because, in them, the suffrages and patronages of all saints are singularly and generally implored.—*Catal. Sanct., l.* IV, *c.* 94.

Litania Minor.—The Less Litany, which was instituted by Claudian Mamercus, or Mamertus, bishop of Vienne, about 470, in the time of the emperor Zeno (see *vol.* I, *p.* 327). These Litanies are also called Rogations, and Gang Days among the Saxons, and Gang Dawes by old English writers. They are triduan, and take place on the three days before Ascension Day. The Council of Cloveshou, in 747, enacted a canon, embracing both the Ma-

jor and Minor Litanies—"ut Lætaniæ, *i. e.* Rogationes a clero omnique populo his diebus cum magna reverentia agantur, *i. e.* die septimo kal. Maiarum, juxta ritum Romanæ ecclesiæ: quæ et Lætania maior apud eam vocatur. Et item quoque secundum morem priorum nostrorum, tres dies ante Ascensionem Domini in cœlos cum jejunio ad horam et missarum celebratione venerantur: non admixtis vanitatibus uti mos est plurimis —in ludis et equorum cursibus, et epulis majoribus"—*can.* 16 *(Spelm., Concil., t.* I, *p.* 249). Hence it appears that, in the eighth century, the Rogations were celebrated with games, horse-races and banquets. But these frolics were not so vicious as those which occurred long afterwards on the Continent, where, when the processions had left the towns and villages, men and women perpetrated many obscene and filthy things in groves, orchards, vallies and other convenient places, which they could not do in cities or at home. The reason alleged for leading the processions through fields and plains, is precisely that mentioned in the Saxon work referred to in *vol.* I *(p.* 227*)*, as well as that of the Roman *Ambarvalia (Ibid., p.* 226), in which it originated. The Council of Cologne in 1536 *(Par.* IX, *can.* 8) expressly say, that the reason that Litanies are taken through the fields is, that the people may pray to God to preserve the corn and fruits of the earth; but as this custom hath been depraved, we will that supplications and processions shall for the future be made within the church walls. Naogeorgus describes very graphically a continuous scene of filth and drunkenness, during the processions of these three days:—

"Hebdomas inde venit, peregreque cum cruce vadunt
In vicinum aliquem vicum. Porro inter eundem
Cantibus implorant divos, Christique parentem,
Præcipue postquam ventum illuc, templa subintrant,
Regnantemque illic divum divamque precantur,
Ut servet fruges, et grandinis atque pruinæ
Avertat mala, et annonæ levet omne gravamen.
Post in cauponam properant, largeque replentur Iaccho,
Absque cruce ut redeant interdum, gressibus atque
Incertis misere titubant, revomantque comesta.
Continuis omnes faciunt tribus ista diebus
Cum crucibus multis persæpe venitur in unum
Templum, cœtus sua cantica clamat in auras
Quisque inde exoritur tristis confusio vocum
Dum superare alios alij nituntur inepte." *Regn. Papist., l.* IV.

Polydore Vergil, having traced these follies to the Roman supplications, observes, that "our" supplications are usually preceded by ludicrous pomps, that is, a military arrangement of horsemen and footmen, or some quaint, noisy *(loquax)*, ridiculous effigy, opening its wide jaws, and making a formidable sound with its teeth, besides other ludicrous devices which please the vulgar, in which the prophets are represented, winged boys sing, a chorus of men and women caper about, one acts David, a second, Solomon, some appear as queens, others play hunters leading an ape or cattle, and lastly in this ludicrous spectacle, many ancient stories are performed. Wax tapers are carried and music played, the places through which the

pomps pass are covered over, and (such was the decency of the spectacle) boys and girls were forbidden to look out of the windows. Besides, priests or other persons enact gods ("divorum personas" perhaps, saints), bearing their images or relics: the roads and streets are sprinkled with various odours, and strewed with flowers, and lastly a party are put in command, who clear the way, that the pomp may proceed without impediment. Thus he adds from *Dionys., l.* VII, was the sacrifical pomp of the ancients conducted (*De Invent. Rerum, l.* VI, *c.* 11, *p.* 393). In the processions or rogations in England formerly, and in France, a dragon with a long tail, erect, and inflated, precedes the cross and banners on the two first days, but on the last, the tail, being emptied of air, is carried hanging down behind them; by this, they say that the dragon represents the devil in three ages—before the old law, under the law, and in the time of Christ: in the two first men were deceived by him, and in the last he is overcome (*Durand., l.* VI, *c.* 89). It may, however, be very well questioned, whether in these and other mummeries, the devil is not the conqueror. See the astronomical origin of the symbolical dragon, *vol.* I, *p.* 53, 219; and *Rogations, Rouisouns.*

Litania Romana.—The Roman Processions. See *Litania Major.*

Litania Triduana.—A Litany or Procession of three days in succession, such as those established by the Council of Gironde in 517 (see *Litania, Litaniæ*). More particularly, the term is used for the Rogations or Litanies, on the three days before Ascension Day.

Litha Monath.—June: V. 427. The following is the account of this month in the Menol. Sax. MS.:—On ðæm ġýxtan monðe on ȝeaꝛe bið þꝛitiȝ ᵹaȝa. ꝛe monað iꝛ nemneᵹ on læden iunius. ⁊ on uꝛe ȝeþeoᵹe ꝛe æꝛꝛa liða. ꝛoꝛðon ꝛeo lýꝛt bið þonne ꝛmýlte ⁊ ða pinᵹaꝛ. Onᵹ monnum bið ðonne ȝepunelic ðæt he liðað on ꝛæꝛ bꝛimme—[In the sixth month of the year are 30 days. The month is called in Latin Junius, and in our language the former Litha, because the air and winds are then mild. And it is customary for men to sail on the sea].—*Cott MS., Jul., A.* X. In Saxon, liᵹ, lið, are *gentle, mild, serene,* and liðan, *to sail.* See *Lida,* and *Lytha Monath.*

Liudegarus.—St. Leger (see Leodegarus; Leodegarius). A bishop and chaplain of Charlemagne, who seems to have been translated in 808, according to Stephen of Caen (*Cadomansis*), in his *Annal. Histor. Brev. in Monaster.*: "Anno 808, transitus Sancti Liudegari episcopi et confessoris, capellani ipsius Karoli" (Magni).—*Duchesne, Script. Anglo-Normannic., p.* 1015.

Loaf-Sunday.—Refection, or Midlent Sunday, so called, from the gospel lesson of the miraculous loaves and fishes on this day. See *Dominica de Panibus.*

Lofeday.—A Day of Love, on which arbitrations were made and differences settled among neighbours. These days were probably relics of the *Dies Baronum,* mentioned *supra, p.* 73: "And Lord Skalys hath made a lofeday wᵗ the pᵖor of Hydon in alle matᵗys except the matᵗe of Snoryng."—*Paston Letters, an.* 1459, *v.* II, *p.* 346.

Londbertus.—See Lambert.

Long Friday.—Good Friday, probably from the length and the number of the

lessons and other services: Lanȝ Fɲiƀæi (*Chron. Sax., ad an.* 1137). The Παρασκευὴ Μεγάλη (*Joh.*, xviii, 1). In an index of Sundays and festivals among the ancient Anglo-Saxons, published by Schilter—"Thes passio gebyrath on langa frige dæge."—*Thesaur. Antiquit. Teutonic., t.* I; *Index Dominical., &c., p.* 65.

Longinus.—March 15: G. 401; V. 424. A centurion of Isauria in Cappadocia, who, standing with many other soldiers at the crucifixion, pierced our Saviour's side with a spear; and perceiving the miraculous darkness and earthquake, believed in him. He lived 28 years a monastic life, and was martyred on the ides of March.—*Petr. de Natal., l.* III, *c.* 201.

Lord Mayor's Day.—The day of Sts. Simon and Jude, the apostles, Oct. 28, was formerly the day of this officer's gaudy inauguration. Since the alteration of style in 1752, it has taken place Nov. 9.

Lord's Day.—A translation of *Dies Dominica*, which the House of Peers substituted for the Jewish name Sabbath, which the fanatics of the 17th century wished to fix upon Sunday.

Lost Sunday.—Septuagesima Sunday, which, having no peculiar name, was so called—and, by the French, *Le perdu Diemenge, i. e.* the lost Sunday.

Louis.—See Ludovicus.

Love Day.—See *Dies Baronum*, and *Lofeday*. Sir Robert de Brus, in his advice to David of Scotland, in the council before the battle with the English, in which that king was taken prisoner, says:

> "If trespas be misdrỳuen, ┐ do þin owen socoure,
> ┐ wille mak amendes, tuk a daỳ of loue.
> If þou ne wille, þou spendes, ┐ we salle be aboue.
> þou may haf þi wille, if þou to loue chese.
> ┐ if þou turne tille ille, non wote who salle lese."
>
> *Robert of Brunne, p.* 116.

Low Sunday.—The octave, or first Sunday after Easter—the *Dominica in Albis* of the Latin writers. On this day the principal service was repeated, but in a lower degree. Another explanation is, that Easter being a high day, its octave was a low day (*L'Estrange, Alliance of Div. Off., p.* 155). In some places, on the Sunday after Easter, and the whole of the week, the people go down to the wells, springs and fountains, with lights, in commemoration of the passage of the Jews through the Red Sea; and a serpent upon a rod, with a candle, rekindled with a new light, is burning on the serpent's head, in commemoration of the brazen serpent set up by Moses (*Durand., l.* VI, *c.* 89). See *vol.* I, *p.* 130, 249—*Adoration of Serpents' Eggs, and Wells & Fountains.*

Luc Evangeliste.—Oct. 18: L. 470. See Luke.

Lucas.—Oct. 17: G. 415. There is a Lucius, Oct. 18, in *Hieronym., Martyrol.*, xv *kal. Nov.* See Luke.

Lucernare.—The light restored, after the abolition of the curfew, at the hour of vespers or evensong: "Lucernarium usum tempore patris sui intermissum restituit de nocte in curia sua."—*Hen. de Knyghton, Chron., col.* 2314.

Lucia.—Dec. 13: G. 419; V. 433; T. 446; E. 460. "The noble virgin" (*Menol. Sax.*) Died about 304.

Lucia, Geminianus, & Euphemia.—Sept. 16: G. 413; V. 430; T. 443;

E. 457; L. 469. One or other of these saints is contained in each of the kalendars, Lucy a widow, and Geminian, were martyred in the time of Dioclesian and Maximinian, at "Mendula in Sicilia" (*Petr. de Natal*, *l.* VIII, *c.* 85); perhaps Merida in Estremadura. Euphemia suffered alone (*l.* VIII, *c.* 84). *Lucius*, in *Kal. Arr.*, 826.

Lucian, Lucianus.—Jan. 7: G. 397. "vii id. Jan. In Nicomedia Sancti Luciani presbyteri" (*Kal. Arr.*, 826); apostle of Beauvais in 289 or 312, according to one account. Petrus de Natalibus says that he was a priest and martyr of the church of Antioch, and a very learned man, whose life was written by St. Jerome in his Account of Illustrious Men. He suffered in Nicomedia, in the time of Pope Antherus (*Catal. Sanct.*, *l.* II, *c.* 54). Anterus, or Antherus, died in 236.

Lucus Day.—Luke the Evangelist, Oct. 18 (see Luke).

"Anon, vpe Seyn Lucus day, þuder hii come ẏwys
And bysegede þe cyte————"

Robert of Gloucester, *p.* 399

"Gode men & women suche a day ȝe schul haue seynt lucus day goddys holy eu'ugelyste."—*Cott. MS., Claud., A.* II, *fo.* 109 *b.*

Lud, Lude.—March, so called from the Saxon hluð, *loud, tumultuous*, as being a month of wind and storms:

"┐ þe tethe day of Lud in to Londone he drou,
┐ mad, þo he was wiþinne, þe gates vaste inou."

Robert of Glouc., p. 559.

Matthew Paris relates that Henry, son of Richard, earl of Cornwall and king of the Romans, was assassinated in this month at high mass, in Viterbo, by Guy, son of Simon de Montfort, earl of Leicester, in the reign of Henry III, the brother of Richard. Robert of Gloucester concludes his Chronicle with this event:

"Sir Henri of Alemaine þer after sone, els alas,
Wende to þe court of Rome, to make som purchas.
In þe monþe of Lude as he cam hamward bi cas
In þe town of Biterbe aspied he was.
Vor on a Friday þe morwe, vp Sein Gregories day,
As he stod at is masse, as þat folc isay,
Biuore he weued in his bedes, as þe secre riȝt,
Com Sir Gui de Mountfort, þat was stalworthy kniȝt
┐ his aunte sone, iarmed well inou.
┐ commune wiþ him, ┐ to him euene drou.
┐ s ..... im þoru out wiþ is suerd, ┐ villiche him slou."

Ludovicus.—St. Louis, bishop of Toulouse, Aug. 19. Hospinian erroneously says that he was canonized by John XXII (*De Fest. Christ.*, *fo.* 17 *b.*) John died in 1334, and Louis was converted into a saint by a bull, dated Aug. 2, 1297, which is considered as a masterpiece of its kind (*Verif. des Dates*, *t.* III, *p.* 378). The author of this composition was Boniface VIII. There were also,—1, Ludovicus, or Louis, king of

France, 1270, Aug. 19; 2, of Aleman, a bp., 1450, Sept. 16; 3, L. Bertrand, 1581, Oct. 9. The original name is Hlothwig, from leoð, or hloð, a prince, people, or army, and ƿiga, a warrior; therefore, Ludovicus, *Lat.*, Ludwig, *Germ.*, and *H*lothwig, *An. Sax.*, which the French imperfectly represent by their Louis, mean a leader or chief of warriors.

Luke.—Oct. 18, the festival of the evangelist of this name in the Roman kalendar; but in that of Carthage it is Oct. 13 (*Mabill., Vet. Analect., p.* 166). King John died on this day, 1216. So *Robert of Gloucester, p.* 512:

"At Newarke he deide a sein Lukes day."

Luminaria.—Candlemas.

Lumina Sancta.—See *Dominica ante Sancta Lumina; Domin. post Lumina Sancta*, and *Festum Luminarium.*

Lunæ Motus.—The moon's motion or course. Under this title the following observation, which will be further illustrated under *Saltus Lunæ*, occurs in the *Computus* of the Saxon kalendar, *Titus, D.* XXVII: In nono decimo annorum circulo saltus contigit qui motus lune vocatur. In uno quoque anno .i. hora & .x. momenta et demedium momentum adplicet, et tunc nona decima pars demedio momenti augetur. Ita per .x. et .viiii. annos hoc modo in uno quoque anno saltus lune adcrescit" (*fo.* 23). See *Saltus Lunæ*, and *Tid.*

Luna Incensa.—The New Moon (see *Accensio* and *Incensio Lunæ*). It is, however, when not qualified, taken for the full moon, when that planet is completely illuminated to our view.

Lunaticus.—See *Dominica de Lunatico.*

Lunatio.—The course of the moon—in the plu. *lunationes*, the days of that course.

Lunus Dies.—For *Lunæ Dies*, more usually *Dies Lunæ*, Monday.

Lupus.—Sept. 1. An archbp., 623, Sept. 1; his translation, April 23. According to Vincent, he was canonized in this century (*l.* XXIII, *c.* 10). There were also, 1, Lupus or Leu, bp. of Bayeux, 465, May 28; 2, bp. of Troyes, 478, July 29 (*Brit. Sancta, p.* ii, *p.* 44); 3, bp. of Lyon, 542, Sept. 25. And if Wulstan, or rather Wulfstan, archbp. of York from 1002 to 1023, be the celebrated Saxon writer of sermons, under the name of Lupus, there is another saint of this appellation—Jan. 19 (*Brit. Sancta, p.* i, *p.* 55). The famous sermon to the English when persecuted by the Danes, in 1014, by Lupus, appears in *Cott. MS., Nero, A.* I, *fo.* 113-19, but much shorter than that published by Dr. Hickes (*Thesaur., t.* III, *p.* 99). He or Mr. Elstob is inclined to think that Lupus is Wulfstan.

Lustrationis Dies.—Days of purification by sacrifice, applied to the *Rogations, Gang Days, Litania Major*, &c.

Lustrum.—A solemn sacrifice in ancient Rome, at the end of every five years, which was at length taken to denote that space of time: thus, Horace expresses forty years of age by eight *lustra*, and 50 years by 10 *lustra*:—

"—— Fuge suspicari
Cujus octavum trepidant ætas
Claudere lustrum."

Carm. II, *Od.* 4, *v.* 22.

"Suspicious thoughts remove;
Let almost *forty* feeble years
Secure thy mind from jealous fears." *Creech.*

"—— Desine, dulcium
Mater sæva Cupidinum
Circa lustra decem flectere mollibus
Jam durum imperiis." *Ib.* IV, *Od.* 1, *v.* 4.

"Cease, queen of soft desires,
To bend my mind, grown stiff with age,
And *fifty* years engage
To crackle in thy wanton fires." *Creech.*

In a similar manner, *lustrum* is used by the writers of the middle age: John Bromton says of Henry II—"Ac cum xxv annis pene regnavit, sex lustra data sunt ei, ad mundanam gloriam, ad conversionis tolleranciam, ad devotionis experienciam, septimum vero lustrum tanquam reprobo et ingrato inflictum est ad vindictam" *(Chron., col.* 1045*)* Thomas Otterbourne quotes a prophecy respecting the pestilence in 1349 (1348): "De hac pestilentia quidam sic metrice vaticinavit:—

Mors faciet girum per terras undique dirum,
Non consummabit, sed carnem dimidiabit;
Quantum durabit medium lustri reserabit.

Lustri continet namque sex literas, quarum medietas, scil. *l u s*, significant numerum, ex quibus consurgit numerus 56 ad quem annum, a primo introitu in Angliam, pestilentia durabit" *(Chron., t.* I, *p.* 133). LVI would contain equally one half of *Lvstri*, and express the number 56 more clearly—unless he mean the long *s*, like the j reversed thus, ſ. In this plague, 50,000 died in London alone; and in Germany, 90,000 people were cut off.

Lux.—Light, for *Dies:* "xii Feb. mensis luce."—*Gassar. apud Menchen., Script., t.* I, *p.* 1596.

Lwke.—St. Luke the Evangelist, Oct. 18: "Wretyn in hast at Heylysden, the Tuesday next aftyr seynt Lwke."—*Paston Letters* (1464), *v.* IV, *p.* 200.

Lyde,—In Robert of Brunne, is the same as *Lud* and *Lude.*

Lyftyng vpp the Cross.—The Exaltation.—*Lansd. MS.*, 392, *fo.* 84.

Lyon the yonge Pope.—June 28, in *MS. Catal. of Saints*, temp. Hen. VI. See Leoun.

Lytha Monath (Æftera).—V. 428. The month after Lytha Month, July (see *Litha Monath).* Bede gives it the same name, and consequently the same explanation, as *Lida.* The name in the kalendar *(p.* 428*)* is supplied from the *Menol. Sax.*, which, after explaining the origin of the Latin name *Julius*, under ðe æftepa Lýða, proceeds thus—þone monaþ þe nemnaþ on upe zeþeoðe þe æftepa liða. þonne þe monaþ býþ zeenðoð þe þe nemnaþ þe æftepa liþa. þonne býþ þe niht ehta týða lanz. ⁊ þe ðæz týxtene týða—[This month we name in our language the after-litha. When the month is ended which we call the after-litha, then is the night eight hours long and the day sixteen hours.] The origin of the term is found in *Lida* and *Litha.*

MACARIUS.—Dec. 27. Macaire, a martyr under Decius, 251 *(Petr. de Natal., l.* I. *c.* 47). See MACHARIUS.

Machabæi.—Aug. 1 : V. 429 ; T. 442. The festival of the martyrdom of the seven Machabees and their mother is found in the very ancient kal. of Carthage: " Kal. Augusti Passio Sanctorum Machabæorum" *(Mabill. Analecta, p.* 167) ; and that of Arras, 826 : " Passio sanctorum Machabæorum septem cum matre sua."

MACHABEI.—Aug. 1 : G. 411 ; E. 456. Petr. de Natal. *(l.* VII, *c.* 4*)* also spells the name without the diphthong.

MACHARIUS, *with* EMERENTIANA.—Jan. 23 : V. 422. The Macharius the abbot, at Jan. 15 in this kalendar, is an interpolation. He was an Egyptian abbot.—*Petr. de Natal., l.* II.

MACHARIUS.—Apr. 8 : G. 403. There were also—1, of Alexandria, abbot, 394, Jan. 2 ; 2, bp., 5th cent., May 1 ; 3, archbp., 1012, April 10.

MACHLON, Confessor.—Nov, 15 : V. 432, an interpolation. T. 445. He was also called Macutus, Machutus, Maclou, Macluvius, and Malo : a bishop, A. D. 565 —*Brit. Sancta, p.* ii, *p.* 276.

MACHUTUS, MACLOU, MACLUVIUS.—See MACHLON, which probably ought to be *Machlou.*

MACTAIL.—June 11 : G. 407.

Madius.—The month of May : " Infra Kalendas Madii"—*Letter of Charles, king of Sicilly, an.* 1288 *(Rymer, t.* I, *p.* 681*)* : " Dat. in Terrer id' Madii A. D. 1289"—*Letter of Alfonso of Arragon (Ibid., p.* ii, *p.* 709*).* " Candelæ de Madio Mense," says Du Cange, are enumerated among the church offerings, in a charter of an. 1030."

MAELRUEN.—July 7 : G. 409.

Mæsse.—See *Mass.*

Magdalen (the) ; La Magdelaine.—July 22, the festival of the Magdalen, in a writ of military summons by Philip le Bel, in 1302, which Du Cange has published : " Soient à quinzaine de la Magdelaine prochaine venant à Arrez."—*Gloss., voc.* Summonitio, *t.* VI, *col.* 811.

Magna Dominica.—The Great Sunday, *i. e.* Easter Day.—*Filesac. de Quadrages., c.* 16.

Magna Precaria.—A great day's work, performed in lieu of other rent, and the general name of a great or general reaping day. " In 21 Ric. II, the lord of the manor of Harrow on the Hill had a custom, that by summons of his bailiffs upon a general reaping day, then called *Magna Precaria,* the tenants should do a certain number of days' work for him, every tenant that had a chimney being obliged to send a man *(Phil. Purvey, p.* 145*).*"—*Jacob.*

Magnificet.—A name of Midlent Thursday, taken from the first word of the collect.

Magnum Paschatis Dominicum.—The Great Sunday of Easter.—*Filesac. de Quadrages., c.* 16.

Magnus Dies.—The Great Day, or Easter Day, in the Capitularies of Charlemagne : " Qui pœnitentiam publice agunt, debent esse unum annum in cilicio inter audientes, vel usque ad magnum diem."—*Capit. Carol., l.* V, *c.* 71.

MAGNUS.—Feb. 4 : G. 399. A martyr in Antioch.—*Petr. de Natal., l.* III, *c.* 83.

Magnus.—Aug. 19: G. 412; V. 429; T. 442; E. 456. Thomas Wilkes uses this martyr's day in his date of the coronation of Edw. II, in 1284: "Dominica quæ anno contigit xiv kal. Septembris in illo festo sancti Magni martyris" (*Chron. in Gale's Scriptores, t.* II, *p.* 101). He suffered with his companions in Cappadocia, under Aurelian.—*Petr. de Natal., l.* VII, *c.* 76.

Mahut.—An unexplained Fr. name of St. Bartholomew's Day, Aug. 24.

Maias.—May: G. 405. In gen. plu., *Maiarum.*

Malade (le) de trente et huit Ans.—Friday of the first ember week in France.

Mamercus, Mamertus.—May 11: G. 405. Mamertus, archbp. of Vienne, and author of the Minor Litanies or Rogation Days, died in 477 (*Petr. de Natal., l.* IV, *c.* 152; *Hospin., de Fest. fo.* 85). He is as often called Mamercus: "Mense Maio, die Sancti Mamerci Episcopi."—*Chron. de Mailros, p.* 186.

Mamma.—Of this saint Hospinian says, that he was first mentioned by Gregory the Great, in *Homil.* 35. Perhaps it is Mammas, a shepherd and martyr, Aug. 17.

Mandati Dies.—The day of the commandment, or Maundy Thursday, the day before Good Friday; so called, from the old ceremony of washing the feet of the poor people in the *Cœna Domini* (which see), when the whole choir chaunted the words of Christ: "Mandatum novum do vobis"—A new commandment I give unto you (see *Maundy Thursday*, & *vol.* I, *p.* 183-4). In the Benedictional of Archbishop Robert, at Rouen, a MS. of the 10th century, *cap.* 29, is "Benedictio ad Mandatum ipso die" (*Archæol., v.* XXIV, *p.* 119). "Hic Wlnothus ut in Eleemosynaria commorarentur, et mandatum more facerent quotidiano regulariter ordinavit."—*Matt. Par. in Vitis, p.* 24.

Mandatum Pauperum.—The Commandment of the Poor; Saturday before Palm Sunday. In some monasteries, it was customary to wash the feet of as many poor people as there were monks in the convent, on Holy Thursday and Saturday before Palm Sunday. The latter received this name to distinguish it from the former, which was *Mandati Dies*, or the day of the commandment itself. See *Vol.* I, *p.* 184.

Manday Thursday,—*Gloss. in Matt. Par.*, v. *Cœna Domini, p.* 185. See *Maundy Thursday.*

Marce & Marcellian.—June 18 (see Marcus & Marcellianus). "In the xv kalende of Juÿl in the vigille of Marce & Marcellian."—*Rotul. Parliamenti* (1 Edw. VI, r. 8), *t.* V, *p.* 463.

Marcell Day.—Day of Marcellinus.—*Ibid.*

Marcellianus.—With Marcus, June 18.

Marcellinus.—Aug. 9: G. 411. Marcellianus (in *Petr. de Natal.)*, a martyr with Secundianus and Verianus at Rome, under Decius.—*Cat. Sanct., l.* VII, *c.* 41.

Marcellin & Petre; Marcellinus & Peter.—June 2: L. 466; G. 407; V. 427; T. 440; E. 454. First mentioned by Gregory the Great, in the 7th cent. (*Homil.* 6.) Marcellinus a priest, and Peter the exorcist, suffered at Rome in 304 (*Petr. de Natal., l.* V, *c.* 74). In G. 418, Nov. 27, the same names recur. There is a Peter of Alexandria, Nov. 26. Another Marcellinus, G. 414, Sept. 19. Marcellinus, pope, died 304, Oct. 24—in some martyrologies, wrongly, April 20.

MARCELLUS & APULEIUS.—Oct. 7: V. 431. Martyrs at Rome under Nero. —*Petr. de Natal., l.* IX, *c.* 30.

MARCELLUS. Pope.—Jan. 16: E. 449.—*Petr. de Natal., l.* II, *c.* 83.

MARCELLUS,—With Demetrius—April 16: G. 403. Instituted in the 11th cent.—*Hospin. de Fest., fo.* 16 *b.*

MARCELLUS,—With Marcus, Oct. 4: G. 415. Another, Oct. 6.

MARCIAL, Abbot & Conf.—June 30: V. 427 interpolated; G. 408. He was a bishop of Limoges in the third century *(Verif. des Dates; Catal. des Saints)*. See MARTIAL.

MARCIAL.—Sept. 28: G. 414.

MARCIANUS & PROCESSUS.—July 2: G. 409. See PROCESSUS & MARTINIANUS.

MARC lewangelist.—Marc l'Evangelist; date of *Stat.* 28 *Edw.* III. *Ewangelles*, the Gospels.

MARCUS Evangelista.—See MARK *the Evangelist.*

MARCUS & MARCELLINUS.—June 18: G. 407; V. 427; T, 440; E. 454. Brothers martyred at Rome, under Diocleslan, for refusing to sacrifice to idols *(Petr. de Natal., l.* V, *c.* 124; *Hospin. de Fest., fo.* 113); A. D. 286.

MARCUS & MARCELLUS.—Oct. 4: G. 415.

MARCUS.—June 8: G. 407.

MARCUS, Pope.—Oct. 7: V. 431; E. & D. 458. Died 336.

MARCUS,—With Fides—Oct. 6: V. 431.

Marcz.—March, in our Fr. records; thus, in a diploma temp. Edw. III, in *Rymer*—"Jur de Marcz."

Mardi.—Tuesday. *Mardi Gras*, Shrove Tuesday—mod. Fr.

Maredy.—Tuesday, in our Fr. records, as in the articles of peace between Edward III and the Earl of March, in which the king grants him "soeffrance de guerre par terre et par mier jusques au Maredy, le jour seinte Mergeret la virge prochein avenir, lan de Grace mille ccc trentisme tierze" *(Rymer, Fœder., t.* III, *p.* 864). In this year, 1333, St. Margaret's Day fell on a Tuesday.

Margaret Euen.—July 19: "Writen at London on Seynt Margaret euen" *(Paston Lett., v.* I, *p.* 112). Sir John Fenn mistakes the date of this letter for "Sunday, 20 July, 1455."

MARGARET, MARGARETA, MARGARETE—(the 1st is Engl., the 2nd Lat., and the last Engl. & Fr).—July 20: E. 455. A virgin of Antioch, dau of Edesius a priest; her beauty attracted Olibrius, the governor of the city, whom she refused, and by whose orders she was beheaded. Her Acts, as related in the Saxon *Passio S. Margaretæ (Cott. MS., Tib., A.* III), which appears to be the translation of some Latin legend, contain the most improbable absurdities that ever entered the brain of a fanatical or knavish priest of any known church. Some say she was beheaded July 20—others July 13, which Dresser has adopted, notwithstanding his usual accuracy in these matters *(De Festib. Dieb.*, sub die); in some kalendars it is July 15. The Acts referred to fix the circumstance to July 23: Seo halga margarete gefylde hire þrowunge on iuliur monþe. on þone þreo ⁊ twentegþan dæge—The holy Margaret accomplished her passion in the month of July, on the three and twentieth day *(fo.* 75 *b)*. As the lady never had a head to be cut off, we may easily account for these discrepancies.

Ralph of Tongerest says that he saw in the Lateran at Rome the Acts of St. Margaret, classed among the apocryphal in the canon of Gelasius *(Rad. Tungrens., de Observ. Can., cap.* II, *apud Hospin. fo.* 118 *b.)* Baronius, in his Notes on the Martyrology, does not deny that there are some things in her Acts, by Metaphrastes, which require no little correction. By women in labour she is invoked as another Lucina, because in her martyrdom she prayed for lying-in-women—that if in their pains they were to call upon her name, they might be immediately delivered from the perils of child-birth *(Hospin. de Fest., fo.* 118 *b.)* This prayer is not in the Saxon Acts. Her feast is employed as a date, in the *Stat.* 51 *Hen.* III, *De Distinct. Scaccar.*: "Entour la feste de Seint Margarete."

MARGERETE.—July 20: L. 467.

MARGRETE.—July 20, "Suche a day ȝe schul haue þe fest of seynt Margrete & þough it be a lyght halyday saue þat þe schyrch is edyfyed in hur name, ȝitte I warne ȝou for as I suppose þer ben some þat han suche loue to hure þt he wyl faston hur evon."—*Cott. MS., Claud., A.* II, *fo.* 88 *b.*

MARGRETYS Messe.—St. Margaret's Feast, July 20 *(Paston Letters, v.* IV, *p.* 14). See *Mass; Missa.*

MARIA ad Nives.—See MARY *ad Nives.*

MARIA Candelaia.—An Italian name of Candlemas.

MARIA Candelaria.—Candlemas.

MARIA del Buon Consiglio.—April 25. This is the miraculous translation of the sacred image of our Lady of Good Counsel, from Albania to Rome.

MARIA.—March 28: G. 402. Petr. de Natalibus has two of this name, whose days in March are not named.—*l.* IIII, *c.* 4 & 5.

MARIA.—May 13: G. 405. This is MARY *ad Natales.*

MARIA.—July 22: G. 410. This is MARY MAGDALEN.

MARIA.—For the Virgin's festivals, see MARY.

MARI Day in Heruest.—The Nativity, Sept. 8 (see *Harvest Month):*

> "And Sir Faukes broþer, Sir William of Breute,
> On gibet hii were an honge as þe more vilte
> A seinte Mari day in heruest, þat reuþe it was to se."
> *Robert of Gloucester, p.* 519.

MARI Day in Lente.—The Annunciation, March 25.

> "Seinte Mari day in Lente among oþr dawes gode
> Riȝt is for to holde hei ho so him unþrstode."
> *Cott. MS., Jul., D.* IX, *fo.* 30 *b.*

MARIÆ Conceptio.—May 2: G. 405. See *Marymas.*

MARIE Egipciake.—St. Mary the Egyptian, Apr. 2. This saint is described in Popish legends as having been a very libidinous woman. The following extract is from the ancient manuscript of church festivals, in the rude verse of the 13th century:—

> "Seint Marie Egipciake in egipt was ibore.
> Al hire ȝong lif heo ladde in sinne ⁊ in hore.
> Vnneþe zhe was tuelf ȝer old. ar zhe gon do folie
> Hire bodi. ⁊ al here wille heo tok to sinne of lecherie.

þeron zhe hadde so gret deliȝt. þt in here owe londe.
He ne miȝte nout felle al here wille. þo gan zhe vnderstonde.
ȝ wente into þe lond of Alisandre. ȝ þere woneþe long.
Al þt wit here sinegi wolde. gladliche zhe wolde asong.
Zhe no sparede lente ne oþr time p'st ne oþr non.
Ne weddeþman, þt heo ne let to hyre gone."

Cott. MS., Julius, D. IX, *fo.* 52 *b.*

Such were the religious lessons taught to our ancestors.

MARIE Egyptiane.—April 2: L. 464.

MARIE MAUGDELEINE.—July 22: L. 467.

MARIE Tid in Leinte.—The Annunciation.—*Robert of Gloucester, p.* 531.

MARINA.—July 17. This modest lady saint lived in a monastery in men's clothes for some years.—*Petr. de Natal., l.* VI, *c.* 108; *Hospin. de Fest., fo.* 118.

Marisdie.—Tuesday, in our Fr. records.

MARIUS, MARTHA, AUDIFAX & ABACUC.—Jan. 19: E. 449. Martyrs at Rome under Claudius.—*Petr. de Natal., l.* II, *c.* 100.

MARK Evangelist.—April 25. This festival is known by several names, which have no sort of reference to the apostle, who, under a purer system of religion, would be entitled to a higher consideration than the stupid institutions of a fanatic or impostor of the fifth century. *Black Crosses, Cruces Nigræ, Litania Minor, &c.*, are names of St. Mark's Day which have been explained. It does not, however, appear that any notice was taken of the evangelist until the end of the 11th century, when, in 1090, Urban II appointed this day for his festival *(Hospin. de Fest. Christ., fo.* 16 *b.)* It is pretended that his translation took place in 461 *(Hospin. de Origine Templorum, p.* 356). His Latin name of *Marcus* has furnished an appellation of the loaves called *Panes Marcesii*, or Mark's Loaves, which were formerly made at Ertfort, in commemoration of the great famine in Thuringia (Upper Saxony) in 1438, when the people were obliged to subsist on grass and hay.—*Hildebrand, de Diebus Sanctis, p.* 86.

MARK the Gospeller.—The same, in MS. Lives of Saints, temp. Hen. VI.

MARKUS Day.—St. Mark's Day, April 25: "Gode cristene men & wommen suche a day ȝe schal haue seynt markus day þt was one of þe fowre þt wrytton þe gospelles & prechud hem to þe pepul."—*Cott. MS., Claud. A.* II, *fo.* 59 *b.*

Marseces, Marseches, Marsetes.—In our Fr. records, Lady Day (March 25), from *Marcz*, for *Mars*, March. An example occurs in the metrical account of the deposition of Richard II *(Harl. MS.*, 1399*)*:

"Il jeunoit le marseces."

Hist. du Roi d'Angleterre, in *Archæol., v.* 20, *p.* 373.

Marteaux.—See *Notre Dame aux Marteaux.*

MARTHA.—See MARIUS, &c. There is another Martha, who, in the ordinary kalendars, was placed to July 27 instead of July 29 *(Petr. de Natal., l.* VI, *c.* 15; *Hospin. de Fest., fo.* 123 *b.)* The error, if it be one, is corrected in the *Corso delle Stelle, p.* 59, and the *Laity's Directory.*

MARTIAL.—June 30. This saint, in many kalendars, is called Marcialis. He is said to have been a bishop of Limoges in the 3rd century; and in 1023, the Council of Paris XI conferred upon his name the title of Apostle, which will perhaps account for the error of Petrus de Natalibus, in making him contemporary with our Saviour; for such an expression as the disciple of Christ seems to mean rather more than a believer and teacher of his doctrines (*Cat. Sanct., l.* VI, *c.* 29). The "*Concilium Lemovicense*," or Synod of Limoges, having, in 1029, decided that St. Martial was an apostle, another synod, in 1031, confirmed his apostolate, and pronounced a terrible excommunication against such as would not preserve peace and justice as the synod prescribed. While the deacon was reading the curse, the bishops cast their burning tapers upon the ground and extinguished them. The people, trembling with terror, exclaimed aloud—"So may God extinguish the lights of those who will not receive peace!"—See the Hist. of Councils, in *Verif. des Dates, t.* II, *p.* 90, 91.

Martinalia.—Martinmas and its observances.

MARTIN, Bishop.—Nov. 11: L 471. See MARTINUS.

Martine Day.—Martinmas, Nov. 11. "Suche a day ȝe schul haue seynte Martine day, þis is after þe apostolus y holde þe holyest corseynt þat is in holy chyrch" (*Cott. MS., Claud., A.* II, *fo.* 113). "Corseynt" is used by Robert of Brunne, *suprà, p.* 236.

MARTINIANUS.—See PROCESSUS & MARTINIANUS.

Martinmas.—The festival of St. Martin. See *Mass.*

MARTIN of Bullion.—July 4. See MARTINUS CALIDUS.

MARTINUS.—Nov. 11: G. 417; V. 432; T. 445; E. 459. Of this bishop it is related, that about 389 he was summoned to attend the Council of Nisme, but refused to attend, which did not turn out to be of much consequence, for an angel revealed to him all that passed; and this (say the French chronologists) is all that we know about it (*Verif. des Dates, t.* I, *p.* 285). About 581 or 582, the Council of Maçon, by *can.* 9, ordained a fast every Monday, Wednesday and Friday, from Martinmas to Christmas. Afterwards, this fast was extended to forty days, whence it was called *Quadragesima S. Martini*, or St. Martin's Lent—*Quadragesima Parva, La Petite Carême*, the Little Lent, &c. (see *Advent*). The day of his translation and ordination is July 4, G. 409; V. 428; T. 441; E. 455; L. 467—but Petrus de Natalibus has it, "IV non. Mai," or May 4—*l.* VI, *c.* 52.

MARTINUS CALIDUS.—July 4, the day of St. Martin's ordination and translation; so called from the heat of the weather. See *Festum* S. MARTINI *Bullientis*, or *Bullionis.*

MARTINUS, Pope & Confessor.—Nov. 10: E. 459—in the Gr. ch., April 14. He was ordained July 5, 649, imprisoned March 10, 655, and died Sept. 16 of the same year. Others were—1, abbot & bp., 5th cent., Dec. 7; 2, archbp., 580, March 20; 3, abbot, 601, Oct. 24.

Martius.—March. This has also a peculiar signification, resembling that of *Augustus* in Domesday Book and other old records. Under that word is a quotation, taken by Du Cange from the *Tabular. Commun. Increns., p.* 71, by which it is granted, that all the men of the commune may have their *March* at the vill, or town, from the Purification of St. Mary of the Candles

to the middle of April; and they may also have their *August* from the feast of St. John the Baptist to All Saints. In this extract, *Augustura* should have been printed *Augustum*.

Martlemas.—See *Martylmas*.

Martron.—All Saints, formerly called All Martyrs. It occurs in ancient Fr. charters of Languedoc.

Martylmas.—Martinmas; Swedish, *Martelmastid*, in which there is a superabundant syllable. Archdeacon Nares considers it to be a corruption of Martinmas. This observation will apply to the Swedish term as well as to the English, which is very ancient. In the "Lytell geste, how the plowman lerned his pater noster," printed by Wynkyn de Worde, we have an account of a husbandman's wealth, part of which is as follows:

> "His hall rofe was full of bakon flytches
> The chambre charged was with wyches
> Full of egges, butter and chese,
> Men that were hungry for to ease;
> To make good ale, malte he had plentye;
> And Martylmas befe to hym was not deyntye;
> Onyons and garlyke had he inowe;
> And good creme, and mylke of the cowe.
> Thus by his labour ryche was he in dede."
>
> *Reliquiæ Antiquæ, No.* 1, *p.* 43.

"Wych," a chest ("whuche," in *Estatutz de la Juerie, sect.* 3), is probably so called from the elm of which it was made, and which was formerly called the witch.

Martynes Day.—Nov. 11, in the coronation of Henry I and Matilda:

> "þe crounyng of Henry, ⁊ of Maude þat may,
> At London was solemply on seint Martynes day."
>
> *Robert of Brunne, p.* 95.

Martyres, Martyrs.—In the earlier ages of the church, there was a very strict scrutiny into the lives and circumstances of persons, who were said to have died testifying their faith with their blood, before the church would consent to revere them as martyrs. Afterwards, many persons who had lived and died pure Pagans were classed among the gods of Rome (see *Feast*). One of the early popes (Clement), in order probably to obviate the numerous impostures to which they were subject, established a kind of college of notaries, to collect and record the evidences of martyrdom, which was reduced into what are called the Acts of Martyrs. Antherus completed the plan (*Pol. Verg., l.* IV, *c.* 11, *p.* 259). This gave a sort of authenticity to the records, but occasioned in the end the fabrication of legends, more monstrously absurd than the wildest dreams of chivalry, or the phantasmagoria of the German school of *diablerie*.

Many others were accounted martyrs, who did not suffer for religious opinions—such, for instance, are Leger, Elfege, &c. The ancient Christians understood, by honouring martyrs, nothing more than giving them a decent

sepulture; this custom introduced the practice of translating remains from obscure to more illustrious places, and there are several instances of such removals in Plutarch. The custom of translation was soon converted into the superstition of worshipping their carcasses—and even their limbs, when no more could be obtained. Afterwards, veneration was paid to their staves, dress, sandals, &c.; and latterly, saints who were not martyrs were held in similar esteem. Felix I is said to have instituted annual rites in honor of martyrs. This pope sat from Dec. 28, 269, to Dec. 22, 274, and is himself qualified as a martyr by the Council of Ephesus, and by St. Cyril—a character which he has acquired with others, in the length of time, by imprisonment or suffering; not always by a violent death. Afterwards, Gregory decreed that sacrifices should be paid to their bodies at the same time; this was between 590 and 604. It is also reported that Anacletus was the first author of it, whence, says Polydore Vergil, it would follow, that Felix merely decreed divine service to the memory of martyrs (*De Invent. Rerum, l.* VI, *c.* 8, *p.* 379). Others believe that the worship of saints and martyrs was introduced about 317. Eusebius, who died about 440, quotes Plato, in order to incite the Christians to imitate the example of the Pagans in their devotion to their heroes, and to honor their martyrs with prayers and vows. The list of popes, including St. Peter the apostle, counts thirty-two from the year 34 to 304, of whom all are called martyrs except seven. See *Diva; Relics, Reliquiæ; Saint,* &c.

MARY.—The principal festivals of the Virgin, in their order in the kalendar, are—*Candlemas* or Purification, Feb. 2; *Annunciation,* March 25; *Visitation,* July 2; *Assumption,* Aug. 15; *Nativity,* Sept. 8; *Presentation,* Nov. 21; *Conception,* Dec. 8. Besides these, there are some festivals in commemoration of pretended miracles performed by her, which give an addition to her name. Several of these—the most noted—have been mentioned under *Lady;* others will be found under *Notre Dame de* —. In England, besides "*Our Lady of* —," it has been very usual to state the festival intended, as "*Mary ad* —, or *of* —."

MARY ad Martyres.—See *Natalis* MARIÆ *ad Martyres.*

MARY ad Nives.—In English kalendars (see *Festum* MARIÆ *ad Nives; Lady ad Nives*). Sometimes it is *de Nive.*

MARY Day in Harvest, in Lent.—See MARI *Day.*

MARY of Loretto.—See *Lady of Loretto.* "I have observed a story in Herodotus (says Dr. Middleton), not unlike the account of the travels of the House of Loretto, of certain mystical things that travelled about from country to country, and settled at last in Delos (*l.* IV, *p.* 235). But this imposture of the holy house might have been suggested, by the extraordinary veneration paid in Rome to the cottage of its founder, Romulus, which was held sacred by the people, and repaired with great care with the same kind of materials, so as to be kept up in the same form in which it was originally built (*Dion. Hal., l.* I.) It was also turned into a temple, and had divine service performed in it, until it was burnt down by the fire of a sacrifice, in the time of Augustus (*Dio, l.* XLVIII, *p.* 437); but what makes the similitude still more remarkable is, that this pretended cottage of Romulus was shewn on the Capitoline Hill, 'per Romuli casam, perque veteris Capitolii humilia tecta juro' (*Val. Max., l.* IV, *c.* 11)—whereas it is certain that Ro-

mulus himself lived on Mount Palatine *(Plut. in Rom., p.* 30*; Dion. Hal., l.* II, *p.* 110*; Ed. Huds.)"—Letter from Rome.*

Mary Magdalen.—July 22: G. 410; V. 428; E. 455 *(Petr. de Natal., l.* VI, *c.* 124). She is often mentioned in Scripture—but there is ancient controversy whether there were several, or one and the same. The catalogue of the bishops of Laodicea relates, that the founder of this feast was Albero, whom the Appendix of Marianus Scotus calls Perodalberus, bishop of that see in 1125 *(Hospin. de Fest., fo.* 118 *b,* 121 *b.)* Although there is reason to doubt whether the Mary Magdalen of this festival be this or that Magdalen mentioned in Scripture, we find a credulous priest, at the end of the fifteenth century, describing her as a glorious *Apostoless.* F. L. G. de Savonna, in 1485, speaking of the College of St. Mary Magdalen at Oxford, says—"Gloriosæ Apostolissæ D. N. J. Christi dedicatum est, &c." *(Wharton, Anglia Sacra, t.* I, *p.* 326). "Gode men suche a day ȝe schul haue þe feste of Mary Magdale þat was so holy þat oure lorde ihu criste aftur hys modur he louid hyr moste of alle wo'men" *(Cott. MS., Claud., A.* II, *fo.* 89 *b.)*

As a date it is often found: "Et cum in crastino Dominicæ proximæ ante festum Sanctæ Mariæ Magdalenæ, dictus Rex Francorum transito ponte, &c." *(Mat. Par., ad ann.* 1242). The following is the epigraph of a beautiful foreign engraving of the Magdalen, and may not be generally known:—

"Magdala dum gemmas, baccisque monile coruscum
Projicit, ac formæ detrahit arma suæ,
Dum vultum lachrymis et lumina turbat; amoris
Mirare insidias! hac arte capit deum."

Mary Matfellon.—The ancient name of the church of St. Mary, Whitechapel, from the Heb. or Syriac *Matfel,* a woman who has lately brought forth a son—alluding to Mary's delivery of our Saviour.—*Strype's Ed. of Stowe.*

Marymas, Marymas Day.—Any of the Virgin's festivals (see *Mass).* In dates where there is an attention to accuracy, there is usually some indication of the particular Mass or festival intended; thus, in the Saxon Chronicle (ad ann. 1122), we have it thus—on the day of the sixth of the ides of September, which was on *St. Marie mæsse dæi,* St. Marymas Day. This was the Nativity of St. Mary, Sept. 8. But in the following case, if it were not stated to happen the time of the *Beltane,* obscurity would arise: "An ancient practice still continues in this parish and neighbourhood, of kindling a large fire, or *tawnle,* as it is usually termed, of wood, upon some eminence, and making merry around it, upon the Eve of the Wednesday of Marymas Fair in Irvine" *(Statist. Acc. Scotl., v.* VII, *p.* 622, *Jamieson).* In the Runic Kalendar, Marymas is determined by a distinctive addition, like the Saxon above:

"Mariu m. i. fastu."
Ol. Worm., Fast. Danica, p. 130.

Marymas in the Fast.

This is precisely the same in signification as our old *Mari day in Lente,* and *Marie Tid in Leinte,* for the Annunciation; Lent in both languages was κατ ἐξοχην, the Fast. In G. 405 is a line transcribed from the Kalendar

Tiberius, May 2, which seems to explain the Marymas Fair at the time of the Beltane in Irvine:

"VI non. Mai.—Concipitur uirgo Maria cognomine senis."

Here, then, seems to have been observed in the Saxon period, a festival of the Virgin's own conception, and not to be confounded with the festival of her conception of our Saviour. Of this festival I find no other mention.

MARY MAUDELYN Day, MARY MAWDELYN Tyd.—The Magdalen's Day. "Writtyn on my way homward on Mary Maudelyn day at Mydnyght" (*Paston Letters*, *v.* II, *p.* 296). In the accounts of the prioress of St. Mary de Pree is the following item: "Paid for the pitaunce atte Mary Mawdelyn tyd two tymes xxiid."—*Monast. Anglic.*, *t.* III, *p.* 359.

Marz.—March, in our Fr. records.—*Will of Henry, duke of Lancaster, Nichols' Royal Wills*, *p.* 83.

Marzache.—The Annunciation, which falls in March, so called from *Marz*.

Mass,—In dates, is the day of a festival, from the Saxon mæſſe, *mæsse*—from the Latin *missa*, a mass; and also, in dates, a festival day. It most frequently occurs in English as a termination of a name, and was anciently written with the second letter of the Saxon diphthong *æ*, *mes*. In this manner we have Petresmæsse, Martinsmæsse (*Ll. Cnuti*, *c.* 10)—Petersmas and Petersmes, Martinsmas, Martinmas & Martinmes; Candlemas; Pentecost-mas, Pentecostmes, Pentecostmas Day and Pentecostmas Week, Pentecostmas tide (On pentecoſten mæſſan puce—*Chron. Sax.*, *Ann.* 1102): and so of other festival days and weeks. In like manner, *messe* is used for day in Germany, as *Frankfurtermesse*, where *messe* stands for *feria*, a day, and also a fair—and the compound is the day or fair of Frankfort. The Latin *missa* is used in the same manner (see *Missa*). That *mæsse*, *mass*, *mas*, *mes*, *messe* and *missa*, are all of the same origin, can admit of no doubt; but the derivation has given rise to some curious conjectures. Gaspar Barthius derives *mess*, or *metta*, from the city "Metensis," and his reasons may be seen in his Adversaria (*l.* XLVI, *c.* 8). Mr. Robinson thinks these words correspond in meaning with the Lord's *supper*, because *mats* (Mœso-Goth), is *esca* meat, and *Kirch Messe*, in German, is church feast; and he says we have the same term in *mess of pottage* (*Archæol.*, *v.* XXVII.) The German *Kirch-Messe*, sometimes found *Kirmesse* and *Kirms*, is equivalent to *Kirchweihe*, by contraction *Kirbe*, and signifies the mass performed in honor of the consecration or dedication of the church—and so, the anniversary of the day of dedication, which was anciently a day of feasting and rejoicing, both in Germany and other countries, In England, mass as a termination, and *feast* as a translation of *festum*, were synonimous; and on account of those anniversary mass-days being a period of rejoicing, these words came to signify also, feasting. The Saxons had not the word fest or feast (except in Latin, *festum*), until it was introduced by the Normans. The former invariably used *mæsse*, a feast, festival, or day of worship. Without going to the Mœso-Gothic, it is sufficient for the present purpose to observe, that *mess*, in a *mess of pottage*, is in all probability derived from the verbal noun *missus*, used by Lampridius for the action of serving or *sending* dishes to the table, and thence it came to be used by later writers for the meat served, and the dish on which it was served. Through-

out the *Forme of Cury*, or roll of cookery compiled about 1390 by the master cooks of Richard II, the expressions (one occurring as often the other) "serve it forth" and "messe it forth" are equivalent. "Messe the dissh" is found in a receipt for capon-pottage, or broth (*Capons in Con'cy's, p.* 20). Nothing is more clear than that, in the language of cooks, *mess* and *dish* should have become synonimous—and that *to serve meat*, should have supplied us with the expression, *a service of meat*. Now many Roman Catholic writers derive *missa*, the mass, from the verb *mittere*, to send, serve forth or mess forth; but who will pretend, that because *mess*, of food, and *mass*, in religion, have the same origin, they are exactly of the same signification? The word "messu," a mass, occurs in the death song of Regner Lodrog; we have it in another orthography in Saxon, and it is not, therefore, strange that the German termination, *messe*, should also denote a mass or a mass day. The very ancient custom of feasting together, on days set apart for religious observances, as on the *Natales Dies* of the Pagans, and the Lord's Supper among the Christians (*Pol. Verg., l.* V, *c.* 1, *p.* 285), may have contributed to the confusion of terms. See *Missa.*

Mast Time.—See *Tempus Pessionis.*

Mateyns.—Matins. Writyn in le fest de touts seynts ent' Messe et Mateyns (on the feast of All Saints, between mass and matins).—*Paston Letters*, 1440, *v.* I, *p.* 8.

Mathæus, Apostle & Evangelist.—Sept. 21 : V. 430; T. 443.

Matheu the Apostle.—Sept. 21 : L. 469.

Matheu the Euangelist.—St. Matthew the Evangelist, Sept. 21. In *Cott. MS., Jul., D.* IX, *fo.* 131 :

> "Sein Matheu þe eu^{a}ungelist. apostel he was y wis.
> Eu^{a}ungelist ⁊ ek apostel. boþe he was ⁊ is.
> For as our lord ou^{r} lond eode. sein Matheu he sei bicas
> His master do of walking. for walkere he was."

Matheus.—Sept. 21 : G. 414; E. 457. "Gode men & women such a day ȝe schul haue seynt matheus day þ^{t} is goddis holy apostel þe wheche hath none evyn sette in certyne for to faston bot at amannes deuocion as John Belet seyth" (*Cott. MS., Claud., A.* II, *fo.* 41 *b.*) So, in the Saxon Chronicle: On uiȝilia Mathei apoſtoli. ⁊ pæſ poðneſ ðæȝ (*ann.* 1066). "Letyng yow wete y^{t} I hadd non er this lettyr then on sent Matheus evyn." *Paston Letters, v.* II, *p.* 178.

Mathew Euen.—Sept. 20. Robert of Brunne, speaking of Harold Harfæger, says that he—

> "In an arme of Ouse vnder Ricalle laẏ
> On seynt Mathew Euen, on a Wednesdaẏ."
>
> *Chron., p.* 57.

Mathi Apostel.—See Matthias. Feb. 24.

> "Sein Mathi apostel is. as ȝe scholle y wyte.
> þorou shot apostel y mad he was. as we findeþ y write."
>
> *Cott. MS., Jul., D.* IX, *fo.* 27.

Mathianus.—Feb. 24 : G. 400. Is this Mathias?

Matins.—The canonical hour of midnight. The custom of praying at or a little after midnight, is justified from Ps. 118: "Media nocte surgebam"—and was first instituted in the monastery of Bethlehem.—*Isidor., de Eccles. Off., l.* I, *c.* 23; *Casal., de Veter. Sacr. Christ. Ritib., c.* XXXXV, *p.* 200.

Mattense.—See *Matins*.—It occurs in *Lansd. MS.*, 392, *fo.* 73.

Matthias the Apostle.—Feb. 24. According to the old rule, in leap years this festival is to be held on the fourth day from the St. Peter's Chair (Feb. 22) inclusively: "Si bissextus fuerit quarta die a Cathedra S. Petri inclusive fiat festum S. Mathiæ" *(Portifor. Sarisbur.,* VI *kal. Mart.)* Hospinian says that the festival was instituted by Urban II, in 1090.—*De Fest., fo.* 16 *b.*

Matthæus, Matthew.—Sept. 21. His body is said to have been found in 954 in Ethiopia, translated to Britain, and thence to Salerno.—*Chron. Cassii.*

Matthy Day.—The Day of St. Matthias.—*Paston Lett., v.* III, *p.* 290.

Maudeleyn Day.—The Magdalen's Day (see Marie Maugdelene):

> "On þe Maudeleyn day, a littelle bifor Lammesse,
> To Scotland ⁊ Galway com mykelle folk alle fresse."
>
> *Robert of Brunne, p.* 304.

Maundy Thursday.—*Mandati Dies,* the day of Christ's commandment on instituting the Lord's Supper. Archdeacon Nares, and some others, suppose that the word *Maundy* comes from mannɔ, *a basket,* (see *vol.* I, *p.* 184); and in the Glossary to Matt. Paris, it is said to come from the Saxon *mandye,* charity. If there be such a word, it is a derivative from the Latin *mandatum,* which, as it has in its peculiar sense a reference to works of charity, may have been taken for charity itself. *Maundye,* in our old writers, is a mandate: "In his second parte, he treateth of the maundye of Christ with his apostles vpon the Sheare Thursday, wherein our Saviour actually dyd institute the blessed sacrament, and therein freelie gaue his owne verey fleshe and bloude to his twelue apostles" *(Sir Thos. More's Works, p.* 1038). It is the day before Good Friday, when (says Jacob) is commenced and practised the command of our Saviour in washing the feet of the poor. This ceremony first commenced in 1362, and for a long time the kings of England observed the custom, on that day, of washing the feet of a number of poor men equal to the years of their reign, and giving them shoes, stockings, and money *(Law Dict.)* The kings of England probably imitated the practice of the pope on this day, who washes the feet of twelve poor men. This is mentioned by St. Augustine *(Epist. ad Januar.,* 118). In the churches, on this day, all the altars are stripped of their ornaments, and covered with black cloths, and all the candles, except one taper, are solemnly extinguished (see *Tenebræ).* On this day, in the mass at Rome, all heretics are solemnly cursed—"Excommunicamus et anathematizimus, ex parte omnipotentis Dei ac nostra, quoscunque Hussitas, Lutheranos, Zuinglianos, Calvinistas, Hugenotos, ac eorum credentes, ipsorumque receptores et fautores, ac generaliter quoslibet eorum defensores, ac legentes eorundem libros sine authoritate nostra: Et eos, qui se a nostra obedientia pertinaciter subtrahunt vel recedunt" *(E Bulla in Cœna Domini:* see *vol.* I, *p.* 183-6, for *Maundy Bread, Maundy Money,* and other customs). Maundy ale and Maundy

money occur in the accounts of the prioress of St. Mary de Prec: "It'm paid for pitaunce on Seint Leonard's day at ij tymes, xxiij^{d} Item paid for wassells at New Yeris tyd & Twelf tyde ij^{s} ix^{d} Item paid for howselyng brede, syngyng brede and wyne v^{d} *ob.* Item paid for wyne on ij Maundy Thursdays x^{d} Item for ayere & iij quarts for Maundy for Maundyale x^{s} vj^{d} Item delyv^{r}ed to the susters atte ij Maundy Thursdays for Maundy money xxj^{d} Item vpon ij bonefyrenyghts paid for brede & ale xij^{d}."—*Monast. Anglic., t.* III, *p.* 359; *Ellis Edit.*

MAURIC, Abbot & Confessor.—Jan. 15: L. 461. This is MAURUS.

MAURIC & his Companions.—Sept. 22: L, 469. See MAURICIUS *& Socii.*

MAURICE Day.—Sept. 22 (see MAURICIUS *et Socii).* Thomas Holland, earl of Kent, after the deposition of Richard II, was seized and conveyed to Plessy; "of which the common sort having intelligence, they came thither in great numbers, and upon St. Maurice day, about sunset, brought him out and cut off his head."—*Dugd. Baron., v.* II, *p.* 79.

MAURICIUS & Socii—St. Maurice and his Companions, Sept. 22: G. 414; V. 430; T. 443; E. 457. The story, or rather fable, told of this saint is, that he was the leader of the Theban legion, and suffered with Exuperius, Candidus, Innocentus, Victor, Vitalis, and Constantius, his standard-bearers, with the rest of the legion, consisting of 6666 men, under Maximian, at Auganum (now St. Maurice), for refusing to sacrifice to idols, in 270 (*Petr. de Natal., l.* VIII, *c.* 103). A monastery was built upon the spot by Sigismund, king of Burgundy—his helmet and sword were worn by Charles Martel against the Saracens, and his ring is yet worn by the dukes of Savoy, according to the accounts of those, who feel an interest in propagating a belief in the most monstrous improbability that ever entered the head of a monk, dreaming in his cloisters. The charter of Offa, king of the Mercians, to the monastery of Worcester, is dated—"æt Bragantaforda anno incarnacionis Christi DCCLXXX, Indictione tertia, dieque Passio Sancti Mauricii a fidelibus celebratur."—*Monast. Anglic., t.* I, *p.* 587.

MAURUS, Abbot.—Jan. 15: V. 422; T. 435; E. 449—"Mauric" in L. 461. He lived about 584.—*Petr. de Natal., l.* II, *c.* 79.

Mauvais Riche.—Among the French, Thursday in the second week of Lent.

Mawndye.—For *Maundy*, in a warrant of Queen Elizabeth "to the Great Wardrobe, for Her Majesties Mawndye."—*Nichols, Royal Progress., v.* III, *p.* xi.

MAXENTIUS.—Apr. 29: G. 404. There is an abbot and bishop Maxentius, 515, June 26 (*Petr. de Natal., l.* III, *c.* 85). Perhaps it is Maximus, Apr. 30.

MAXIMIANUS.—Oct. 26, in the Kalend Julius, where G. and T. have *Ælfred.*

MAXIMIANUS.—May 29: G. 406. "Maximinus," bishop of Treves in 349 (*Petr. de Natal., l.* V, *c.* 64). "Maximinus," or "Maximus," a very celebrated bishop, the guest and friend of Athanasius.—*Hosp. de Fest., fo.* 87.

MAXIMUS.—Nov. 18: G. 418. A priest & martyr, XIII kal. Dec. (*Petr. de Natal., l.* X, *c.* 83—see MAXIMIANUS.) Others were—1, Maximus, 250, April 30; 2, 282, Dec. 27; 3, bishop of Ries, 460, June 25 and Nov. 27; 4, confessor, 5th cent., Aug. 20; 6, abbot, 662, Aug. 13 and Dec. 30; 7, Maximus, or Mauxe, & Venerandus, martyrs in Normandy, 6th cent., May 25.

Mays.—For *Mois*, a month, in our Fr. records. Langtoft writes—

> " A Waltham pres de Loundres sa demene abbaye,
> Quatre Mays enteres solempneinte seruye ;"

And Robert of Brunne translates it—

> " To Waltham þei him [Edw. I] brouht baring ⁊ þe clergie
> For monethes for him wrouht his seruise solempnelie."
>
> *Chron., p.* 341.

Mechir.—Jan. 26th, the 6th Egyptian month : V. 422. Makkir, or Venus Urania.

Medarde.—June 8. " About the feaste of seynte Medarde in monyth of Junii," &c.—*Fabyan, Chron. by Ellis, p.* 317.

Medardus, Bishop, & Gildardus, Bp.—June 8 : V. 426 ; E. 454. The first was bishop of Tournai, formerly Tournaisis and now Gemappes, in the 6th century. Rain on his day is portentous of wet weather for the forty following days (see *vol.* I, *p.* 321) ; and with good reason, quoth Petrus de Natalibus, because when he died it rained hot water. He is the patron of vineyards, because by his words he bound a thief who was stealing his grapes, so that he could not get away without the bishop's permission. He died in 537, under Justinian *(Cat. Sanct., l.* V, *c.* 97). On this day the ancients celebrated the Fugalia, or *Fugialia*, the most joyful day of the gods, when the people delivered themselves up to every license *(Lud. Viv. in c.* 6, *l.* II ; *August. de Civit. Dei*, where Augustine says—" Erant vere Fugalia, scilicet pudoris et honestatis").—*Hospin. de Fest. Christ., fo.* 112 *b.*

Media Jejuniorum Paschalium Septimana,—The middle Week of the Easter Fasts, is the fourth week of Lent among the Greeks, and the third among the Latins.—*Du Cange.*

Mediana Octava.—Passion Sunday. " Actum est hoc sexta feria ante dominicam, quam vocant medianam octavam" *(Fulcuin. de Gestis Abb. Lobiens., c.* 38 ; *D'Acher. Spicil., t.* II, *p.* 742, *edit. fol)* See *Dominica Mediana.*

Mediante Octubrio.—In the middle of October.—*Bened. Liber Pollicit., n.* 75.

Media XL, Media Quadragesima.—Midlent. Trivet says that Henry II besieged the castle of Toulouse, in 1159, " circa mediam quadragesimam" *(D'Acher. Spicil., t.* VIII, *p.* 445). Thomas Wikes *(ad ann.* 1283*)* dates —" v kal. Aprilis dominicæ scil. mediæ xl" *Chron. in Gale's Script., t.* II, *p.* 111) ; and Midlent Sunday fell on March 28 in this year, so that, in his chronology, the year began at Jan. 1, and not March 25, for that would have been 1284. In a charter of Ranulph de Blundeville, about 1228, it appears as one of the four terms, quarters of the year : " Burgi dabunt firmam suam ad iiij^{or} anni terminos, scilicet, ad Natale Domini iij^{d}, ad mediam xl^{mam} iij^{d}," &c.—*Baines, Hist. Lanc., v.* II, *p.* 171.

Media Septimana.—Wednesday, the middle of the week. In a charter of Count Ulrich zu Regenstein, in 1508—" Ame middeweken na Prisce virginis" *Baring., Clav. Diplom.*, XVI, *p.* 494). This date is Wednesday, Jan. 19, the day after St. Prisca's Day.

Medium Quadragesimæ.—The same as *Media Quadragesima.* " Circa medium quadragesimæ regina Angliæ missa est ad fratrem suum, Regem Fran-

ciæ, qui magna ex parte Vasconiam invaserat, ad pacem procurandam."—*Tho. Otterbourne, an.* 1323, *v.* I, *p.* 111.

MEDO.—March 13: G. 401.

Medsypp.—Explained to be a supper given to labourers at harvest-home. It occurs in *Placit.* 9 *Edw.* I, quoted by Cowell and Jacob. The composition of the word informs us, however, that it is not the meal which we call supper, but a drink called mead, and formed from meodo or meodu, *mead*, and ſupan, *to sip*. Supper is the French *souper*. Though there is not precisely this word in *Beowulf*, there are numerous compounds of a similar kind, as meodo dpinc, *mead drink*, meodo ſel, *a beer hall*, meodu benc, *a mead bench*, or bench on which mead was drunk; and in like manner, *med-syp* is a drink of mead, which, having been given at harvest-home, may have been used, in the pleadings quoted, for the time of harvest.

Meen temps.—Mean time, for *mesne temps:* "En le meen temps," meanwhile. —20 *Edw.* III, *st.* 3 *ad fin.*

Meintefoitz.—Many times: "Autres ount meintefoitz eu outrageous allowances per faux testmoignance des overeignes le roi."—*Stat. de Dist. Scacc.*, 51 *H.* 3.

Mell Supper.—A supper at harvest-home, either from mæle, *farina, corn, a supper of corn*, or mæle, *a meal.*

Memento mei.—Introit, and formerly the name, of the 4th Sunday in Advent, which was afterwards called *Rorate Cœli.*

Memoria.—The commemoration, or anniversary or festival, of a saint.

Memoria Omnium Sanctorum.—The commemoration of All Saints, Nov. 1.

Memphiticus, a, um.—Jan. 11, *Jul.*, where G. 397 has *Nemphiticis.*

"Memphiticis dominus deducitur arvis."

Our Lord is conducted to the plains of Memphis

Some commemoration of the flight of the Holy Family into Egypt.

MENNAS, Martyr.—Nov. 11: V. 432; T. 445; E. 459. A Scythian martyr in 304. *Menas*, martyr under Dioclesian and Maximian.—*Petr. de Natal., l.* X, *c.* 48.

Menses.—Months. Bede's account of the months is as follows:—The ancient English computed their months according to the course of the moon, and thence they receive their name from the moon, in the manner of the Greeks and Hebrews. So, among them, *luna* was called *mona* (the moon), and *mensis* was called *monath* (a month). The first of their months, in Latin *Januarius*, is called *Giuli;* then February is *Solomonath*—March, *Rhedmonath*—April, *Eosturmonath*—May *Trimilchi*—June, *Lida*—July, likewise *Lida*—August, *Weidmonath*—September, *Haligmonath*—October, *Wyntyrfylleth*—November, *Blotmonath*—December, *Giuli*, the same name by which January is called: but when an embolism occurred, that is, a year of thirteen lunar months, they added a superfluous month, so that three months were called *Lida*, and, on that account, the year itself was named *Trilidi (Oper., t.* I, *De Temporum Ratione, c.* 13: see *Embolismus).* Eigenhart, the historian of Charlemagne, gives this account of the months. That emperor, he says, imposed names upon the months according to the language of the country: January he called *Winter Manath*—February, *Hornung* (the meaning of this term is uncertain)—March, *Lenz Manath*

(*Lenct monath*, A.-Sax.—Spring month)—April, *Oster Manath* (Easter month)—May, *Wunne Manath* (*wyn*, joy, pleasure, delight, A.-Sax.—the month of gladness)—June, *Prach Manath* (the sense is not certain, but may it not mean the splendid month, in allusion to the summer sun, or the flowers of this month?) Thus this month is described in the Poetical Menology, so often quoted in this Work:—

Dænne monaþ þringþ.	Then the month brings
ymb tpa ⁊ þreo.	after two and three
tiþa lange.	long days, to us
æþra liþa.	the former Litha
uþ to tune.	into its place,
Iuniuf on geaþ.	June on the earth,
on þam gim afrihð.	in which the gem ascends
on heofenaf up.	up to the heavens
hýhrt on geare.	highest in the year,—
tungla tophtaft.	of stars the brightest
anð of tille agþýnt.	and from its height descends.*

Cott. MS., Tib., A. I, *fo.* 111.

The Germans have preserved *Hornung* as the name of February, but not this appellation of June. They have *Pracht*, magnificence, splendour, &c., and this seems to be the word. To proceed with Eigenhart:—July he called *Heu Manath* (the hay month)—August, *Arn Manath* (harvest month—perhaps *Aru)*—September, *Herbst Manath* (herb month)—October, *Wyn M.* wine month)—November, *Wind M.* (wind m.), and December, *Heelig M.* (sacred m.)—*Vit. Carol. M., c.* 29). In Spelman's Glossar., and particularly in Dr. Hickes's Thesaurus, are many names of months.

Menses Cavi et Pleni.—Vacant and Full Months. "Some months are called *pleni*, and others *cavi;* the *pleni* consist of 30 days, the *cavi* of 29, and these two, in the Lunar or Lunar-solar Year, are placed alternately, by reason of the appendage of 12 hours, which being omitted in one month, and doubled in another, make 24. For this reason they can be no longer neglected, but are to be compensated by the 30th day, over and above the 29th."—*Strauch., Brev. Chron., b.* I, *c* 5, *s.* 8.

Mensis Intrans, Introiens, Introitus.—The month entering, or the entry of the month. The first 16 days of months containing 31 days, and the first 15 of months of 30 days. These days were counted 1, 2, 3, as at present, merely addding the word *intrans*, or *introiens*, as die 14 intrante Maio, for May 14 (*Verif. des Dates*, art. *Glossaire des Dates).* The following are a few examples:—"Tertia die intrante mense Novembri" (*Rymer, Fœder., an.* 1288, *t.* I, *p.* 695-7). "Dat. Burdegal sexto die mensis Junii intrantis, A. D. 1283" (*Ibid., p.* 629). "xii die introitus mensis Februarii" (*p.* 728). The following is another example, from the *Belli Sacri Historia* in Mabillon's *Museum Italicum* (*t.* I, *p.* ii, *p.* 180): "Hæc omnia gesta sunt die

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* Agþýnðan, *to ground.* "A fixa statione (solstitio) descendens."—*Lye.*

intrante mense Junii in die Jovis." Though these dates are respectively, 3rd Nov., 6th June, 12th Feb. and 3rd June, it will be seen from the following article that the additions are not unnecessary. See *Dies Intrantes et Exeuntes.*

Mensis Exeuns, Exiens, Stans, Restans.—The Month going out, standing, remaining. This term, *Mensis Exeuns*, was given to the last 15 days of the month *(Verif. des Dates)*. In the *Belli Sacri Historia*, published by Mabillon, the following date occurs under the year 1098: "Factum est hoc prœlium in die sancti Sylvestri, quod est uno die stante mense Decembri." This battle was fought on the day, which is one day in the month of December standing, *i. e.* according to these explanations, Sylvester's Day, which in our reckoning is Dec. 31, is Dec. 1 of the month standing, by counting backwards for 15 days *(Museum Italicum, t.* I, *p.* ii, *p.* 163). It is not easy to see how *stans* and *restans* can apply to such a case, if we take only their classical sense. Again; the date of the death of Pope Anacletus, in 1138, who was elected in opposition to Innocent II, is dated, "septimo die stante mensis Januarii"—on the 7th standing day of the month of January: counting 7 days from Jan. 31, we arrive at Jan. 25, which in fact was the day of his death (see the date in the History of Popes, in *Verif. des Dates, t.* III, *p.* 344). Again; in the convention of peace between England and Arragon, in 1288 *(Rymer, Fœder., t.* I, *p.* 689), "Quarto die exeunte mense Octobris," is the 28th Oct., for in counting from the end of the month, the 31st is 1—the 30th, 2—29th, 3—28th, 4—27th, 5. Other instances are in *pp.* 691, 692, & 715. *Actum tertia die exeunte, astante, &c., mense Septembri*—or, *Actum tertia die exitus mensis Septembri*, denotes the 28th Sept.; and the date, "Ultima die exeunte mense Novembri," in Rymer *(t.* I, *p.* 700), is Nov. 15, according to these rules. Du Cange has collected other examples of this kind of computation in the middle ages.

The Greeks distributed time in a similar manner. They divided their months into three decades, and reckoned the two first in a direct or natural manner, *μηνος ισταμενου πρωτη, mensis ineuntis prima—μηνος μεσουντος πρωτη, mensis mediantis prima,* or *πρωτη επι δεκαδι, undecima.* The last decade was generally counted backwards, *Φθινοντος μηνος ενδεκατη, desinentis mensis undecima,* for the month of 31 days—and for those of 30 days, *δεκατη, decima.* In both cases, the 21st day of the month was indicated, and consequently the computation was in a retrograde order. But it seems that from the 5th century, the Greeks divided their months into two parts only, which were nearly equal—and that *Φθινοντος μηνος* included all the second, which might be extended to 15 days. In fact, Synesius uses the date, *τεις και δεκατη Φθινοντος μηνος, decima tertia desinentis mensis.*—*(L'Art de Verifier les Dates.*

Du Cange quotes Mabillon's *Dies Intrantes et Exeuntes (suprà, p.* 75*)* from a different edition of his *Analecta,* judging, from the reference *(l.* IV, *p.* 480*)* and remarks, that they do not coincide either with Rolandinus, who lived in 1265, or with charters.—*Glos., t.* IV, *col.* 672.

Mensis Magnus.—June, because it contains the longest days.

Mensis Messionum.—August, or harvest-month. In all probability, it is a translation of the Saxon or the German name of the month.

Mensis S. Michaelis,—Michael's month, which occurs in 51 Hen. III, *stat.* 3, concerning General Days, appears to be the law term called Michaelmas. —See *Moisv ; Moys of Pasche.*

Mensis Novarum.—April.

Mensis Paschæ.—The Easter Month, or term.

Mensis Philosophicus.—The time of digestion, or forty days, among the older chemists *(Johnson, Lexicon Chymicum, p.* 143 ; *Lond.,* 1652). The philosophical month is the time of putrefaction, or period imitating the course of the moon, and in some cases occupying thirty, and in others forty days. It is called philosophical, because that time is required in preparing the philosopher's stone (" quod in artificio lapidis philosophici usurpetur"); but even a smaller number of days constitute this month, which is usually defined according to the nature of the operation, and the perfection of the work.—*Ibid., p.* 145.

Mensis Placentarum.—The Month of Cakes, in Bede, when speaking of Solmonat, or February : " Solomonat dici potest mensis placentarum quas Diis offerebant"—February may be termed the month of the cakes, which the ancient English offered to their Gods *(De Temporum Ratione, c.* 13). This, then, is the origin of pancakes in England, and Spelman calls February, or at least this *Mensis Placentarum,* pancake month.—*Gloss., sub voc.*

Mensis Prohibitionis.—In the forest laws, the 15 days before Midsummer and the 15 after. See *Fence Month.*

Mensis Purgatorius.—February, on account of the Purification, celebrated on the 2nd of this month ; or rather because the Romans offered expiatory sacrifices in February.

Mensis Vetitus.—The same as *Mensis Prohibitionis.*

Mensis Undecimus, 11th ; Duodecimus, 12th.—January and February among the Romans, and in charters of the 10th century, when March was the first month, August the sixth, and December the tenth month.

Merchoris & Mercoris Dies.—In 1065, for *Mercurii Dies,* Wednesday.

M^r^cur.—Wednesday. " Wretyn in hast at Westm^r^ m^r^cur in festo sancti martini, 1450" *(Paston Letters, v.* III, *p.* 102). St. Martin's Day, Nov. 11, in 1450 fell on Wednesday.

Mergeret la Virge.—St. Margaret the Virgin. See *Maredy.*

Merkedy, Merquedy.—Wednesday, in our Fr. records : " Donn lan mil' trois cens vint et nief le Merquedy apres le jour seint Johan Baptiste" *(Rymer, Fœder., t.* III, *p.* i, *p.* 769). Wednesday after St. John's Day, in 1329, was June 28.

Mershe.—March, in old English. See *Averil.*

Mesonestime.—Among the Greeks, midlent week, which is their fourth quadragesimal week.

Mesopentecoste.—Among the Greeks, the 8 days beginning with Wednesday of the 4th week after Easter, and ending with the Wednesday following. It is described in the Latin title of a Greek homily, as " Mesopentecoste, sive quarta feria tertiæ hebdomadæ post Pascha."

Mesquerdy.—Wednesday, in a letter of Edw. III, an. 1367 : " Mesquerdy d'apres la Pentecost."—*Rymer, Fœder, t.* III, *p.* 827.

Messe.—See *Mass ; Missa.*

Mete.—A Month, in our Fr. records.

Meyes.—The same. See *Mays.*

Mi-Aoust,—Middle of August, in our Fr. records, is the Assumption, Aug. 15.

Michael, Michaelis, Archangel.—May 8, and Sept. 29 (see *Festa* S. Michaelis). In the grant of a coat of arms, 5 Hen. IV, to Thomas del Bothe, of Barton, co. Lanc., ancestor of Booth, earls of Warrington, the following date occurs: "Le dismange prochaine devant la fest de seynt Michaell l'Archangelle lan regne le Roy Henry quart pays le conquest quint" *(Harl. MS*, 2063, *fo.* 174). This is the Michaelmas festival, 1417. *Michaeles Tyde, Michaeles Massa,* and *Eve of Michaeles Mass,* occur in the Saxon Chronicle, ad Ann. 759, 1011, 1014, &c.

Michel.—In our English and Fr. records: "Son accompt soit primerement apres le seint Michel,"—*Stat. de Dist. Scaccar.*, 51 *Hen.* III.

Midsummer, Midsummer Day.—Midsummer, among the Saxons and some of our earlier writers, denotes the 24th of June, although without the addition to determine it with precision. For instance—"between gang days and midsummer," is between the Rogations in April and June 24; but what is more to the point is, the date of Queen Ethelfleda's departure from Tamworth, on June 12, 920, which is thus stated: heo ȝeforþ .xii. niht̃um æfter middan sumera, þridie id Iunii *(Chron. Sax.)*—*i. e.* She departed twelve nights before midsummer, on the day before the ides of June. From this day to June 24 are twelve days. The same matter occurs again under the year 922, but without specifying the "pridie id. Junii."

Midewinter, Midwinter Day.—Christmas and Christmas Day. The same observation applies to Midwinter as to Midsummer. The compilers of the Saxon Chronicle, when speaking of any particular day, employed the Roman computation until 729, when they departed from it, and dated the death of Aduif, bishop of Winchester, in the same manner as we should, "on the 10th day of June." The first Christian festival used as a date is "St. Machael's Tyde," in the year 759. Until 763, there is no mention either of 8 kal. Jan., or Dec. 25—and then that day is not styled the day of our Saviour's Nativity, or even Christmas, but Midwinter. The reason is, that the pagan festival in honor of the sun, at the Winter solstice, though changed by the church of Rome into a festival in honor of the nativity of Christ, had not entirely been forgotten. Even King Alfred, in a law regulating the observance of certain saint-days, employs the word ȝehol, or *Yule,* which was the name of the pagan festival to the sun on Midwinter, considered as a day. As the reader of the translation of this law will not find this to be the case, Ælfred's words are subjoined:

Be mæsse dæȝe freolse.

Ealle freoum mannum dæs dæȝas ryn forȝyfene. butan ðeopum mannum. ⁊ efne niht̃um .XII. dagas on GEOL. ⁊ ðone ðæȝ ða cirst ðone deofol ofersyhð. ⁊ seofunum Gregorius gemynde dæȝ. ⁊ .vii. dagas to eastron. ⁊ vii. ofer. ⁊ an dæȝ æt seint petres tide. ⁊ seint paules. ⁊ on hæfestre ða fullan pucan æfter sca marian mæssan. ⁊ ealra halȝra feorðunge an dæȝe. ⁊ feoper worhdagas on feoper ymbren pucum. ðeopum ealle rynd forȝyfen. ðæm ðe him sy to syllanne. ⁊ ȝehu elles.

Of Mass-day freedom.

To all freemen these days are granted, except to slaves and poor workmen. Twelve days in *Yule*. & the day when Christ overcame the devil; & St. Gregory's Mind Day, & 7 days at Easter, & 7 after; & one day at St. Peter's & St. Paul's tide; & in harvest (August) a full week before St. Mary's mass; and in worship of all Saints 1 day. And the 4 Wednesdays in the 4 Ymbring weeks are allowed to any one to grant to all his slaves, &c.

This Gehol, or Yule, is translated by John of Brompton, "in sancto Natali Domini" (*Chron.*, *p.* 826)—on the holy natal day of our Lord. The coronation of Henry II is dated thus, in the reign of Henry III:

> "Henri þe emperesse sone, þo kyng Stefne ded lay.
> At Westmunstre let him crouny kyng þe next Soneday
> Biuore Midewinter day." *Robert of Gloucester*, *p.* 467.

Under the year 827, the Saxon Chronicle has midwinter mass for Dec. 25. See *Mydewinter*.

Midivint.—Midnight, in our Norm. Fr. records.

Midlent, Midlenton.—The fourth Sunday in Lent: "Writen at London y^e^ Wednesday aft^r^ Midlenton" (*Paston Letters*, *v.* I, *p*, 156). This is the Saxon term: a general council was summoned at London the se'night before Midlent—"VII nihton ær Midlenctene.—*Chron. Sax.*, 1055.

Midsomeretide.—The same as Midsummer Day. In the siege of Kelinworth (Kenelworth) Castle, 1216:

> "Fro Midsomeretide to the Apostle S. Thomas
> The feld mayntened þer side, þe castele holden was."
> *Robert of Brunne*, *p.* 224.

See *Annales de Waverley*, *p.* 222 (*Gale*, *t.* II.)

Midwintermas.—For *Christmas*. See *Midewinter*.

Mikiel.—Michael, or Michaelmas in our French records. In a letter of attorney, in 1329, it is directed that John de Haynun shall receive of the customs of London 1000 marks yearly, at the term of Easter and Michaelmas following: "au terme de la Pasque et de le seint Mikiel suiant apres."—*Rymer, Fœder.*, *t.* III, *p.* i, *p.* 769.

Mighelmasse.—See *Michael*; *Robert of Glouc.*, *Robert of Brunne*, *&c.* In the statute of labourers, 23 Hen. VI, is a clause, "That this statute begynne to be of force and executorye in the fest of Mighelmesse yat shall be in the yere of our Lord 1446."—*Rot. Parl.*, *t.* V, *p.* 113.

Migratio.—In martyrologies, the passing from earth to heaven. See *Dormitio* (for death).

Mihel, Mihelmasse.—Michael, and Michaelmass:

> "¬ for þe mani fair myracle. þt of sein Mihel com.
> Het halewi Mihelmasse dai. þorou al cristendome:"
> *Cott. MS.*, *Jul.*, *D.* IX, *fo.* 134.

Mileburge, Virgin.—Feb. 23: L. 462. She lived in the 7th century.—*Brit. Sanct.*, *p.* i, *p.* 129.

Mildrid, Virgin.—July 13: E. 455. Mildred, an abbess in 670. Her festival is Feb. 20, in *Brit. Sancta*, *p.* i, *p.* 129.

Miliaires —The years of a thousand years, in old Fr. charters: "Cest escris fut fais viii jors apres la feste Sainte Remei kant li miliaires corroit par M & CC & LX & XVII ans." This writ was made 8 days after St. Remus, in the year 1277.

Milk.—A day annually observed in Scotland by a school, when the boys present a small gift to the master, in return for which, he provides for them a treat of curds, milk and sweetmeats.

Millia dena quater Martyrum Passio.—March 19: G. 401. The Passion of the 40,000 Martyrs.

Milwyde.—Jan. 17 (*Brit. Sancta*, *p.* i, *p.* 51). She is also called Milgethe.

Mind Day.—An anniversary day (see *Anniversalis*). In the very ancient will of Byrchtric and Ælfswitha, mention is made of this Mind-day as follows, with Lambarde's interlined translation:—

yeeres mynde

"And euerie yeere at their mynde two

Ꝛnd ælce ȝeare to heora ȝemynde tpeȝra

rent, corn & victuals

days ferme of Haselholte, &c.

dæȝa fearme of Þarelholte"

(*Hearne, Text. Roffens*, *Pref.*, *p.* xxv; *Hickes, Thesaur.*, *t.* III; *Diss. Epist.*, *p.* 52). In his Latin version, he rather explains than translates it: "Et omni anno in diebus anniversariorum suorum ordinaverunt servitoribus ecclesiæ Sancti Andreæ firmam duorum dierum de terra illa, &c." (*Hearne, Text. Roff.*, *p.* 113; *Monast. Anglic.*, *t.* I, *p.* 171). These Mind Days are also called *Month's Mind*, *Obits*, *Year's Mind*, *&c.*

Minde.—See *Mind Day*. Thomas West, an ancestor of the Earls Delaware, by will, 8 April, 1404, leaves £100. to the minster of Christ church, Ewyneham, on condition that the canons of that monastery should solemnly keep the Minde of Thomas his father, the Minde of Alice his mother, his own Minde, and the Minde of Joan his wife (*Dugd. Baron.*, *v.* II, *p.* 140). It is here equivalent to *obit*.

Minnyng Days.—Blount says, from the Saxon *gemynde*, *i. e. q.* Mynding Days (*Bed. Eccl. Hist.*, *l.* IV, *c.* 30). Days of Commemoration. See *Anniversalis*.

Minsis.—For *Mensis*, a month. See *Ags.*

Mirabilia, Domine.—A name of the second Sunday after Easter.

Miracles, Feast of.—See *Festum Miraculorum*.

Miserere mei, Domine.—Introit and name of the sixteenth Sunday after Pentecost.

Misericordia Domini.—Introit from Ps. 33 ("Misericordia Domini plena est terra"), and name of the second Sunday after Easter. This is a frequent date: Post Pascha ad illam dominicam, Misericordias Domini" (*Udalric. de Antiq. Consuet. Clun.*, *l.* III, *c.* 16; *D'Acher.*, *t.* I, *p.* 695). "Dominica qua cantatur Misericordia Domini (*Matt. Par.*, *an.* 1229). The council at London, 1226, says Tho. Wikes, was held "in crastino dominicæ qua cantatur Misericordia" (*Gale*, *t.* II, *p.* 40). The date of a charter relating to

the liberties and customs of Evesham, is dated thus: "Facta etiam fiat, dicta assisa anno ab Incarnatione Domini M° CC° XL, die Dominica qua cantatur Misericordia Domini, anno regni Regis Henrici filii Regis Johannis 25°."—*Monast. Anglic., t.* II, *p.* 34.

Missa, Messe, Mass.—In dates, the day of any festival with which any of these words is conjoined, as *Missa S. Johannis,* or *S. Johannis Missa,* which is the same as St. Johnmas, St. Johnmesse, or the mass of St. John. So *Missa Mariæ* is Marymas—*Missa Martini,* Martinmas; and among the Saxons, this was the principal mode of naming festivals, thus they had Pentecostmas, Petermas, &c. Sometimes they added *day,* as *Briciusmas-day,* which then means the day of the mass or festival of St. Brice. The word *Missa,* or mass, appears to have been first used in the fourth century, by St. Ambrose, in his *Epist.* 33, and to have been adopted about 394 *(Augustin. de Temp.; Cassian., l.* III, *c.* 7). The Council of Carthage use the word in 398: "Episcopus nullum prohibeat usque ad missam catechumenorum, neque hæreticum, neque Judæum, neque gentilem ecclesiam ingredi et audire verbum Dei" *(can.* 84). It occurs in the epistle of Pius to Justus, bishop of Vienne, in 166; but Cardinal Bona admits that this epistle is of dubious authenticity *(De Rebus Liturgicis, l.* I, *c.* 18), and he thinks that the name was not in use until after the third century *(Ibid., l.* I, *c.* 10). Others affect to trace the word to the Hebrew *(Pol. Verg., l.* V, *c.* 12, *p.* 338). Cardinal Bona is among those who take it from the Latin *mittere,* to send *(suprà, l.* I, *c.* 8). This is the most probable derivation; and it is remarkable that "the priests of Isis, in Rome, on dismissing the people, employed a Greek formula at the termination of the sacrifices—λαοις αφεσις, *populis missio,* the sending of the people away—almost equivalent to the old Roman 'Ite, missio est'—*Go away, it is ended;* whence the Papists, before the celebration of the eucharist, after they had commingled with it a portion of the pagan rites, used to address the catechumens, 'Ite, missa est;' from which it is evident, that not only the unmeaning epithet, but also the blasphemous object itself, is purloined from the Gentiles" *(Illustrations of Popery, p.* 258; *New York,* 1838). In the second book of the Golden Ass, Apuleius declares himself to have been present at the rites of Isis, which he thus describes: "At cum ad ipsum jam templum pervenimus Sacerdos Maximus, quique divinas effigies progerebant, et qui venerandis penetralibus pridem fuerant initiati, intra cubiculum deæ recepti, disponunt rite simulachra spirantia. Tunc ex iis unus, quem cuncti Grammatea (sic Græci vocant scribam) dicebant, pro assidens, cætu pastophorum, quod sacrosancti collegii foribus nomen est, velut in concionem vocato, indidem de sublimi suggesto, de libro, de literis, fausta vota præfatus, principi magno, senatuique, et equiti totique Romano populo, nauticis navibus, quæque sub imperio mundi nostratis reguntur, renuntiat, sermone rituque Græcensi, ita λαοις αφεσις, populis missio. Quam vocem fœliciter cunctis evenire signavit populi clamor insecutus. Exin gaudio delibuti populares, talos, verbenas, corollas ferentes exosculatis vestigiis deæ, quæ gradibus hærebat argento formata, ad suos discedunt lares." The Pagan and Papist ceremonies coinciding, it is not strange that the formulas of dismissal should agree. The mystery of the Lord's Supper, at a very early period, occasioned the Heathens to calumniate the Christians in a manner at once injurious and absurd; and it is amusing to find the Papists endeavouring, by means of these very as-

persions, to identify the impious rites of the mass with the dominical institution. Thus Casalius, in a chapter *De Calumniis*, attributes them all to the celebration of the Mass by the ancient Christians! "The Christians (he says) were accused of infanticide, cannibalism, and other atrocities, because they were accustomed to say that they were fed on the holy body and blood of Christ. Justin Martyr *(Dial. cum Tryph.)* asks—Do you believe of us that we devour men, and after the repast, having extinguished the lights *(post epulum lucernis extinctis)*, wickedly mix in promiscuous intercourse?" Casalius explains *epuli* and *lucernæ* to be the Agapes, or love-feasts after the Mass, and the tapers! He then quotes Tertullian's Apology *(c. 7)*, where he rebuts the charge of infanticide (see *Cæna Domini)*, and then alludes to the accusation of promiscuous incest, which (says Casalius) arose from the kiss, when the Christians saluted each other, in the name of sister and brother, in the Mass. Tertullian, of course, says nothing about the Mass: his words are—"Dinumera loca, ubi mater, ubi soror; nota diligenter ut cum tenebræ cecidernt caninæ non erres; piaculum enim admiseris, nisi incestum feceris" *(Apol., c. 9)*. Then, says the former, because the sacrifice of the Mass was secret and nocturnal, the Christians were accused of worshipping the priest's genitals. In support of this he quotes Minutius Felix (in Octavio): "Alii eos ferunt antistitis, ac sacerdotis colere genitalia, et quasi parentis sui adorare naturam; nescio an falsa: certe occultis ac nocturnis sacris apposita suspicio." So also *Arnob., l.* VIII *(advers. Gentes)*. Then he says that they were accused of worshipping an ass's head ("Jam quidem somniastis, caput asininum esse deum nostrum" *(Tertul., Apol., c.* 16); and certainly it is far more rational to worship the work of the divine hands, than a carved piece of wood or stone, or a piece of corruptible bread. Moreover, the Christians, he says, were accused of worshipping the sun, because, in the Mass and other services, the priest turns towards the East; and Bacchus and Ceres, because bread and wine are used in the Mass. This rests upon the authority of Augustine *(Contra Manich., l.* XX, *c.* 18). Not one of the writers quoted takes the least notice of the Mass (see *Casal. de Veter. Sacris Christian. Ritibus, c.* 9; *Fol. Rom.*, 1647). The Mass is contemptuously mentioned in the death-song of Regner Lodbrog:—

"Hiuggum veir med hiorve.
Hundrudum sa eg liggia.
A Eirefis aundrum.
Thar Æinglanes heitir.
Sigldum veir til snæru.
Sehs dægum adur lid fielle.
Attum odda messu.
Fyrir upruna solar.
Vard fyrir vorum suerdum.
Valdiofur i styr hniga."

Lodbrokar Quida, stroph. xi.

We have hewn with our swords.
Hundreds upon hundreds saw I lying
on the snow shoes of Eirefur,*
where Æinglanes is the name.
We sailed to the furious flame,—†
for six days ere the armed enemy fell
we performed the mass of points.‡
At the rising of the sun,
compelled by our swords
Valdiofur fell in the fight.

* Eirefur's snow shoes are ships. † Flame, for war.
‡ Points of swords, spears, &c.

Perhaps, says Olaus Wormius, it was used in contempt of Christianity, which the Danes had rejected in favour of the ancient religion (*De Literatura Danic., p.* 209). With greater probability he might have conjectured, that the doctrines and practices of Rome occasioned the disgust of the royal bard and warrior.

A modern writer on Papal Rome has the following remarks on the Mass, which he necessarily connects with Pagan rites, as every one must who treats the subject rationally :—" But there are other and far deeper corruptions still maintained in the Roman church. The Papists hold that the mass is offered a real and proper sacrifice, whose virtue is supposed to prevail to give them success and prosperity in any undertaking; on all occasions it is the custom to make vows, and send a certain sum of money to the priest to say a certain number of masses, more or less, according to the means or bounty of the offerer. From what other than a heathen source is this derived? In vain will the attempt be made to trace it to any other origin. In Paganism the custom was universal; every historian and poet—almost every antique sculpture—furnish proofs of it; Virgil, both in the Georgics and Æneid, abounds with sacrifices offered for success in wars, in harvests, and in voyages; Juvenal, in his 12th satire, makes a festival for the escape of his friend Catullus from a storm. Here the almost exact resemblance between the Pagan and Papistical rites and offerings is indeed remarkable :—

" ' Haste, youths, and wreath the shrines with solemn zeal,
Deep sink in flour the sacrificial steel;
Let placid fumes from many altars rise,
And quick I'll bring my grateful sacrifice.
Thence, home returned, their little garlands there,
My puny gods of fragile wax shall wear;
These to domestic Jove shall incense fume,
And all the Spring around my Lares bloom.'

" This passage is a short description of heathen rites, when rescued from peril, and how much they resemble those of the Roman creed practised on like occasions, it is not very difficult to perceive. The vows or sacrifices offered up were used on the same occasions, and thought to have the same beneficial effects, and are the same in use as those in the Papal sacrifice of the mass at the present day. In one thing, indeed, the copy differs from the original; the Pagan who carried these sacrifices to be offered, in general partook of them himself, whereas the Papist, in like circumstances, frequently sends money only to the priest, who is often to celebrate these masses alone, and if the givers do attend, they seldom partake, but only kneel and worship the host at a distance; so that the latter is more superstitious, and more unlike the communion of the bread and wine, than even the heathen sacrifices were. The ceremonies used in performing the mass are evidently copied from Paganism, the great variety of emotions, the frequent joining and stretching forth the hands, beating the breast, crossing the altar, the elements and themselves, no less than thirty times repeated in the service, and eight times in one short prayer, the short turnings to the people with only a *Dominus vobiscum*, then back again to the altar, taking hold of it with both hands, kneeling and kissing it, frequent short and silent kneelings

to the host, rising quick, turning and shewing it to the people, then kneeling again, and muttering the prayers in so low and inarticulate a voice, and that with the back to the people, that they might as well be in the Chinese language as in the Latin, or in any blasphemy if it so suited, for any thing that can either be heard or understood. All these gestures are expressly commanded in the rubric of the missal, and the only part that is ordered to be spoken aloud is when the cup is presented, and the priest says, "*hoc est corpus;*" the back being also turned to the congregation, it evidently is the intention of the regulators of the ritual, that by the people it should neither be heard nor understood, but that their devotion should consist in gazing at and admiring the priest, and the splendour of his garments and equipments. If a primitive Christian was to enter a Popish church while half a dozen of these masses were celebrating—a thing by no means unusual—would he not rather take them for the fanatic Galli, or priests of Cybele, performing her rites, than Christians partaking of the communion of the Lord's Supper? the candles, the incense, the shape and ornaments on the altars, would aid the deception; and the bell which is rung by the priest or an attendant on the elevation of the host, would he not recognize as an instrument belonging to her rites, to draw the people's attention to the goddess? and would he not suppose the wafer, the mola farina used in the sacrifice, made of barley-flour, salt and water, rather than the bread of the sacrament? The Papists say these ceremonies are copied from the Mosaic ones of the Jews—but that is not the fact. The manner of sacrificing among the Jews was, to put the blood with the finger upon the horns of the altar, and to pour the remainder at the foot of it—and in the consecration of the priests, to sprinkle some blood on their garments; but this has nothing to do with the turnings, enthusiastic and mysterious gestures, used at the mass, which more resembles that of a heathen priest peforming his strophes and antistrophes, and endeavouring, by a variety of emotions, to persuade the people of his divine inspiration; it is so exact a counterpart, that no one who sees the copy can doubt the original. One of the Popish gestures ordained by the missal, is to keep the thumb and the forefinger closed together from the time of the consecration of the bread to the ablution, or washing of hands, which is just at the end of the service; the hand is once ordered to be wiped in the meantime, and after that it might be supposed there was no occasion to preserve this posture, if the design was only to preserve any little bit of bread that might happen to stick to the finger and thumb; but it is rather singular that this very posture of the finger and thumb was the constant practice of the heathens; Apuleius says, describing their manner of adoration, '*Admoventes oribus suis dextram priori digito in erectum pollicem residente.*'

"There are still further resemblances in the worship of the bread and wine, in the observances of the mass. The Egyptians worshipped the onion, Juvenal says, *sat.* 15:

> " 'O sacred race, whose vegetable gods
> In every garden grow.'

What a small change will convert this satire into a Popish practice:

> " 'O sacred race, whose vegetable gods
> Each oven bakes:'

Or—

" ' O sacred race, for whom each oven bakes
A batch of gods.'

" ' O, sanctas gentes quibus hac nascuntur
In hortis numina.' "

In 1313, the emperor Henry VII was poisoned at Beneventum by a monk, when administering the mass-wafer. But the history of Gage's conversion from Popery to Christianity is curious, and might be instructive to the Papists themselves. He tells us that—" Whilst this traffic was at Portobel, it happened unto me that which I have formerly testified in my Recantation Sermon at Paul's church, which, if by that means it have not come unto the knowledge of many, I desire again to record it in this my history, that to all England it may be published; which was, that one day saying the mass in the chief church, after the consecration of the bread, being with my eyes shut, at that prayer which the church of Rome calleth the Memento for their Dead, there came from behind the altar a mouse, which, running about, came to the very bread or wafer-god of the papists, and taking it in his mouth, ran away with it, not being perceived by any of the people who were at mass, for that the altar was high by reason of the steps going up to it, and the people far beneath. But as soon as I opened my eyes to go on with my mass, and perceived my god stolen away, I looked about the altar, and saw the mouse running away with it, which on a sudden did so stupefie me, that I knew not well what to do or say; and calling my wits together, I thought that if I should take no notice of the mischance, and any body else in the church should, I might justly be questioned by the Inquisition; but if I should call to the people to look for the sacrament, then I might be but chid and rebuked for my carelessness, which, of the two, I thought would be more easily borne than the rigor of the Inquisition. Whereupon, not knowing what the people had seen, I turned myself unto them, and called them unto the altar, and told them plainly, that whilst I was in my memento prayers and meditations, a mouse had carryed away the sacrament, and that I knew not what to do, unless they would help me to finde it out again. The people called a priest that was at hand, who presently brought in more of his coat; and as if their god had by this been eaten up, they presently prepared to find out the thief, as if they would eat up the mouse that had so assaulted and abused their god. They lighted candles and torches to find out the malefactor in his secret and hidden places of the wall; and after much searching and enquiry for the sacrilegious beast, they found at last in a hole of the wall the sacrament half eaten up, which with great joy they took out, and, as if the ark had been brought again from the Philistines to the Israelites, so they rejoiced for their new-found god, whom, with many people now resorted to the church, with many lights of candles and torches, with joyful and solemn musick, they carried about the church in procession. Myself was present upon my knees, shaking and quivering for what might be done unto me, and expecting my doom and judgment. As the sacrament passed by me, I observed in it the marks and signs of the teeth of the mouse, as they are to be seen in a piece of cheese gnawn and eaten by it.

" This struck me with such horror, that I cared not at that present whe-

ther I had been torn in a thousand pieces for denying publickly that mouse-eaten god. I called to my best memory all philosophy concerning substance and accident, and resolved within myself, that what I saw gnawn was not an *accident*, but some real *substance* eaten and devoured by that vermin, which certainly was fed and nourished by what it had eaten; and philosophy well teacheth, *substantia cibi (non accidens) convertitur in substantiam aliti*, the *substance*, not the *accident*, of the food is converted and turned into the substance of the thing fed by it and alimented. Now here I knew that this mouse had fed upon some substance, or else how could the marks of the teeth so plainly appear? But no papist will be willing to answer that it had fed upon the substance of Christ's body; *ergo*, by good consequence it follows, that it fed upon the substance of bread, and so transubstantiation here, in my judgment, was confuted by a mouse; which mean and base creature God chose to convince me of my former errors, and made me now resolve upon what many years before I had doubted, that certainly the point of transubstantiation, taught by the church of Rome, is most damnable and erroneous.

"The event of this accident was not any trouble that fell upon me for it; for, indeed, the Spaniards attributed it unto the carelessness of him who had care of the altars in the church, and not to any contempt in me to the sacrament. The part of the wafer that was left after the mouse had filled her belly, was laid up, after the solemn procession about the church, in a tabernacle for that purpose: and because such a high contempt had been offered by a contemptible vermin to their bread-god, it was commanded through Portobel that day, that all the people should humble themselves and mourn, and fast with bread and water only."—(*Survey of the West Indies*, 1677, *p.* 447.

There was anciently, and perhaps still may be, a progressive enchantment of the soul out of purgatory by means of the Mass. He that said or sung one mass, redeemed it 12 days—10 masses saved 4 months—20 masses were efficacious for 7 months, and 30 masses for an entire year—if men chose to confess their sins with tears: "Cantatio unius misse potest .xii. dies redimere. .x^me^ misse .iiii. menses. .xx. misse .vii. menses. .xxx. misse .xii. menses. Si uolunt homines confiteri peccata sua cum lacrimis."—*Cott. MS., Tit., D.* XXVII, *fo.* 54 *b.*

Missæ Domini, Alleluia, Alleluia, Alleluia.—Low Sunday, the octave of Easter, in the Synodal Statutes of Guy of Hanault, bishop of Utrecht, 1310: "Feria tertia post missas Domini, Alleluia, Alleluia, Alleluia, &c."—for Wednesday, April 28.

Misseles Day, Misselmasse.—Michaelmas:

> "Ther uore þo þe kyng com, ⁊ wuste suiche trespas,
> Alle þe clerkis out of þe toun uor þat cas,
> No, vort Misselmasse, hii ne come na more þere."
>
> *Robert of Gloucester*, *p.* 542.

Missomer Day.—Midsummer Day:

> "That ar Missomer day to þis land com."
>
> *Robert of Glouc.*, *p.* 499.

Mock Shadow.—Twilight.

Modicum.—See *Dominica de Modicum.*

Modwenna, *or* Modeuenna.—Sept. 9: V. 430—an interpolation. A virgin of the 9th century, whose day in the *Britannia Sancta* is July 5 *(p.* ii, *p.* 14). But she may have had two festivals: "Installatus est *secunda* festivitatis Sanctæ Modwennæ" *(Annal. Mon. Burton, p.* 285). Here the festival appears to have been prolonged.

Moesne temps.—Mean time, in our Fr. records.—*Acts of Priv. Counc., v.* I, 14 *b.*

Moise.—A Month, in our Fr. records (2 *Ric.* III, 14); also a law-term in old English records, as in the petition of Jane Glyn for justice on the murderers of her husband, in 12 or 13 Edw. IV, she states that an exigent of outlawry was issued against them, "retornable at the Moise of Seynt Michell last passed" *(Rot. Parl., t.* VI, *p.* 37*)*. See *Mensis Michaelis; Moys of Pasche.*

Mois Romans.—Roman Months, consisting of the quarantine, or 40 days each. An imposition on the States of the Empire, on extraordinary occasions, received this name among French writers.

Monanday, Monenday.—The Moon's Day, whence our Monday. From *man, maen, mon, mond,* came also *Maentag,* Monday *(Notker, Comm. in Ps.* XLVII, 1):

> "The morwe as þe Monenday an Seinte Marie eue."
> *Robert of Gloucester, p.* 495.

> "The Monenday þat felle to be next after þe tuelft day
> The kyng of France and he, at þe riuer of S. Rimay,
> Held a parliament." *Robert of Brunne, p.* 149.

Monethes Mynde.—See *Mind Day.* In the accompts of the churchwardens of St. Helens, in 1555, the following disbursements occur:—

> "At the burial & monethes mynde of George Chynche xxij^{d}
> At the burial & monethes mynde of Mr. Rede xiij^{s}
> At the burial & monethes mynde of the good wyff Braunche xij^{s} iiij^{d}
> *Archæol., v.* I, *p.* 12.

Montanus.—May 26: G. 399.

Month.—From the Saxon *Monath,* which is derived from *mona,* the moon—the months being formerly lunar. Thus, mensis is said to be derived *a mensione,* lunæ cursus, the course of the moon—the time the sun goes through one sign of the zodiac, and the moon goes through all the 12 signs; properly, the time from the new moon to its change, or the course or period of the moon, whence 'tis called month, from the moon *(Litt. Dict.)* A month is a space of time containing, by the weeks, 28 days—by the kalendar, sometimes 30, and sometimes 31 days. And Julius Cæsar divided the year into 12 months, of 4 weeks each, and the week into 7 days. The month, by the common law, is but 28 days—as in a condition of rent, inrolments of deeds, and generally in all cases where a statute speaks of months. But when the statute accounteth by the year, its half or quarter, then it is to be reckoned according to the kalendar (1 *Inst.* 135; 6 *Rep.* 62; *Cro. Jac.* 167). A twelvemonth, in the sing. number, includes the whole year, according to the kalendar; but 12 months, 6 months, &c., in the plu. num., shall be accounted after 28 days to every month, except in cases of presentations to

benefices, to avoid lapse, &c., which shall be in 6 kalendar months (6 *Rep.* 61; *Cro. Jac.* 141). See more of this in *Jacob, sub voce.*

Month's Day.—A commemoration day in monasteries.

Months, Kalendar.—Entire months, counted from the kalends to the end. After the year 1000, writers distinguished entire months into two parts, of which the first began with the kalends, and the second from the sixteenth day; and they called their months kalendar, when they meant entire months, without any division. In the truce between England and Scotland, in 1459, the term occurs: "Per sex Menses integros kalendares—per eosdem sex menses kalendares efficaciter observari" (*Rym. Fœder., t.* XI, *p.* 427). See *Calendar Month,* and *Mensis Exiens, &c.*

Moon Night.—A date in the *Chron. Sax. (an.* 1131)—On an monenihт, which Bishop Gibson renders "Luna splendente," and Dr. Ingram, "on a Monday night." The passage in which it occurs, is a note of the appearance of the Aurora Borealis, on Jan. 11, 1131, and in the words of the latter is as follows: "A.D. MCXXXI. This year after Christmas, on a Mon-night, at the first sleep, was the heaven on the northern atmosphere all as if it were burning fire; so that all who saw it were so dismayed as they never were before. That was on the 3rd day before the ides of January" (*Transl. Sax. Chron., p.* 361). Probably *Mone-niht* may be Monday night, as *Sunneue* is the eve of Sunday (*suprà, p.* 77, *Dies Muti*); but here a little reflection would have shewn Dr. Ingram, that Bishop Gibson's translation was more accurate than his own. The 11th of January, 1131, was Sunday, not Monday, and the moon was then ten days old, and, if not overclouded, would render the other phenomenon more remarkable. The English translation should have been, *on a moonlight night,* &c.

Morice.—See Mauricius:

> "The euen of seynt Morice was taken Sir Dauid
> Also folc nẏce he brak þe kynges grith."
>
> *Robert of Brunne, p.* 245.

Morrionnight.—The Night of the Morion Dance, at wakes and other festivities: "But when things were neare accomplishing he on a sudden sleights her, and sets his affection upon a younge wild, airy girle betweene 15 & 16 yeares of age, an huge lover and frequenter of wakes, greenes and *morrion-nights,* where musick and dancing abounded."—*Life of Adam Martindale, Birch's MSS., Brit. Mus., Cod.* 4239, *fo.* 8.

Mortua Sesona.—A term in hunting, which denotes the months of May, June, July and August, in the accompt of the Comptroller of the Wardrobe of Edward I, A.D. 1299 & 1300.—*Gent. Mag., Sept.* 1790.

Morw.—Morrow, or morning, in a satire by Lydgate:

> "Al suche knaves shal haue Cristes curs,
> Erly on morw at theyr uprỳsing,
> To fynd a boy, I trow ther be no wors,
> Out of a cuppe to pluk oute the lyneing."
>
> *Harl. MS.,* 2251, *fo.* 14.

Morwe, Morwening, Morwne.—Morrow, or morning. "Morwe and dawe, in old English, meant morning and day, from the old German *morg* & *tag,* the

final *g* being of an obscure sound, between our *y* & *w*. The morning is in Gothic *maurgin*—Alamamic, *morgan*—Danish and Dutch, *mergen*—modern German, *morgen*, and Anglo-Saxon, *mergen*, *morgæn*. Wachter says that, in the ancient computation of time, the evening being reckoned first, the morning came, from that circumstance, to signify the future day. Whether this was the reason or not, the fact is certain, that most of the northern nations did so use the word morning, and hence we have the expressions amorwe, amorrow, on morrow, by the morrow, to-morrow" (*Encycl. Metropol.* art. *Gram.*, *c.* 1. *p.* 95). In the articles of the Thanes' Gild in Cambridge, it is agreed that, if any of them neglect to attend the *morgen spæce*, literally, morning speech, on the decease of a fellow who has died at home, he shall be mulcted in a sextarius of honey. This *morgen spæce* was the council of the gild, held on the day after his death. The articles have been printed in Hickes' *Thesaur. Diss. Epist.*, *p.* 20. In the preface he explains it thus: "Socius qui postridie diei, quo in sepulchro conditur, sodalitii concilio non interfuerit: morgen significat *cras*, πρωι, mane crastinæ diei vel ineuntem posterum diem."

"A morwe whan the day gan spring."
"Till it fell once on a morwe of May." *Chaucer.*

He has also—

"Bright was the sunne & clere that morweninge."
Knight's Tale.

"Ac on a May morwenyng
On Malvern hulles,
Me by fel for to slepe
For weyrynesse of wandryng." *Piers Plowman.*

"Wretyn at Coventre the morwne aft' Seint Nich." (*Paston Letters*, 1459, *v.* I, *p.* 180). The "morrow tyde" is explained, in a middle English Glossary of the 14th century, "diluculum."—*Reliquiæ Antiquæ*, *N.* I, *p.* 7.

Mothering Sunday.—Midlent Sunday received this name, from the custom of visiting the mother or cathedral church at this time to make the offerings called Quadragesimalia, Denarii Quadragesimales, &c. These were also, as well as the day itself, called from the hymn, *Lætare Jerusalem*. At first voluntary, they became obligatory upon the vicar, as appears from an ordination of 1290: "Qui quidem vicarius solvet Synodalia, Lætare Jerusalem, &c. *Braget Sunday* is another name.

Mother Night.—The night of the winter solstice among the northern nations (see *Ol. Worm.*, *Fast. Danic.*) The Scandinavians celebrated Jule, or Yule, on the night so called at the winter solstice, as that which produced all other nights. The northern nations counted the year from one solstice to another, and the months from one new moon to the next. The mother-night feast they called Iuul, in honor of Thor, a personification of the sun.

Mounday.—Monday. "Als y yod on ay Mounday bytwene Wiltenden & Wulle."—*Cott. MS.*, *Jul. A.* V, *fo.* 175.

Moveable Feasts.—All the festivals which depend upon, or are computed from, the Paschal full moon, are comprehended in this term. The following is a Table of the 35 Easter Days, with the order of the principal feasts governed by each:—

TABLE OF MOVEABLE FEASTS,

Which are ascertained by Easter Day.

Easter, *or* Paschal Day.	Septuagesima Sunday.	Sexagesima Sunday.	Quinquagesima Sunday.	Shrove Tuesday.	Ash Wednesday, 1st day in Lent.	Midlent Sunday.	Carle Sunday.	Palm Sunday.
Mar.22..	Jan. 18	Jan. 25	Feb. 1	Feb. 3	Feb. 4	Mar. 1	Mar. 8	Mar.15
Mar.23..	„ 19	„ 26	„ 2	„ 4	„ 5	„ 2	„ 9	„ 16
Mar.24..	„ 20	„ 27	„ 3	„ 5	„ 6	„ 3	„ 10	„ 17
Mar.25..	„ 21	„ 28	„ 4	„ 6	„ 7	„ 4	„ 11	„ 18
Mar.26..	„ 22	„ 29	„ 5	„ 7	„ 8	„ 5	„ 12	„ 19
Mar.27..	„ 23	„ 30	„ 6	„ 8	„ 9	„ 6	„ 13	„ 20
Mar.28..	„ 24	„ 31	„ 7	„ 9	„ 10	„ 7	„ 14	„ 21
Mar.29..	„ 25	Feb. 1	„ 8	„ 10	„ 11	„ 8	„ 15	„ 22
Mar.30..	„ 26	„ 2	„ 9	„ 11	„ 12	„ 9	„ 16	„ 23
Mar.31..	„ 27	„ 3	„ 10	„ 12	„ 13	„ 10	„ 17	„ 24
Apr. 1..	„ 28	„ 4	„ 11	„ 13	„ 14	„ 11	„ 18	„ 25
Apr. 2..	„ 29	„ 5	„ 12	„ 14	„ 15	„ 12	„ 19	„ 26
Apr. 3..	„ 30	„ 6	„ 13	„ 15	„ 16	„ 13	„ 20	„ 27
Apr. 4..	„ 31	„ 7	„ 14	„ 16	„ 17	„ 14	„ 21	„ 28
Apr. 5..	Feb. 1	„ 8	„ 15	„ 17	„ 18	„ 15	„ 22	„ 29
Apr. 6..	„ 2	„ 9	„ 16	„ 18	„ 19	„ 16	„ 23	„ 30
Apr. 7..	„ 3	„ 10	„ 17	„ 19	„ 20	„ 17	„ 24	„ 31
Apr. 8..	„ 4	„ 11	„ 18	„ 20	„ 21	„ 18	„ 25	Apr. 1
Apr. 9..	„ 5	„ 12	„ 19	„ 21	„ 22	„ 19	„ 26	„ 2
Apr.10..	„ 6	„ 13	„ 20	„ 22	„ 23	„ 20	„ 27	„ 3
Apr.11..	„ 7	„ 14	„ 21	„ 23	„ 24	„ 21	„ 28	„ 4
Apr.12..	„ 8	„ 15	„ 22	„ 24	„ 25	„ 22	„ 29	„ 5
Apr.13..	„ 9	„ 16	„ 23	„ 25	„ 26	„ 23	„ 30	„ 6
Apr.14..	„ 10	„ 17	„ 24	„ 26	„ 27	„ 24	„ 31	„ 7
Apr.15..	„ 11	„ 18	„ 25	„ 27	„ 28	„ 25	Apr. 1	„ 8
Apr.16..	„ 12	„ 19	„ 26	„ 28	Mar. 1	„ 26	„ 2	„ 9
Apr.17..	„ 13	„ 20	„ 27	Mar. 1	„ 2	„ 27	„ 3	„ 10
Apr.18..	„ 14	„ 21	„ 28	„ 2	„ 3	„ 28	„ 4	„ 11
Apr.19..	„ 15	„ 22	Mar. 1	„ 3	„ 4	„ 29	„ 5	„ 12
Apr.20..	„ 16	„ 23	„ 2	„ 4	„ 5	„ 30	„ 6	„ 13
Apr.21..	„ 17	„ 24	„ 3	„ 5	„ 6	„ 31	„ 7	„ 14
Apr.22..	„ 18	„ 25	„ 4	„ 6	„ 7	Apr. 1	„ 8	„ 15
Apr.23..	„ 19	„ 26	„ 5	„ 7	„ 8	„ 2	„ 9	„ 16
Apr.24..	„ 20	„ 27	„ 6	„ 8	„ 9	„ 3	„ 10	„ 17
Apr.25..	„ 21	„ 28	„ 7	„ 9	„ 10	„ 4	„ 11	„ 18

TABLE OF MOVEABLE FEASTS,

(Continued.)

Easter, or Paschal Day.	Good Friday.	Low Sunday.	Rogation Sunday.	Ascension Day.	Pentecost, or Whitsunday.	Trinity Sunday.	Corpus Christi.	Advent Sunday.
Mar.22..	Mar.20	Mar.29	Apr.26	Apr.30	May 10	May 17	May 21	Nov.29
Mar.23..	„ 21	„ 30	„ 27	May 1	„ 11	„ 18	„ 22	„ 30
Mar.24..	„ 22	„ 31	„ 28	„ 2	„ 12	„ 19	„ 23	Dec. 1
Mar.25..	„ 23	Apr. 1	„ 29	„ 3	„ 13	„ 20	„ 24	„ 2
Mar.26..	„ 24	„ 2	„ 30	„ 4	„ 14	„ 21	„ 25	„ 3
Mar 27..	„ 25	„ 3	May 1	„ 5	„ 15	„ 22	„ 26	Nov.27
Mar.28..	„ 26	„ 4	„ 2	„ 6	„ 16	„ 23	„ 27	„ 28
Mar.29..	„ 27	„ 5	„ 3	„ 7	„ 17	„ 24	„ 28	„ 29
Mar.30..	„ 28	„ 6	„ 4	„ 8	„ 18	„ 25	„ 29	„ 30
Mar.31..	„ 29	„ 7	„ 5	„ 9	„ 19	„ 26	„ 30	Dec. 1
Apr. 1..	„ 30	„ 8	„ 6	„ 10	„ 20	„ 27	„ 31	„ 2
Apr. 2..	„ 31	„ 9	„ 7	„ 11	„ 21	„ 28	June 1	„ 3
Apr. 3..	Apr. 1	„ 10	„ 8	„ 12	„ 22	„ 29	„ 2	Nov.27
Apr. 4..	„ 2	„ 11	„ 9	„ 13	„ 23	„ 30	„ 3	„ 28
Apr. 5..	„ 3	„ 12	„ 10	„ 14	„ 24	„ 31	„ 4	„ 29
Apr. 6..	„ 4	„ 13	„ 11	„ 15	„ 25	June 1	„ 5	„ 30
Apr. 7..	„ 5	„ 14	„ 12	„ 16	„ 26	„ 2	„ 6	Dec. 1
Apr. 8..	„ 6	„ 15	„ 13	„ 17	„ 27	„ 3	„ 7	„ 2
Apr. 9..	„ 7	„ 16	„ 14	„ 18	„ 28	„ 4	„ 8	„ 3
Apr.10..	„ 8	„ 17	„ 15	„ 19	„ 29	„ 5	„ 9	Nov.27
Apr.11..	„ 9	„ 18	„ 16	„ 20	„ 30	„ 6	„ 10	„ 28
Apr.12..	„ 10	„ 19	„ 17	„ 21	„ 31	„ 7	„ 11	„ 29
Apr.13..	„ 11	„ 20	„ 18	„ 22	June 1	„ 8	„ 12	„ 30
Apr.14..	„ 12	„ 21	„ 19	„ 23	„ 2	„ 9	„ 13	Dec. 1
Apr.15..	„ 13	„ 22	„ 20	„ 24	„ 3	„ 10	„ 14	„ 2
Apr.16..	„ 14	„ 23	„ 21	„ 25	„ 4	„ 11	„ 15	„ 3
Apr.17..	„ 15	„ 24	„ 22	„ 26	„ 5	„ 12	„ 16	Nov.27
Apr.18..	„ 16	„ 25	„ 23	„ 27	„ 6	„ 13	„ 17	„ 28
Apr.19..	„ 17	„ 26	„ 24	„ 28	„ 7	„ 14	„ 18	„ 29
Apr.20..	„ 18	„ 27	„ 25	„ 29	„ 8	„ 15	„ 19	„ 30
Apr.21..	„ 19	„ 28	„ 26	„ 30	„ 9	„ 16	„ 20	Dec. 1
Apr.22..	„ 20	„ 29	„ 27	„ 31	„ 10	„ 17	„ 21	„ 2
Apr.23..	„ 21	„ 30	„ 28	June 1	„ 11	„ 18	„ 22	„ 3
Apr.24..	„ 22	May 1	„ 29	„ 2	„ 12	„ 19	„ 23	Nov.27
Apr.25..	„ 23	„ 2	„ 30	„ 3	„ 13	„ 20	„ 24	„ 28

Moys of Pasche.—Literally, Month of Easter, from the Norm. Fr. *moyse*, a month, and Lat. *Pascha*, Easter. In a writ issued in 7 Hen. VI, Robert de Belyngeham and others are directed to appear before the king, "atte the Moys of Pasche that shall be in the yere of our lord 1446," for assaulting Sir Thomas Parre, a member of Parliament, with intent to murder him. The expression "atte the Moys of Pasche," is rendered, "ad dictam mensem Pasche," in the writs directed to the sheriffs of London (*Rotuli Parliamenti*, *t.* V, *p.* 169). It appears to mean the law-term of Easter. See *Mensis Michaelis*, *Moise*, *&c.*

Muck Shadow.—Twilight. Qu. Mock Shade?

Mulier, Spiritum Infirmitatis.—See *Dominica de Muliere Spiritum Infirmitatis habente.*

Mumping Day.—St. Thomas's Day, when the poor went round the parish begging corn (*Fosbrooke, British Monach.*, *p.* 74). A *mump*, in old Engl., was a beggar, and also a cheat; and *to mump* was to defraud, entrap, beg, &c. In the German of Lower Saxony, *mompeln* signifies to cheat.

Mutatio Concurrentium.—See *Concurrents (p. 59)*. The following rule for changing the concurrents, epacts & cycles, is given in the *Computus* of *Tit. (D.* XXVII, *fo.* 24 *b.)* "*Mutatio Concurr. et Epact. et Cicl.*—Muta concurrentes in kl. Martii.—Muta Epactas in kl. Septembris. Muta ciclum lune in kl. Januarii. Muta probationem in termino xl. Muta indictionem in .VIII. kl. Aprl."

My-Caresme.—For *Mi-carême*, Midlent, in our Fr. records: thus, in the prorogation of the truce with France, in 1352, "Dedeinz la My-Caresme proschein venant," is within Midlent next to come.—*Rymer*, *Fœder.*, *t.* III, *p.* 232.

Mychelmes day.—Michaelmas Day, in Paston Letters, *v.* IV, *p.* 402.

Mydemorwe.—In old English, the middle of the morning of the next day, as in a satirical ballad by Lydgate, of the 15th century:

> "Wassaile to Maymond & to his jousy pate,
> Unthraft & he be togyder met,
> Late at eue he wil unspere the gate,
> And grope on morwe yif rigges bak be wete,
> And yif the bak of Togace [*i. e.* the cat] the gute heete,
> His hevy nolle at mydmorwe upliftyng,
> With unwasshe hands, nat lacid his doublet,
> Out of a bolle to pluk out the lyneing."
>
> *Harl. MS.*, 2251, *fo.* 14.

Mydewynter.—For Midwinter Day, our Christmas Day in old English:

> "To Mydewynter he wende anone."
>
> *Robert of Gloucester*, *p.* 367.

The coronation of William II is dated thus—

> "þys noble duc Wyllam hym let crounyg kyng
> At Lononde amydewynter day noblyche þoru alle þyng."
>
> *Ibid.*, *p.* 367.

Myelmas day, Myelmasse day.—Michaelmas Day. Robert of Gloucester says of the Danes, in 1011:

> " Thŷs folk com to Kanterbury, robberye to do
> By tuene leuede day þe latere, & Myelmasse daŷ,
> Thŷs folc bŷsette Kanterbury." *Chron., p.* 298.

Myghelmasse, Myhelmasse, Mykylmes.—The same (*Paston Letters, v.* IV, *p.* 80, 362). *Myghelmasse*, in the trial of Sir John Cobham, in 1413 (*State Trials, v.* I, *p.* 41):

> " Bytuene Myhelmasse & seŷnt Luc, a seŷn Calyxtus daŷ."
> *Robert of Gloucester, p.* 363.

So, also, the coronation of the Red King, William II—

> " Wyllam þe rede kŷng anon so he adde tŷdŷnge
> Of hŷs fader deþe, he let hŷm crounŷ to kŷnge.
> Byuore Mŷhelmasse he was ŷcrouned þre dawes ⁊ nan mo,
> Of þe erchbŷssop of Canterbury, Lanfranc þat was þo."
> *Rob. Glouc., p.* 383.

Mynde.—See *Mind Days; Monethes Mynde; Yeres Mynde; Anniversalis; Obits, &c.*

Mysericordia Domini.—For *Misericordia Domini*, the introit and name of the second Sunday after Easter. In a German charter of the 15th century—" Gheuen na Goddes bort Dusent iar, darna in dem Achtenigsten iare des mytwekens na mysericordia Domini" (*Baring., Clav. Diplom.*, XIV, *p.* 336), *i. e.* Wednesday, April 19, 1480.

Nadgares, Naidgaeres, Naidgaits, Naidgaris, Naidgayers.—Lately, sometime, formerly, in our Fr. records, as in the declaration of the 1 Edw. IV, st. 1, that Hen. VI was late king in fact, but not in right—" Nadgares en fait et nient en droit." It appears to be the same as the Norm. Fr. *naguère, naguères*, not long since, &c.

Narcissus.—Oct. 29: E. 458. A bishop of Jerusalem, who, with Crescentius, was a martyr at Rome in the second century (*Petr. de Natal., l.* XI, *c. ult., n* 248). There was another N., a mart., 307, Aug. 5.

Natale, Natalis, *or* Natalis Dies.—The Martyr's Day, and sometimes the day of the death of a saint who is not a martyr. The last day of such a saint is usually called *Depositio*.

Natale, *or* Nativitas Domini.—The birth-day of our Saviour (" Festorum omnium metropolis"—*Chrysost.*) " Nimis fuit ventus in nocte Natalis Domini."—*Annal. de Margan. ad an.* 1080.

Natale S. Mariæ. The most ancient of all the festivals in honor of the Virgin. It was formerly celebrated on Jan, 1, and was instituted in 695.

Natale Omnium Sanctorum.—All Saints, Nov. 1.—*Cott. MS., Vitellius, C.* V, *fo.* 209 *b.*

Natale S. Petri de Cathedra.—See *Cathedra* S. Petri.

Natales.—The four principal feasts in the year—Christmas, Easter, Pentecost, and All Saints.

Natalicium Dominicum.—The Nativity of Christ: "Anno a Dominico Natalicio, 1476" *(Madox, Formul. Anglican., p.* 336). See *Natalitium.*

Natalis.—The anniversary of the day on which a distinguished person ascends in rank, as a king to the throne, a bishop to the cathedral, or a pope to the holy see. Much more frequently, however, it is used in the sense of *Natale.*

Natalis Apostolorum Cananæi.—Oct. 28, the day of Simon & Jude.—*Kal. Arr.*, 826.

Natalis Basilici, *or* Templi.—The feast of a dedication.

Natalis Calicis.—The festival of the Cup or chalice, *i. e.* the day of the Lord's Supper, *Cœna Domini,* Holy Thursday, &c. "A die sanctæ Epiphaniæ usque ad natalem calicis, qui est domini cœnæ" *(Vit. S. Genovefæ, p.* 33). Pierre de Blois gives the following rule:—

> "Hoc in Natali Calicis non est celebratum
> Quando Pascha novum vetus est post Pascha dicatum."
> *Petr. Blesens. de S. Eucharist.; Du Cange, t.* IV, *col.* 1145.

Natalis Cathedræ S. Petri.—See *Natale Cath.* S. P.

Natalis Deiparæ Virginis.—The Assumption.

Natalis Ecclesiæ.—The festival of the consecration of a church.

Natalis S. Johannis Baptistæ.—Aug. 29, in ancient martyrologies and chronicles, to distinguish it from *Nativitas,* the day of his birth *(Verif. des Dates).* But in the *Kal. Arr.*, 826, it is June 24, and consequently used synonimously.

Natalis B. Mariæ ad Martyres, *or,* Dedicatio Ecclesiæ S. Mariæ ad Martyres.—May 13 in *Martyrol. Roman.* Polydore Vergil has—iiii id. Maii *(De Invent., l.* VI, *c.* 8, *p.* 379). See *All Hallowenmas; Festum* B. M. *et Omnium Martyrum.*

Natalis Christi.—The Nativity, Dec. 25.

Natalis SS. Quadraginta Militum.—March 9, the Martyrdom of the Forty Soldiers.—*Cott. MS., Jul., E.* VII, *fo* 57.

Natalis Secunda.—The Epiphany.—*Holtermann de Epiph. sect.* 18; 4*to, Wittemb.*, 1684.

Natalis Reliquiarum.—The day of the translation of a saint's relics; thus, in St. Jerome's Martyrology—"iv non. Aug. in Antiochia Natalis Reliquiarum Stephani Protomartyris et Diaconi."

Natalis S. Swythuni.—July 2: "vi non. Jul. *(Cott. MS., Jul., E.* VII, *fo.* 9*b.)* The deposition of S. Swithun is July 2, and his translation July 15.

Natalitia Fratrum.—July 27: G. 408. See *Septem Dormientes, Seven Sleepers.*

Natalitium.—In a classical sense, *Natalitium* was a present to a newly-delivered woman, or her recent offspring; thus Terence *(in Phormione):*

> "Ferietur alio munere, ubi hera pepererit,
> Porro alio autem, ubi erit puero natalis dies, &c."

After the decay of Roman literature, *natalitium* began to signify, not only the celebration of a birth, but the glorious death of a martyr, as noticed by Cujacius *(d. c.* 3, *ex. de Feriis);* and the *Natalitia Martyrum* were like

Sundays, protected by law from desecration by rustic and servile labour (see *Feast*). By *Natales*, or *Natalitia Martyrum*, says Sagittarius from Origen (*t.* II, *hom.* 8), are not to be understood the days of birth, which the most ancient Christians abhorred to celebrate, but those on which martyrs were crowned: γενεθλια τασσεται επι των ζωντων, &c., *genethlia* are appointed to the living, and the day on which a man is born is his *Natalitium*, γενεθλιος ἡμερα; but γενεσια are said of the dead, and the day of their decease, according to the authors of the Epistle concerning Polycarp, in *Euseb.*, *l.* IV, *c.* 16 (*Sagitt.*, *Dyssert. de Natalitiis Martyrum*, *c.* 1, *s.* 4; *edit.* 1578). This writer thinks they began in the 2nd century (*c.* 2, *s.* 2), because they are first mentioned in the epistle from the church of Smyrna to that of Philomelum, on the death of Polycarp (*c.* 3, *s.* 1). Elsewhere, he says that they owe their origin to Gregory Thaumaturgus, who allowed them to the Christian converts from Paganism (*c.* 6, *ss.* 4, 5), and that they set about celebrating them, in their heathen manner, with eating and drinking (*s.* 7). But Gregory died about the end of the 3rd century, and, as they are mentioned in the epistle on Polycarp's martyrdom, in 167, we may conclude with Hospinian, that the first celebration was about 170. Tertullian mentions annual offerings or sacrifices made for these *Natalitia*: "Annuas oblationes fieri solere pro natalitiis." Cyril traces the practice to the Greeks, who celebrated by anniversary hymns the memory of those who fell at Marathon (*Hospin. de Fest. Chr.*, *fo.* 9 *b*). Christian martyrs were first celebrated at the places where they were buried; but in time, the celebration was distinguished by great licentiousness; and the council of Carthage, in 397, prohibiting the excesses of the Christian converts from Paganism, enacted that no bishop or priest should banquet in the church (*Sagitt.*, *Dyssert.*, *c.* 3, *s.* 1; *c.* 6, *s.* 13). The following is Mr. Milner's translation of the Epistle from Smyrna on Polycarp. The martyrdom of Polycarp took place Feb. 22, 167, and is celebrated in the Greek church Feb. 23, according to the intention expressed by his disciples: "The lord will grant us in gladness and joy to celebrate the *birth-day* of his martyrdom, both in commemoration of those who have wrestled before us, and for the instruction and confirmation of those who come after" The use of the word "birth-day," evinces that the early Christians regarded death as the gate of life, and felt that, in commemorating a day of martyrdom, they were celebrating a nativity to glory; see Polydore Vergil, "Cæterum illud apposite admonendum, &c." (*De Invent.*, *l.* VI, *c.* 8, *p.* 380). About 366, the "birth-days" of martyrs were prohibited to be celebrated during Lent, by *Concil. Laodic.*, *can.* 51.

Nati Adventus.—See *Advent*.

Nativitas.—The Nativity, or day on which a saint or martyr was born. The last day of both, however, is commonly celebrated in preference.

Nativitas Christi.—Christmas Day: το νατιιιτεδ (*Chron. Sax.*, *an.* 1102). "Gode crysten men as ȝe sen & heren þ^{s} day al holy church maketh melody & myrth in mynde of the blessed burth of our lord ihu veri god & mon þ^{t} was þ^{s} day boren of hys modur seynt Mary in grete help & sokur of all mon kynde" (*Homil. in Nativitate Christi*).—*Cott. MS.*, *Claud. A.* II, *fo.* 13.

Nativitas S. Johannis Baptistæ.—June 24: V. 427; T. 440.

Nativitas S. Mariæ.—Sept. 8: V. 430; T. 443; E. 457. Some think that the festival of the Virgin's Nativity began in the time of Augustin, because

in the church service his fifth sermon is read; but the fact is, that this sermon is the second on the Annunciation, but altered in the Breviary to suit this day. Besides, in *Serm.* 21 & 22 *de Sanctis*, he mentions none but those of Christ and St. John the Baptist. About 695, Sergius instituted the feast, because a man heard the angels singing in heaven on this night; and on his asking the reason, they told him that they were rejoicing because the Virgin was born on this night. Hence he appointed it for Sept. 8 (*Durand. de Div. Off., l.* VII, *c.* 28). The festival is an imitation of the pagan "Natalis Telluris" (*Arnob. contra Gentes, l.* VII). According to Vossius, it was celebrated in France by Fulbert, in 1007; but it had no octave till Innocent IV gave it one, in 1244. Gregory XI added the vigil. —*Hospin. de Fest. Christ., fo.* 134-5.

Nativitas Secunda.—The Epiphany.

NAZARUS.—Oct. 30: G. 416. Translation, Aug. 14.

NECTANUS.—June 17: E. 454.

NED, NEED, NEOT.—July 31: E. 455. Lived about 277. "The late monastery of St. Neot's com'ly callid seynt Nedys in þe county of Huntynton now dissolved" (*Indenture between Henry* VIII *& Sir Rd. Cromwell*).—*Monast. Anglic., t.* III, *p.* 465.

NEOT, Confessor.—July 31: E. 455. Lived about 877.

NEREUS, ACHILLEUS & PANCRATIUS.—May 12: V. 426; T. 439; E. 453. Nereus and Achilleus were first mentioned in the 7th century.—*Greg. Magn., Homil.* 28.

NESTORIUS.—Feb. 26: G. 400.—*n.* §

Neu, Neus.—Night, in old Fr. records. *Neu* is a work-day, in a charter of 1422, quoted by Du Cange.

New ȝers day.—New Year's Day. Zer, or Zere, is very often improperly printed of ȝer. This Saxon ȝ, in such words, has the sound of our *y*, and the word *year* is not only a derivation from ȝeꝛ, but it has also the same sound, as nearly as we can judge; and so in the old German *iar*, a year. In a damaged MS. collection of theological pieces, a homily begins thus—"Syrrys, this day is callyd New ȝers day as endyne of the ȝere that is gon, in the begynnyng of the ȝere that is comyng" (*Harl MS.*, 2391, *fo.* 73 *b.*) A charter of the year 1351 is dated—"In deme nighen iares daghe" (*Baring., Clav. Diplom.*, XXXVII, *p.* 513); and historically, as in common parlance —"This year [1511] on New Year's Day, the Queen was delivered of a son, heir apparent to this crown" (*Godwyn's Annals of England*, 3 *Hen.* VIII.) In resolving such dates, regard must be paid to the time of commencing the year. See *Years of Christ*.

NICETUS.—April 2: G. 403. Nicetus, bp. of Lyons in 577.—*Petr. de Natal., l.* IV, *c.* 26.

NICHOLAS.—Dec. 6: V. 433; E. 469 (see *vol.* I, *p.* 66). "Suche a day ȝe schul haue seynt Nicholas day. He ys mvch praysed in holy chyrch for þre þynges specyaly—for h^{s} mek lyuyng, for h^{s} heuenly chesyng, for h^{s} gret compasyon hauyng."—*Cott. MS., Claud., A.* II, *fo.* 6 *b.*

NICHOMEDES.—June 1: V. 440.

NICOMEDES.—Sept. 15: G. 413; V, 443. A priest and disciple of St. Peter, martyred at Rome by drowning in the Tyber.—*Petr. de Natal., l.* VIII, *c.* 82.

NIGASIUS & Companions.—Oct. 11: E. 458. "Nigasius cum Quirino presbytero ac Scuniculo diacono v id. Octobris decollatus est" *(Orderic. Vital., l. V, p. 354; Duchesne ed.)* Martyrs in the 3rd or 4th century.

Night.—Derived immediately from the Saxon nihт—in old English, *nigt*, or rather niȝt. The Gothic name is *nauts*, whence, probably, the German *Nacht*. The Hebrew *nuch*, a time of rest, has affinity with the Greek *νυχα*, *νυκτωρ*, *νυχος*, *νυξ*, which last resembles the Welsh *nôs*, and the Latin *nox*, whence the Norman French *noix*. From the oblique cases of *nox* (as *noctis*, &c.) come also the Norman Fr. *noit*, *noits*, *nuict*, *nute*, *nuyt*, *nuyte*, and *nutante* before night, or night approaching, all of which occur in our Fr. records. In the Edda, Night is fabled to be the daughter of the giant *Noc*. She married Onar, and had a daughter, Earth; then she married Daglingar, by whom she had Day. Sacrifices to Hertha, or Earth, the daughter of Night, were usually performed by night—and hence, it is said, originated the custom of reckoning time by the number of nights. This was the division of time among the ancient Germans, according to Cæsar and Tacitus. The Franks, Anglo-Saxons, and other people of the north, adopted this practice, of which the modern terms se'nnight and fortnight (seven and fourteen nights) are relics in our language. It prevailed in France up to the 12th century: "Quot noctes habet infans iste?" is asked, in the Life of St. Goar. "Non noctes," says Geoffrey de Vendôme, "secundum consuetudinem Laicorum sed secundum instituta canonum inducias postulamus." In a Saxon charter of the year 775, the rent of some land is stated to be thirty pounds, and ilca ȝeaр aneр nihteр ȝeorme *(Chron. Sax. ad Ann.)*—every year a night's entertainment, or thirty shillings in money. This must be taken for the day and the night. Cædmon, in his description of the deluge, distinguishes between the terms for day and night:

Feopertiȝ ᵹaȝa.	For forty days,
nihta oðer rþylc.	and nights other such,
nið þær þeðe.	the rage was dire,
þæll ȝrim þeþum.	the slaughter fierce to men.

Cædm. 31.

The Norman invaders employed this kind of computation by nights, and "tot noctes de firma," & "firma tot noctium," are expressions of frequent recurrence in Domesday Book, to denote entertainment in meat and drink for so many nights, or, as we say, days. This manner of reckoning is found in the Laws of Henry I *(cap. 66, 76)*, and vestiges of it have already been mentioned.

"Right aboute Missomer, fourten night it laste."

Robt. of Glouc.

This is precisely the Saxon expression: Anᵹ ymbe .xiiii. nihт ᵹeᵹeahт Æðelþeᵹ cyninᵹ *(Chron., an. 871)*. The Welsh had also the same kind of computation: in the laws of Hywel Dha, *wythnos*, a week, is a compound of *wyth*, eight, and *nos*, night; so, also, *pythefnos* or *pithewnos*, fourteen nights, or a fortnight *(Cyfreithjeu Hywel Dha, p. 579, 581, 585)*.

Night, in law, is when it is so dark that the countenance of a man cannot be discovered; and by some opinions, burglary in the night may be

committed at any time before sun-set and sun-rising. Jacob, the author of this last sentence, omits to mention, that the distinction between the thief by night and the thief by day is taken from the Law of the XII Tables, and is found in the laws of the Wisigoths (*L.* VII, *tit.* 1, *c.* 15) and the Longobards, by which he who enters by night the house of another, and will not suffer himself to be seized, may be slain (*Capitul. Carol. Magn.*, *l.* V, *c.* 191; *Grot. de Jure Belli, l.* II, *c.* 1, *s.* 9). See *Eve*; *Semaine*; *Septimana*; *Week.*

Nihtsang.—See *Hours.*

Noctantre.—Nightly, or by night, in our Fr. records, from the Latin *noctanter.* "Abusion, que len tient pleas per Dimenches, ou per autres jours defendus, ou devant le soleil levy, ou noctantre, ou en dishonest lieu."—*Mirroir, l.* V, *s.* 1.

Nocturnæ, Nocturns.—The early Christians rose three times in the night to praise God, and collections of psalms were, from this practice, distributed into three parts, called nocturns. Anastasius attributes this distribution to Damasus, who held the bishopric of Rome from 366 to 384: "Hic constituit ut psalmos diu noctuque canerent per omnes ecclesias" (*In Vit. Damas.*) "Vigilias in tribus dispertimur Nocturnis" (*Rupert. de Div. Off., l.* I, *c.* 10). Hence 1st, 2nd & 3rd nocturns, for the hour at which they were sung. See *Vigilia.*

Noel.—Christmas. See *Nowel.*

Noen.—Noon: "Bituex vnderon & noen (*Robert of Brunne, p.* 18). See *Undern.*

Noet, Noit.—Night, in our Fr. records: "Noetz et jourz"—nights & days.—*Stat.* 1 *Ric.* II, *c.* 12.

Nomen Jesus.—The name of Jesus, Jan. 14.

Nomen Mariæ.—Our Lady's Name, in the German church, is the octave of her Nativity, instituted by Innocent II, to commemorate the deliverance of Vienna from the Turks, who had besieged it in 1683.

Nona.—Noon. "None tide (says Spelman) is frequently found in old manerial charters (*Gloss., p.* 428). It is the *nona hora*, or ninth hour, and answers so far to our 3 o'clock. In time, however, it was taken for the hour of mid-day (see *vol.* I, *p.* 87). Wilhelm Wyrcestre describes the alleged attempt of Sir William Tailboys on the life of Cromwell, in 1449, as occurring—"Ante festum Natalis Domini, quasi hora iiij^{ta} post nonam cujusdam diei" (*Annales, t.* II, *p.* 466)—on the 4th hour after noon of a certain day before Christmas. This seems to be our 4 o'clock in the afternoon.

Nonæ.—Nones, a canonical hour of prayer, about 2 or 3 (see *Hours).* The institution is founded on *Act. Apost., c.* 3: "Petrus et Johannes ascenderunt in templum ad horam orationis nonam" (*Casal. de Vet. Sacr. Christ. Rit., c.* 45, *p.* 200). The hour of none, or noon, may be approximated thus. The Saxon Chronicle says the sun was eclipsed at one o'clock of the day; this is translated—"Inter nonam et vesperam, sed proprius ad nonam" (*Flor. Wigorn., an.* 879). If the Latin chronicler had meant the ninth hour, it would be between 3 and 6 of our time in the afternoon; but he meant that it was a little after one.

Noneday.—The day of the nones of a month: "At Castir the noneday, the vij day of Jullet."—*Paston Letters, v.* III, *p.* 130.

Nones.—The 7th day of March, May, July & October, and the 5th of all the other months, were the nones of those months. By the Roman account, the nones of March, May, July and October, are the 6 days next following the first day, or the kalends—and of other months, the 4 days next after the first, according to these verses:

> " Sex nonas Maius, October, Julius, & Mars ;
> Quatuor at reliqui," &c.

Though the last of these days is properly called Nones, for the others are reckoned backwards as distant from them, and accounted the 3rd, 4th, or 5th *nones*, &c.; and nones had their name from beginning the 9th day before the ides *(Jacob)*. Such expressions as 3, 4, or 5 *nonas* of any month, are better rendered, on the 3rd, 4th, or 5th day before the nones. The Saxon annalist employs the term very intelligibly, when he dates—" On þam ᵹæᵹe non. Aug."—on the day of the nones of August. The kings of England, in their public acts, when they did not date by the saint days, which seldom happened, used the common computation by the days of the month; but Henry III, in one instance, used the Roman, according to Dugdale: " Not long after this, *scil.* in 16 Hen. 3, the king summoned all his nobles, as well the Layty as Prelates, to meet him at Westminster on the nones of March" —*Baronage, v.* I, *p.* 44.

Non Terminus.—The vacation between term and term in our law-courts, formerly called the time or days of the king's peace.—*Lambert.*, 126.

Noon Day.—*Nontag* was an old German name of the Ascension, which was so called, not because it was the ninth day before Pentecost, but because the Saviour was supposed to have ascended to heaven on the ninth hour. In a *Kalend. Alem.*, " Der schön none tage."—*Schilter., Thes. Antiq. Teuton., t.* III, *p.* 198.

Notre Dame de l'Angevine, *or* Septembreche.—The nativity of our Lady in Anjou.

Notre Dame de Chasse Mars.—The Annunciation.

Notre Dame aux Marteaux,—The same.—*Daniel, Mil. Franc., t.* I, *p.* 133.

Notre Dame de Pitié.—Wednesday before Palm Sunday, in many churches in France.

Nouel.—Christmas, in our Fr. records. Nicot derives the word from *Emmanuel*, but Menage thinks it comes from *Natale*, the nativity. It is now called *Noel*.

Nowell.—An old English and French name of Christmas, from *Nouel.* " Feste de Nowel" occurs in the body of an indenture, dated 1360.—*Rymer, Fœder., t.* I, *p.* 510.

Nox Sacrata.—The eve of Easter, *nox*, night, being used for day.

Nox Sancta.—The eve of Easter, *nox* for day: but in the epitaph on Pacificus, archdeacon of Verona, under the emperor Lothaire, it is Saturday night:

> " Mole carnis est solutus,
> Perrexit ad Dominum,
> Nono sane Kalendarum
> Obiit Septembriam
> Nocte sancta, quæ vocatur
> A Dominica." *Du Cange, t.* IV, *col.* 1236.

Nuit.—Night. Like *nox*, it was used by the French for the eve of a festival: "C'est assavoir que la veille ou nuit des trois rois ou de l'epiphanie à l'heure de huit heures à matin" *(Du Cange, Suppl.)*; and there is an instance of "Night" used in the same sense in Robert of Gloucester *(p. 531)*—

> "þe next ȝer þerafter, a seinte Steuenes niȝt,
> As tuelf hundred and fifti, in ȝer of grace riȝt."

Numen.—Poetically, a pagan deity, May 6: G. 405—Sept. 24: G. 414, &c. In these cases, however, it appears to be used instead of *nomen*. Roman Catholic writers have adopted and applied it to their male and female divinities. In the following date, the 17th light (see *Lux)* of the month of that deity, whom the dying adore, is Feb. 17:

> "M. semel x seno, centum quater et simul uno
> Cum lux septena fuerat mensis quoque dena
> Numinis illius, venerantur quod morientes
> Inter solares pugnantes et boreales
> Magna cohors cecidit, duo millia plebs numeravit."
>
> *Joh. Whithamsted, p.* 502.

February, as mentioned *suprà (p. 39)*, takes its name from *Februa*, the infernal Juno, or Proserpine, whose festival was observed in the beginning of this month. This deity was termed *Juno Februata*, the purified Juno, in imitation of which the Virgin is called *Maria Februata*, the purified Mary, whose feast of the purification occurs at the same time as that of Juno. Hence, having borrowed the appellation of Juno, it was no great excess of boldness to attribute the month of the *Numen* of Juno to the *Numen* of Mary.

Nundinæ.—Fairs, for *feriæ*, days.—The fire which consumed great part of Salisbury, in 1288, says Thomas Wikes, took place "in nundinis sancti Botulphi" *(Gale Edit., t.* II, *p.* 117), or about June 17. Nundinæ were so called, quasi *novendinæ*, because the country people came to Rome to buy and sell their commodities every ninth day, being occupied the other seven in their rustic employments *(Liv., l.* III, *c.* 35*)*; hence, *Nundinæ* expressed market days, a sort of holidays, so that the subsequent metonymy was perfectly easy.

Nuptiæ in Chana.—The Epiphany. See *Eau changée en Vin, &c.*

Nutante.—In our Fr. records, before night.

Nute, Nuyt, Nuyte.—Night, in Fr. records.

Nygt, Nygth, Nyth.—Night, in old English. Thus, in the romance of Sir Launfal—

> "For sche wold wt all her myȝt
> þt he hadde be bore day & nyȝt."
>
> *Cott. MS., Calig., A.* II, *fo.* 34 *b.*

The last occurs as a termination, as *sevenyth* for seven night, or se'night (see *Dysday)*, which is sometimes written "VII nyght."—*Paston Letters, v.* III, *p.* 100.

Obdormitio.—See *Dormitio.* It is mostly used for the Virgin's Assumption. See *Festum Obdormitionis* B. Mariæ.

Obit.—The death of a person, recorded in Kalendars and *Annuaria*, or annuals of religious houses. "The monks of Pontefract covenanted to celebrate the obit and anniversary of Peter de Falkeberge, and likewise the obit and anniversary of Beatrice his wife, as solemnly as for any monk of their own convent."—*Dugdale, Baronag., v.* II, *p.* 3.

Oblatio S. Mariæ in Templo Domini, cum esset trium Annorum.—Nov. 21 : V. 432; T. 445. The Offering of our Lady in the Temple of our Lord, when she was three Years old. This festival is now called the Presentation; but there is an ancient festival of the Presentation V. M., which is now called the Purification (see *Festum Presentationis; Hypapante).* There is a sermon of George, archbishop of Nicomedia, with the Latin title—"Oratio de Oblatione B. Virginis triennis in templo, in sancta sanctorum."—*Bodl. MSS., Cromwel.*, 283, 104, 3.

Occille.—See Eulalia.

Occursus.—See *Festum Occursus.*

Octaba.—An octavè, or eighth day of a festival, very generally so written instead of *octava.* Both are indifferently used in the citation of Richard, king of the Romans, in 1263.—*Rymer, Fœder., t.* I, *p.* 431.

Octava, Octave.—The ancient Christians celebrated their festivals for eight days, but made the last their chief solemnity, from *Levit.*, xxiii, 36, On this account, observes Baronius, it ought to be the holiest of the festivals *(Not. ad Martyrol.*, iv *non. Jan.)* The antiquity of octaves is attested by St. Leo, who sat from 440 to 461, in his "Serm. VII, de Jejunio Septimi Mensis." They consist of four kinds:—1, of suppletion or renewal; 2, of veneration; 3, of devotion; and, 4, of figure or form. The first is the octave of the Nativity, in which, whatever was omitted in the Nativity is supplied; the second consists of the octaves of Easter, Pentecost, and the Nativities of Christ and St. John the Baptist; the third may be made out of devotion to any saint; and the fourth is an octave in token of the resurrection of saints *(Petr. de Natal., l.* II, *c.* 27). Hildebrand entirely omits the last—nor are these distinctions of the least importance to any but Papists. All festivals are not octaves, but those which are honored with them, are observed by a repetition of part of the same ceremonies on each of the days called the octaves *(Spelm., Gloss., p.* 433). It would appear that even some of the principal feasts were without octaves, for, among the customs of the abbey of Evesham, in the Chartulary of that house, the monks "debent eciam habere caritatem de cellario ad prandium singulis diebus octabarum principalium festivitatum quæ octabas habent, exceptis diebus quibus sunt in capis" *(Harl. MS.*, 3763, *fo.* 152). The octave is the eighth day after a festival inclusively; thus the Epiphany, Jan. 6, has its octave on the 13th, on which day was celebrated the festival of St. Hillary, whose octave (in English law only, for that festival had no octave) was Jan. 20. Apparently because the octave of the Epiphany fell on the 13th, the day of St. Hillary was removed to the 14th, and hence the octave now is Jan. 21, and not Jan. 22, as stated by Mr. Nicholas. "In octabam S. Johannis," is as much as to say, On St. John's day week, or "A week after

St. John's day. "Infra Octabas," or "octavas," within the octaves, is any day between the festival and the octave.

Octava Infantium.—A name given by St. Augustine to Sunday, in the octaves of Easter.

Octave of St. AGNES.—Jan. 28: V. 422; T. 435. This is mostly called *Festum S. Agnetis secundo*, as being the second celebration of the festival.—*Suprà, p.* 150.

Octave of St. ANDREW.—Dec. 7: V. 433.

Octave of the Apostles.—July 6: E. 455.

Octave of the Assumption.—Aug. 22.

Octave of St. BIRIN.—Dec. 10: V. 433.

Octave of St. CUTHBERT.—Sept. 11.

Octave of St. DIONYSIUS & Companions.—Oct. 16.

Octave of the Epiphany.—Jan. 13.

Octave of the Innocents.—Jan. 4.

Octave of St. JOHN.—Jan. 3.

Octave of St. JOHN the Baptist.—July 1.

Octave of St. LAURENCE.—Aug. 17.

Octave of St. MARY.—Sept. 15.

Octave of St. MARTIN.—Nov. 18.

Octave of the Name of JESUS.—Aug. 14: D. 456.

Octave of the Nativity.—Jan 1.—This is said to have been appointed by Felix II, in 487; it is mentioned by Isidore in 630—and it appears in some very ancient kalendars; in the Benedictional of St. Æthelwold, and Benedict's *Liber Pollicitus*. See *Festum Dominicæ Circumcisionis*.

Octave of St. OSWALD.—Aug. 12.

Octave of St. PETER & St. PAUL the Apostles.—July 6.

Octave of St. STEPHEN.—Jan. 2.

Octave of St. SWITHUN.—July 22.

Octave of St. THOMAS, Archbp.—Jan. 5.

Octember.—October, G. 415.—*Flodoard., l.* III, *c.* 3; *Menol. Sax., Jul., A.* X, *fo.* 160.

Octimber.—October.—*Wandalbert., Horol., v.* 6.

Octo Dies Neophytorum.—See *Albæ*.

Octubrium.—October. "Mediante Octubrio.—*Lib. Pollicit., n.* 75.

Oculi mei.—Introit from Ps. 24, and name of the third Sunday in Lent. "In nomine Domini, Amen. Anno ejusdem millesimo trecentesimo decimo tertio die Lunæ post oculi mei, 11 mensis Martii, Indictione 12," &c. (*D'Achery, Spicil., t.* I, *p.* 201; *Ed. Fol.*) The year 1313, which is expressly named, does not correspond with the smaller dates, which, as well as the Indiction, belong to 1314. In a German charter of 1498—"Ame Dinsdage na Oculi in der hilghen Vasten."—*Baring., Clav. Dipl., c.* XII, *p.* 591.

Octaves.—Octaves, in our Fr. records. "Octaves de seint Michel."—*Acts Priv. Counc.*, I, 12 *a*.

Octaves.—Octaves, in our Fr. records: "Octaves de la Tiphanie" (octaves of the Theophany, *i. e.* Epiphany).—36 *Edw.* III, *st.* 1, *c.* 12.

Offering Days.—All offerings made at the altar by the king and queen, are distributed among the poor by the dean of the chapel. There are 12 days

called Offering Days, with respect to this practice—Christmas, Epiphany, Candlemas, Easter, Whitsunday, All Saints, New Year's Day, Annunciation, Ascension, Trinity Sunday, St. John Baptist, and Michaelmas Day, all which are high festivals *(Lex Constit.*, 184; see *Jacob in voc.)* George II and the prince made their offerings of gold, frankincense and myrrh, at the chapel royal at St. James's, on Twelfth Day, 1731.

Officiari Dies.—Festival Days.

Officiata Dies.—A Festival Day.

Octouvre.—October, in French diplomas of the 13th and 14th centuries.

Octieves.—Octaves, in Fr. records: "Et el dyemanche de la Resurrection."—*Miracles de S. Louis, ch.* 39.

Olacie, Olaille, Olazie.—See Eulalia.

Oleries.—Name of the O O of Advent, used in the date of a letter in the year 1478: "Le dernier dimanche des Oleries de devant Noel" *(Du Cange, Suppl.)* It is the "Festum B. Mariæ de O," in the *Offic. Mozarab.* See *Expectatio* B. Mariæ.

Olympia.—Apr. 15. A martyr in Persia, in 253.—*Hospin. de Fest. Christ., fo.* 78.

Olympiads.—The Greeks registered the events of their history by Olympiads, or the quadrennial celebration of the Olympic games. This practice began 776 years before the birth of Christ, 23 before the building of Rome, and on the year of the Julian period 3938. As the games were exhibited at the time of the full moon, immediately after the summer solstice, the Olympiads were of unequal length, because the time of the full moon differs 11 days every year. Hence, the Olympiad sometimes began the day after the solstice, and at other times 4 weeks after. The establishment of the indiction is said to have excluded Olympiads from public acts, but they were not abolished until the 16th and last year of Theodosius the Great. However that may be, some authors employed them in dates after Theodosius. The following, which is perhaps unique, was employed by Philip I of France, in one of his charters in favour of the church of St. Ambrose, of Bourges: "Institutio autem istius regiæ liberalitatis domini regis Philippi fuit facta in solemnitate sancti Ambrosii, quæ celebratur mediante octobris, anno ab Incarn. Dom. millesimo centesimo secundo, indictione quinta, olympiade trecentesima secunda, epacta XX," &c. We must not always take this term Olympiad literally from the writers of the middle ages. They frequently employ it to mark absolutely a duration of four years, without any reference to the series of revolutions which it denotes. This seems to be the meaning of a date of Ethelred. It is in this sense that Sidonius Apollinaris, in reply to Orosius, who had asked him for some verses, said that it was now three olympiads (*i. e.* 12 years) since he had taken leave of the Muses. Before him, Ausonius had said, speaking of his father's age—"undecies binas vixit olympiades," that is, he had lived 88 years. The Romans, also, sometimes used their *lustra* in the same manner (see *Lustrum).* St. Colomela, in a piece of poetry addressed to Fedolus, to signify that he is in his 72nd year, says that he has attained the eighteenth olympiad:

"Nunc ad olympiadis ter senæ venimus annos."

Some deeds of the 8th and 9th centuries employ the term in the sam

sense, with respect to the regnal years of the princes under whom they passed. Ethelred, king of England, subscribes a charter: "Consentiens signo suæ crucis subscripsi in olympiade iiii regni mei" (*Spelm., Gloss., p.* 435). This 4th Olympiad is the 16th year of his reign. A charter of Cluny is dated, "Anno Dom. Incarn. DCCCCLXVI, anno autem secundo imperii Lotarii regis, extante indictione XV, prima holimpiadis—imminente jam nobillissima ebdomada octobris mensis." The olympiad with which the first regnal year is marked is the 434th, begun in the month of July, 956. —*Verif. des Dates, t.* I, *p.* 5, 6.

Omnes Gentes.—Introit and name of the second Sunday after the Epiphany.

Omnia quæ fecisti.—Introit and name of the twentieth Sunday after Pentecost.

Omnis Terra.—Introit and name of the second Sunday after the Epiphany.

Omnium Dierum Supremus.—Easter Day.—*Filesac. de Quadragesima, c.* 16.

Omnium Sanctorum.—All Saints, "Festum" being understood, or the words taken without regard to the sense, and exactly as they are written in kalendars: Byrnrtan biscop forðferde on Pintan ceastre to Omnium Sanctorum.—Bishop Byrnstan died in Winchester at "Omnium Sanctorum."—*Chron. Sax. ann.* 934.

Opentide.—Among the Saxons Opentýð was the entire interval between the Epiphany and Ash Wednesday, but in rural affairs, Opentide is explained to be the season of carrying corn out of the common field.

Orbinus.—Perhaps for Urban: "In die beati Orbini 1280."—*Rymer, Fœder. t.* II, *p.* 581.

Ordination of St. Ambrose.—Dec. 7: V. 433.

Ordination of St. Gregory.—Sept. 3: E. 457. The date of the confirmation of the charter of Henry I to the monastery of Bath is, "apud Windesoras, in die ordinationis Sancti Gregorii, iii non. Septemb. luna VI" (*Monast. Anglic. t.* II, *p.* 267). Gregory died March 12, 604, and about 150 years afterwards his body was placed under the altar of his name, and his anniversary was ordained; but formerly in the time of Lent the days of saints were little observed; and therefore the day of his death was changed to that of his ordination. *Rodulph. de Observat. Can. c.* 6. *Hospin. de Fest. Christ. fo.* 50 *b.*

Ordination of St. Martin.—July 4: V. 428; T. 441; E. 455.

Ordination of St. Swithun.—Oct. 30: V. 431.

Ore.—Hour, in Fr. records, "A lore de Meisdy," Noon.

Oschophoria.—Palm Sunday, Oct. 10 (*Dresser, de Fest. Dieb. p.* 55.) This is properly the name of an Athenian festival, so called because they carried boughs hung up with grapes—*απο του φερειν οσχας.—Plut. in Vit. Thesei.*

Osithe, Virg.—Oct. 7: L. 470. Lived about 870.—*Brit. Sancta, p.* ii, *p.* 163.

Osmund, Bishop.—Dec. 4 (*Brit. Sanct. p.* ii, *p.* 308), but July 16, in *Nicolas, Notit. Historica.* The former seems to be correct, at least it agrees better with the time of his death in Advent, 1099—Ormonð biscop of Seaforðrige innon Exðuent forðferde.—*Chron. Sax. Ann.* 1099.

Oster Monath.—The Easter Month, April. See *Month.*

Oswald, King and Martyr.—Aug. 5: G. 411; V. 429; T. 442; E. 456; L. 468. His death is dated thus in King Alfred's translation of Bede's Ecclesiastical History: Onð Orþalð hæfde hicumlicne ýlðo .xxxvii.

ꝑintꝛa. ða hinemon oꝼꝼloȝh ðý ꝑiꝼtan ƀæȝe Auȝuſtes monþeſ—And Oswald had a bodily age of thirty-seven winters when he was slain on the fifth day of the month of August (*l.* III, *c.* 9). This is an early instance of a date by the ordinal number of the day; the chronicle dates it in the Roman manner, on the nones of August (*An.* 642). The *Natalitium* of St. Oswald as written, or rather translated, by Ælfric is extant in *Cott. MS. Julius, E.* VII, *fo.* 151–155 *b*. The Coucher Book of the Abbey of Cockersand contains the grant of the town Medlar from the Knights Hospitallers in the reign of K. John to Gilbert Fitz Reinfred, Baron of Kendal, upon a rent of 12*d.* per annum payable "ad Festum Sancti Oswaldi."—*Whitaker, Richmondsh., v.* II, *p.* 481. The common date of the battle of Chevy Chace, or Otterborn, is July 31, but Bellenden, in his translation of Hector Boetius, makes it Aug. 5. "This battell of Otterburne was strickin in Sann Oswaldis day the v day of August, the ȝeir of God ano. m. iij. c. lxxx. viij." in *Gloss. to Robert of Brunne, p.* 526.

Oswyn, King.—Aug. 20: D. 456; March 11; E. 451. "Die Sancti Oswini in Autumno" (*Rotuli Parliam. t.* I, *p.* 165). His translation to Teignmouth, 414 years after his death, took place March 11, 1065—"Inventio corporis Sancti Oswini martiris anno ab ejus passione 414, anno Domini 1065, 5° id. Martii."—*Monast. Anglic. t.* III, *p.* 311.

Oure.—Hour; time indefinitely, in the following: "Quele chose ele nous doit monstrer entre ci e ke Paskes, ou quele oure qe ele vodra avaunt."—*Rymer, Fœder. t.* I, *p.* 475.

Outaves.—Octaves, in our Fr. records, "Outaves de la Trinity."—*Stat.* 18 *Edw.* III, *c.* 2.

Paas Day.—Easter Day, in an old English sermon: "*In die Pasche post Resurreccionem*—Goode men and women as ȝe knowe welle þis day is called in sume places Astur Day ⁊ in sume places Paas Day, &c."—*Lansd. MS.* 392, *fo.* 55 *b*. See *Pascha.*

Pace Day.—Easter Day, in a MS. homily of the 5th century, called "Exortatio in die Pasche," which is prefaced with the following explanation: "Worshipfulle frendis ye shall vnderstande þ^t þis day in sum place is called Estern Day, in sum place Pace Day, and in sum place Goddis Day. Ye knowe wele þ^t in many places where worship is vsed þe manere & custome is for to voide oute þe fire of þe hall þat day & þe stokes of þe chymney þ^t hath be brent & blak w^t smoke. It is þis day w^t grene risshes & fayre flouris strewid shewing example to all men & women þat þei shuld in like wise clense þe house of þere soules" *Harl. MS.* 2247, *fo.* 94, 94 *b*). Compare this with the quotation in *Astur Day.* See *Pascha.*

Pache.—Easter in old Engl. and Fr. records. In a record and process, an. 1343: "Ount done iour outre tanque a la xv. de Pache procheyn avenir."—*Will. Thorn. Chron., s.* VII, *col.* 2077.

Pache Weke.—The week of Easter: "Atte Bokenh'm castell on teuysday in pache weke in hast."—*Paston Letters,* (1456,) *v.* III, *p.* 292.

Pachon.—April 26: V. 425. The beginning of the 9th Egyptian month.

Palmæ.—*Palms,* i, Palm Sunday: "In nocte Palmarum multi sunt occisi."—*Sim. Dunelm. an.* 1082, *p.* 212.

Palmarum, *or* Palmarum Dies.—Palm Sunday. The Sunday before Easter is so called, says Isidore, because on that day our Lord & Saviour on his approach to Jerusalem mounted on an ass, was met by a multitude of people bearing branches of palms and singing "Osanna in excelsis," &c. *(Du Cange, t.* V, *col.* 77). The festival seems to be an imitation of the Pagan *Oschophoria*, which some writers have applied to this feast of palm branches. "Feria II. post Palmarum."—*Bed. Oper. t.* VII, *p.* 368.

Palmesondaye Weke, Palmsone Eue.—The week before Easter, and the day before Palm Sunday. "On Palmeson weke all the Jewys in London were spoyled and robbid and to the nomber of v C were slayne and dyuers of theyr mansions brent and destroyed" (1263).—*Fabyan, Chron. Ellis's Edit. p.* 353.

"Eche dai f^{a}m palmsone eue, forto scher þorsdai,
Oure lourde ȝeode anigt to Betanye, ⁊ wyþ Simon leprous luy."

"Bifore six of days of ester, a palmsone eue
Jhu com to Betanye, þ^{r} to beleue." *Harl. MS.* 2247, *fo.* 4, 6.

Palme Sonnenday.—Palm Sunday. The sixth Sunday in Lent, and the first before Easter.

"The ferth day formest next Palmesonenday
The tyme, as I gest, R. [Ric. I.] gede to play
Thorgh a cuntre, men calle it Lymosin."

Robert of Brunne p. 205.

The old sermon for "Dominca in Ramis Palmarum" has the following account of the day: "Gode cryston men & women ȝe know welle all þis day is calde Palme sonnenday—þan wyste ihu þ^{t} his passion was negh & toke Lazar, w^{t} hym & so ryding on asse hi ȝode towerde Jerusalem & whanne þe pepul herdun þ^{t} alle ȝode aȝennes him, boþe for wondur of þe man þ^{t} was reysed from deth to lyue & also for to done cryste worchep, wherfore many haddon flowres in his way & many brokon brawnches of olyfe & of palme & keston in þe way & spreddon cloþus in þe way mixyng melody & sungynge þus—Blessed be þu, &c. but for encheson we haue non olyfe þ^{t} bereth grene leues we takon in stede of hit hew & palmes wyth, & beroth abowte in procession & so þis day we callyn palme sonnenday" *(Cott. MS. Claud. A.* 11, *fo.* 52). Lesleé in his notes on the Mozarabic Missal says that the benediction of palms was in use among the Gauls and Spaniards before the end of the seventh century; and Alcuinus *(De Offic.)*, that the gospel was on this day borne on a cushion by two deacons in imitation of the triumph of Christ. Epiphanius first mentions Palm Sunday in the 4th century in his sermon εις τα Βαια, or Palm Branches; then Maximus Turonensis about 430; Gregory the Great instituted the processions, and Paul Warnefried, the collector of homilies of the fathers, enumerated Palm Sunday among the holidays in the time of Charlemagne at the 8th century *(Hildebrand, de Dieb. Sanct. p.* 64). Polydore Vergil erroneously attributes the institution to the apostles.—*De Invent. l.* VI, *c.* 8, *p.* 377. See *Oschophoria.*

Pancake Month.—Spelman's translation of Bede's *Mensis Placentarum.* "As

fit as a pancake for Shrove Tuesday or a morris for May-day" (*Shaksp: Alls Well, act* ii, *sc.* 2). The following account of the origin of frying pancakes on this day is given in Gale's Recreations: "One Simon Eyre, a shoe maker, being chosen Lord Mayor of London, instituted a pancake feast on Shrove Tuesday for all the apprentices in London; and from that it became a custom. He ordered that upon the ringing of a bell in every parish, the apprentices should leave off work and shut up their shops for that day, which being ever since yearly observed is called Pancake Bell. In that same year he built Leadenhall, 1406," &c. He may have introduced or revived such a custom, but it is evident from Bede that cakes were offered in the Pagan rites of February. See *Mensis Placentarum.*

PANCRACE, PANCRAS, PANCRATIUS.—May 12: G. 405; V. 426; T. 439; E. 453. A very noble Phrygian, who went to Rome, gave all his property to the poor, and called Jupiter a parricide, for which he was beheaded in the Aurelian road, under Valerian. A church was erected over his grave, but his body was afterwards removed to Venice (*Pet. de Natal. l.* IV, *c.* 156. *Hospin. de Fest. fo.* 85). Whether such a person ever lived is very doubtful; the festival was first mentioned in the 7th century—*Greg. Magni Homil.* 27.

Panegyricæ.—Days appointed by the emperors as festivals in commemoration of victories and other great events.—*Euseb. l.* X, *c.* 9; *Vit. Constant, l.* III; *Hospin. de Fest. Christ. fo.* 15 *b.*

Panes.—See *Dominica de Panibus.*

Panis Festum.—The feast of bread, a name of Corpus Christi day from the adoration of a piece of bread by the priests and people on this day.—*Hospin. de Fest. fo.* 92.

PANTALEON, PANTHALEON, Martyr.—July 28: V. 428; T. 441; E. 455. physician, son of a senator of Nicomedia, and martyred in 303: "v kal. Augusti."—*Petr. de Natal., l.* VI, *c.* 146; *Hospin. de Fest., fo.* 123 *b.*

Parabola.—See *Dominica de Parabola—Regis—Seminis—Vineæ.*

Paralyticus.—See *Dominica de Paralytico.*

Parasceve, Παρασκευη.—The Parasceve, signifying merely a day of preparation, was properly the name of any Friday, as Sunday was anciently called the day of the Resurrection, which is now appropriated to Easter (*Du Cange, t.* V, *col.* 133-4). The name is taken from the words of the apostle: Παρασκευη του πασχα (*Joh.*, xix, 14)—*the preparation of the Passover;* but as a mere preparation, it also denoted the vigil of any feast. But, in course of time, Parasceve was applied only to Friday before Easter, or Good Friday. Origen enumerates the Parasceve of Pascha among the more celebrated festivals (*Contra Celsum, l.* VIII); it is, therefore, probable that this day was solemn from the time of the Apostles, but made more celebrated by the constitution of Constantine, which provides that the day before Saturday should be held holy, in memory of what the Saviour of all men did on that day (*Euseb. Vit. Const., l.* IV.) Chrysostom mentions this day, in his homily on the Cross and the Thieves (*Oper., t.* II, *p.* 108); and Hospinian remarks, that what this father says of the day on which Christ suffered on the cross, is transferred by Grettscher the jesuit to the wooden cross, as if Chrysostom were speaking, not of Good Friday and our Lord's suffering, but of the festivals in honor of the wooden cross (*De Fest., fo.* 60). It is probable that the Christians, from the earliest time, celebrated this day, in commemoration

of the Passion of our Lord, with fasts, prayers, and other pious exercises. Throughout the whole of Lent, the Greeks prepared no eucharist except on Saturday and on Sunday, because that was a sacrifice of joy and festivity, but the rest of Lent was a time of mortification. They then consecrated the eucharist in such abundance, that there was not only sufficient for the communicants present, but it abounded on other days. In the Latin church, we have no proofs of its existence before the 12th century. George Cassander says that, on Parasceve, the mass is not sung, nor on Holy Saturday until the nocturnal vigils, and hence we think it wrong to prepare the eucharist on this day—" Die Parasceves missa non canitur, nec in Sabbato Magno usque ad vigilias noctis. Hinc nefas censemus illo die eucharistiam conficere" *(Libell.* IV; *Ord. Rom tit. Ordo in die Parasceves; Hildebrand. de Diebus Sanctis, p.* 69). Both Hildebrand and Hospinian refer to the Council of Toledo IV, as commanding, that those who do not fast on Parasceve shall be forbidden the public rites of Easter *(can.* 7*)*. The former dates this council in 633 *(ut suprà, p.* 70)—the latter in 631: this council, however, was held in 610, and the 5th (dated 671 of the Spanish era) in 633. The Council of Constantinople VI, in 680 or 681, by *can.* 89, commands that this day be celebrated with fast until midnight. In process of time, superstition invaded the observance. Durandus says that, on this day, the church celebrates no office solemnly, but meets at the ninth hour to adore the cross, and not to perform mass, of which this day is vacant *(l.* VI, *c.* 77). Cardinal Gaietan, or Cajetan (afterwards Boniface VIII), testifies, before 1294, that the pope and cardinals worshipped the cross prostrate and barefooted on this day *(Ordo Rom., n.* 39, *p.* 368-9). In some churches, at the 6th hour, the candles and lamps are extinguished, and not relighted. The priest, with bare feet, reads the Passion upon the naked pulpit. In some churches, the sindons or napkins are placed upon the bare altar while the Passion is read; and when they come to the place—" they parted my raiment among them," the subdeacons remove the sindon, thus making a pantomime of the account, that the soldiers took our Lord's garments. The subdeacons remove the cloths furtively, to denote that John, who continued with our Lord at the cross, " hid himself like a thief, and fled naked," which Hospinian says is both false and impious *(Mark*, xiv.) The custom of adoring the cross was unknown in 610, as appears from the Council of Toledo. At the beginning of the 10th century, the clergy and laity, clad in their quadragesimal dresses, met in the church at the 8th hour, to assist the bishop in celebrating mass. After vespers, the cross was handed to all by the bishop to be kissed, and they were accustomed on this day to consecrate the fire and tapers. At Rome, Catalonia, Nice, Aix-la-Chapelle, Utrecht, and Besançon, they shew on this day the *Veronica*, or napkin, upon which Christ, by wiping drops of blood with it, impressed his face, which may yet be seen upon it. The people, on beholding it, cry out—Mercy, mercy! they also worship it in these terms—Hail, lovely face! thou who, on the altar of the cross, wast made thus pallid for us, &c.; and for saying this prayer to the Veronica, 340 days of pardon were granted by Innocent IV, about 1250. On this day, the kings of England consecrated rings, as the popes, on the following day, consecrated tapers; those who wore them believed them preservatives against epilepsy. From this arose the custom of preserving a

ring in Westminster Abbey with great veneration, because it was salutary to swelled limbs, and prevailed against epilepsy when touched by the afflicted. This ring was brought to King Edward by some persons from Jerusalem *(Hospin. de Fest., fo. 59 b, 61 b.)* The old Sermon, *In die Parasceues*, begins—"Gode men & wym' (ye know) þat cryste þis day schede hys blode, for as ȝe alle know welle þis day callyd Gode Fryday."—*Cott. MS., Claud., A.* II, *fo.* 54.

Παρασκευη Μεγαλη.—The Great Parasceve, or Long Friday of the Saxons.—*Schilter, Thes. Antiq. Teuton., t.* III; *Index Dominical., p.* 65.

Pardon Tyme.—A time during which Indulgences were granted. In the Privy Purse Expenses of Henry VII, there is a disbursement for boat-hire to Sion House, Aug. 12, 1494, during the granting of these pardons: "To two botes at pardon tyme, 1ˢ 4ᵈ" *(Excerpta Historica, p.* 98). The following were, and perhaps still are, the stated time of granting indulgences, or, as they appear to have been called, pardons:—1, from Christmas Day to the Epiphany; 2, from the 1st to the 2nd Sunday in Lent inclusively; 3, from Palm Sunday to Low Sunday inclusively; 4, from Whitsunday, inclusively, to the end of the octaves of Corpus Christi; 5, from the day of Sts. Peter and Paul to the end of their octave; 6, from the Sunday, inclusively, preceding the Assumption to Aug. 22 (if the Assumption fell on the Sunday, the indulgence began on that day); 7, from Sunday, inclusively, preceding Michaelmas Day to the Sunday following, inclusively (if Michaelmas Day fell on Sunday, the indulgence began then); and, 8, from Sunday, inclusively, preceding All Souls to Nov. 8—if All Saints fell on Sunday, the indulgence began on that day. If this explain the *Pardon Tyme*, it fell within the 6th class, and lasted from Aug. 10 to 22. See *Perdon Sonday.*

Pars.—A Part; in time, a minute; *partes*, minutes. See *Punctum.*

Parthinus.—May 17: G. 405. This appears to be the person named Parthemius by Petrus de Natalibus, and martyred at Rome on the XIIII kal. Junii, or May 19 *(l.* V, *c.* 17). The Kal. Julius reads *Martinus*, but there is no festival to Martin near either day.

Partus Virginis.—A name of the Nativity, which occurs throughout *Gul. Neubrig. Hist.*

Pasca.—For *Pascha*, in many middle age writers, Saxon, English, and Latin.

Pascha.—By itself, Easter Day generally; but it is sometimes Easter Week. In a charter of Albert Bussell, baron of Penwortham in the reign of Henry I: "Carta relecta fuit in curia domini, videlicet, in tercia feria Pasche" *(Chartulary of Evesham, Harl. MS.*, 3763, *fo.* 87 *b.)* In Italy and Spain, Pascha is sometimes used for other festivals, of which the names are added to it, as *Pascha Pentecostes, Pascha Epiphaniæ, or Epiphaniarum.* The word Pascha is Hebrew, signifying a transit, or Pass-over. As Christ made two transits, one from life to death on the 6th day of the week, and the other from death to life on the 1st day, some have thought that the festival of Pascha ought to be celebrated on the day of the Crucifixion, while others have preferred the day of the Resurrection; and "Pascha Resurrectionis" occurs in a charter of an. 1259, quoted by Du Cange.

Pascha Annotina.—Pentecost is called "Pascha Annotina" because it is in the anniversary of the past Easter. "Dicitur Pascha Annotina quia est

in anniversario præteriti Paschatis."—*Bened. Lib. Pollicit. n.* 64; *Mabillon, Ord. Rom. p.* 148. See—

Pascha Annotinum.—An *anniversary of Pascha*; for instance, Easter in a past year fell on April 10, and in the next it fell on April 1; then April 10 in the second year is the anniversary of Easter, "Annotinum Paschæ," because it was Easter in the past year. The term is used of Easter only, because that festival is singular, and a solemnity of solemnities (*Bede de Off., Oper., t.* I, *p.* 645). When Easter falls on April 1, the 10th of April will be in Pentecost, which sometimes includes the interval from Easter to Whitsunday; hence, as explained by Benedict, in *Pascha Annotina*, this term is taken to denote Pentecost, as being in the anniversary of the Easter of the preceding year. More particularly, however, it denotes the anniversary celebration of baptism on Easter Day, when the neophytes, on the same day in the following year, anciently assembled in the church with offerings, to celebrate with great solemnity the anniversary of their regeneration.—*Macri Hierolex. p.* 36.

Pascha Bonum.—Easter Day.

Pascha Carnosum.—Easter Day, when the use of flesh-meat is renewed.

Pascha Clausum.—Otherwise, *Clausum Paschæ*, Sunday, the octave of Easter, which closes the Paschal solemnity, and which we call Low Sunday.

Pascha Communicans.—Easter Day.

Pascha Competentium.—Palm Sunday, because the catechumens required on that day baptism of the bishop.

Paschæ Hebdomada.—The week of Easter. A charter of Bertulf, king of the Mercians, in 851, conveying lands and privileges to Croyland is dated "Anno Incarnationis Christi Domini octingentesimo quinquagesimo primo feria sexta, in hebdomada pasche."—*Monast. Anglic. t.* II, *p.* 113.

Pascha Floridum.—Palm Sunday, "Pascha Florum" (*Orderic. Vital. l.* VIII, *p.* 696, *ed. Duchene*). It takes these names from the hymn "Occurrunt turbæ cum floribus et palmis," which is sung on this day.

Pascha Intrans, Pasques Commençant.—Terms employed by those who begin the year at Easter. "Du Vendredi après pasques commençant l'an 1387."—*Chart. apud Du Cange.*

Paschal Cycle.—The solar cycle is composed of 28 years, and that of the moon 19, which, multiplied together, compose a third, called from its use in finding Easter, the Paschal Cycle. This is a revolution of 532 years, at the end of which the two cycles of the moon, the regulars, keys of the moveable feasts, the solar cycle, concurrents, dominical letters, paschal term, Easter, the epacts with the new moons recur exactly as they were 532 years before and so continue for the same space, so that the second revolution is like the first, and the third like the two others. Thus the year before the Christian era, 532, the second revolution, and 1065, the third, are all marked by the following characters: Paschal Cycle, 2; cycle of 19 years, 2; lunar cycle, 18; regular, 1; key of the moveable feasts, 15; solar cycle, 10; concurrent, 5; dominical letter, B; Paschal term, March 25; Easter, March 27; epacts, 11: passing to the lunar kalendar, there will be found in the same times, taking the golden number, II; new moons, Jan. 12, Feb. 10, Mar. 12, Apr. 10, May 10, June 8, Aug. 6, Sept. 5, Oct. 4, Nov. 3, Dec. 2. This agreement is

perfect, and the same years of every revolution of the Paschal Cycle are marked by the same characteristics until the reformation of the kalendar in 1582. From this period the Paschal Cycle has become useless to all those who have embraced the reformed kalendar, and it can serve those only who have not submitted to it.*

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* The Christians of the primitive church employed different cycles to determine the day on which Easter was to be celebrated. St. Prosper teaches that in the year 46 of the vulgar era they began to use the cycle of 84 years, which they borrowed from the Jews. But that cycle being defective, St. Hippolitus, bishop and martyr, prepared a canon or cycle of 16 years to regulate Easter: this cycle seven times repeated forms a period of 112 years, which was to serve from 222 to 333. Antilius, Bishop of Laodicea, prepared a new Paschal canon, containing a cycle of 19 years, in which he attached to the vernal equinox March 22, instead of which it had then advanced to the 21st, according to the calculation of the Alexandrians. This cycle, beginning in 276, has been understood by few people because it is full of paradoxes, so that it has never been of great use in the church. Eusebius, Bishop of Cæsarea, in Palestine, one of the principal prelates in the council of Nice, prepared, some time after his return from that assembly, a Paschal canon, or cycle of 19 years, with the aid of that of St. Hippolitus; but the result of his labour did not obtain every suffrage. The Westerns found a difficulty in accommodating themselves to this cycle of 19; and the people of the East and Egypt having remarked its inconveniences, they all agreed on the necessity of improvement. In consequence, the emperor Theodosius, in the first year of his reign, commissioned Theophilus, then a priest, but afterwards bishop of Alexandria, who prepared a sort of period composed of 23 enneadecaeterides, or cycles of 19 years, making in all 437 years. Having achieved it, he sent it some time after to St. Jerome to be translated into Latin. But on the small appearance there was of publishing it, or of its general reception, he prepared another cycle, or paschal canon, which he called a cycle of 100 years, because, in fact, he marked the Easters for 100 years, that is from 380 to 479, so that in reality his cycle could contain only five lunar cycles of 19 years. This cycle was adopted and generally followed throughout the empire. Though it was, without contradiction, the most perfect of all those which the church had hitherto used, it did not entirely satisfy the Latins; they found difficulties in it which compelled them to return to their ancient calculations. But St. Cyril who had succeeded his uncle, Theophilus, in the bishopric of Alexandria, and who believed himself charged by all the church with the care of regulating the Easter, undertook the defence of his cycle, and shewed the defects of the Roman calculation which they would substitute in its place. He reduced the centenary cycle to 95 years which make a period of five lunar cycles of 19 years; and without waiting for the expiration of the hundred years in his uncle's cycle, he made his reformed cycle run from the year 437. The Latins, however, regarding as a troublesome yoke the species of dependence in which they were in relation to the Greeks and Easterns for the celebration of Easter, caused Victorius to labour on this subject. This calculator then composed the Victorian period, which he published in 457, twenty years after the com-

By the ancients the Paschal Cycle is called *Annus Magnus, Circulus*, or *Cyclus Magnus*. We still call it the Victorian Period, because it was composed by Victorius of Aquitaine, at the persuasion of Hillary, archdeacon of the church of Rome under the pontificate of Leo the Great. Pazi, in his criticism on Baronius, *ann.* 469, *n.* 3, proves that Victorius composed it in 457, on occasion of the dispute between the Greeks and Latins on the subject of the Easter of 455. He fixes the commencement of this period at the year of the passion, which, according to the manner of reckoning followed by this ancient author, answers to the year 28 of the Christian era, or of the incarnation as we now reckon. The death of St. John de Reome, reported in the first Century of Saints of the Order of St. Benedict, is dated: "Anno Domini quingentesimo duodecimo juxta quod in Cyclo B. Victurii numeratur," which Mabillon makes 539 of the incarnation, taking the commencement of the Victorian period to be 28 of Christ.

But this manner of commencing did not last long. Dionysius Parvus, who laboured on the same period, has given another commencement; and he makes it ascend a year above our vulgar era, so that the first year of Christ answers to the second of the Victorian period as corrected by Dionysius Parvus. Marianus Scotus, in his Chronicle *ann.* 531, says: "Explicit magnus cyclus paschalis DXXXII annorum, in cujus secundo anno, juxta Dionysium natus est Dominus." It is not pretended that all who have used this cycle have been guided by Dionysius. The following date from the new *Gallia Christiana, t.* II, *col.* 385, does not coincide with his cycle: "Acta est hujusmodi ecclesiæ cartula—anno Dominicæ Incarnationis MLXXVI, indictione XIV, cyclo paschali X, epacta XII, concurrentibus V." According to the cycle of Dionysius, the Paschal Cycle ought to

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mencement of the cycle of Theophilus, reduced to 95 years by St. Cyril. But though Victorius adopted the lunar cycle of the Greeks, he followed the computation of the Latins in such a manner as to render the cycle of Theophilus useless in the West. However, they soon fell into the inconvenience which the pope, St. Leo, desired to avoid. These were the diversity of practice in the celebration of Easter, which the Council of Nice had ordered for one and the same day in all churches. At last, Dionysius Parvus having undertaken to abolish at once the cycle of Victorius and the ancient cycle of the Latins, prepared a new Paschal canon on the lunar cycle of the Alexandrians; and he retained the great period of Victorius composed of the two cycles, lunar and solar, multiplied together. This is what is called the Dionysian period of 532 years, which differs from the Victorian period because it turns on the calculations of the Easterns or Alexandrians, which were more certain than those of the Latins employed by Victorius to flatter the Romans. Dionysius published his own cycle in 526 in the design of causing it to follow the cycle of Theophilus reformed by St. Cyril, which, having commenced in 437, must expire in 531, and Dionysius made his to commence in 532. Thus, whatever Blondel and Guibert may say, both of whom indicate what ought to have been rather than what was, the Paschal Cycle, in order to be conformable to the dates of this cycle which are found in charters and chronicles, must be carried back to the year before the Christian era.

be XIII. But it may be that this Paschal Cycle is not taken here for the Paschal Cycle now under consideration, and that it is the lunar cycle which the author has called *paschalis*, because it served the Jews in observing their Pascha. What leads to a belief in this is, that the lunar cycle 10 answers to the year 1076, while the Paschal Cycle, properly so called, does not. Whether this conjecture be true or false, it is certain, on other accounts, that we must give several commencements to the Paschal Cycle, as several are to be given to the great part of this of epochs.*

Blondel, in his remarks on the Roman Kalendar, would have given the Paschal Cycle, or Victorian Period, a commencement very different from that which we have in following Dionysius. If (says this author) it were required in retrograding to seek the commencement of this period, we must take 457 years before the birth of Christ, in which we must suppose that both these cycles commenced, if we wish, according to our usage, that the year of Christ should have 2 for the lunar cycle and 10 for the solar. By this means we should find that the first period will have finished in the year 75 from the nativity, which had 19 for the lunar cycle, and 28 for the solar; and, moreover, the year 76, having 1 for each of these cycles, is the commencement of the second period; the year 608, that of the third; the year 1140, that of the fourth; and the year 1672 would have been that of the fifth if there had been no alteration in the cycles by the correction of the kalendar. Thus reasons Blondel, who marks what is not in the universal church but in some particular churches. With all the moderns he confounds the lunar cycle with the cycle of 19 years. A distinction between

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* In a manuscript of the college of Claremont, according to the testimony of Father Labbe (*Eloges Histor. t.* II, *p.* 70,) the date of the death of Thierri IV, king of France, is: "A Nativitate Domini usque in præsentem annum, in quo Theadericus rex Francorum defunctus est DCCXXXVII, in quo anno, indictione quinta, epacta XV, concurrente I, lunæ circulum XIII, XIV, XII, kalendis Aprilis. Pascha IX kal. Aprilis, luna XVII, XXIV de annorum DXXXII, secundum Græcos, cyclo." This cycle of "532 according to the Greeks," had commenced 531 years before Christ, since in 737 it was the 24th year of its third revolution. This is an example among others of the divers commencements given to the Paschal Cycle. The following date is by the years of the Paschal Cycle expressed with others. It is at the end of a deed of donation to the abbey of Cluny: "Actum publice, Cabilonis civitate, anno ab Incarn. Dom. MLXIII, indictione I, epacta XVIII, concurrente II, residente Romæ Alexandro papa discretissimo, regnante in Francia Philippo rege, anno regni ejus V. Secundo magni anno ab Incarn. Domini J. C. qui constat DXXXII annis Decemnovennali cyclo LVI°, IV non. Junii." The great year mentioned here is no other than the Paschal Cycle of which the second revolution expired in 1063, the same as the 56th of the cycle of 19 years. Sigebert, in his *Chron. an.* 1063, says, this year ended the great cycle of 532 years, composed of 28 cycles of 19 years. Thus Marianus Scotus, Sigebert, and the writer of this character make the commencement of the Paschal Cycle ascend to the year which immediately precedes the first of our vulgar year.

them must, however, be observed *(Verif. des Dates, t.* I, *p.* 62.) See *Golden Number.*

Paschalis Dies.—The week of Easter is sometimes so called. "The Paschal day which is celebrated during 7 days as if it were one day."—*Amalar. Lib. de Ordin. Antiphon. cap.* 52.

Paschalis Lunæ, Incensio prima.—Mar. 8: G. 401; V. 424; T. 437; E. 451. *Ultima,* Apr. 5: G. 403; V. 425; T. 438; E. 452. See *Accensio, Dicensio.*

Paschalis Terminus.—The 14th day of the Paschal Moon. It is found in ancient charters, and was first used by Rodradus, a priest, in 853. It is a scientific term, says Du Cange, which those notaries employ who affect to display their proficiency in chronology. Besides the Paschal Term, say the French Chronologists, which constantly fell on March 11, the ancients used another means of ascertaining the day of Easter. This was the 14th day of the moon which precedes Easter Sunday. They called this 14th day of the moon the Paschal Term, and we often find it in dates: "Anno 1132, indict. 10, epacta 1, concurrentibus 5, terminus paschalis 2 nona Aprilis, dies ipsius paschalis diei 4 idus *(ejusdem Aprilis)* luna ipsius diei *(Paschæ)* 20." All these dates are correct *(Verif. des Dates, t.* I, *p* 79). Bede gives the following rule for the paschal term: "Terminus Paschalis requiritur a cal. Aprilis. Et ab ipso accipiunt ceteri ordinem. Et hoc observandum quia nunquam ante XII cal. April. terminus Paschæ.—At vero postquam dies superare noctem, adveniente XIV luna agitur terminus et subsequenti die dominico statim solemnitas Paschæ celebratur.—In ipso termino omni tempore invenitur luna decimquarta" *(Oper., t.* I, *p.* 201). The Paschal terms, according to the Computus in the Saxon Kalendar *(Titus, D.* XXVII), are April 5, March 25, April 13, April 10, March 22, April 30, April 18, April 7, April 27, April 15, April 4, March 24, April 12, April 1, April 21, April 9, March 29, April 17 *(Fo.* 11 *b.)* In the kalendar E., 451-2, the golden numbers are placed at each of these terms in the same order, as April 5, I—March 25, II—April 13, III, and so on to April 17, which completes the cycle of XIX.

Pascha Medium.—Wednesday in Easter week.

Pascha Petitum.—The same as *Pascha Competentium*

Pascha Primum.—March 22: V. 424; T. 437. This day is so called by many ancient writers, because Easter may fall on it, but not before.

Pascha Resurrectionis.—See *Pascha.*

Pascha Rosaceum, *or* Rosada.—Pentecost, because it falls in the rose season.

Pascha Rosarum.—Pentecost, for the same reason as *Pascha Rosaceum.*

Pasche.—Easter, in old Engl. and Fr.: "This ordenaunce to take effect of all pluries capias and exigend to be made & sued after the feste of Pasche that shall be in the yere of our lord 1446[li]."—*Rotuli Parliam.* (23 *Hen.* VI, *n.* 39), *t.* V, *p.* 110.

Pase.—Easter. Wyntoun says—

> "The sextene day after pase
> The states of Scotland gadryd wase."

Pask.—Easter, in Robert of Brunne, *p.* 263:

> "Fro gole to þe pask werred Sir Edward."

Pask Day.—Easter Day, in Robert of Brunne:

> " S. Bede sais of þis Edwyn,
> Sen he forsok the lawe Sarazeyn
> He was cristened on Pask Day,
> At ȝork forsok peaen lay."
> *In Gloss. to Rob. of Glouc., p.* 655.

Paskflorye.—Palm Sunday (see *Pascha Floridum)*, in our Fr. records; thus, the truce between Lord Douglas and the Earl of Northampton, in 1356, is dated—" Escript sou mon seal a Roxburgh, Lundy l'endemayne de Paskflorye l'an de grace mill CCC cynkquant & sysme."—*Rymer, Fœder., t.* III, *p.* 327.

Pask Term, Pask Weke.—Easter Term and Easter Week, in Rob. of Brunne, *p.* 272, 318.

Pasques Commençanz.—The same as *Pascha Intrans*, in our Fr. records. In a letter of Charles, king of France, 1366, he says of Belleville—" Nous le baillerons et deliverons a nostre dit frère, a ses hoirs, ou deputez, dedens le jours de Pasques commencanz l'an de Grace mill ccc lxviii."—*Rymer, t.* II, *P.* ii, *p.* 782; see also *p.* 785.

Pasques Communiant, Pasques Communiaux.—Easter Day.

Pasques Charneaux.—The same as *Pascha Carnosum.*

Pasques Escommuniant.—Easter Day.

Pasques Flories.—Palm Sunday (see *Pascha Floridum).* Diploma, an. 1280, dated " Environ la Pasque Florie procheinement passee."—*Rymer, Fœd., t.* I, *p.* ii, *p.* 583.

Pasques Nèves.—The day on which the new year commenced, when computed from the consecration of the Easter tapers. Easter Day.

Passha.—For *Pascha.* " In Vigilia Passhe," is the title of a homily of the 15th century, commencing—" Worshipfulle frendes, on Esterne euene the Pascalle is broghte forthe to be halowyde," &c. *(Harl. MS., 2247, fo.* 92 *b.)* See *Benedictio Cerei.*

Passinge Day.—Easter Day. Passing is a translation of the Hebrew *Pasoha,* the Passover, or the Latin *Transitus,* as the Saxons had rendered it before into *Færeld,* a passage or journey (see *Færeld Freols).* In the Harleian collection of MSS., is a homily for " Godds Sonday, or Passinge Day, or Ester Day."—*Codex* 2371, *fo.* 31 *b.*

Passio.—The day of a martyr's suffering—his *Natalitium.*

Passio decem Martyrum in Creta.—The Suffering of ten Martyrs in Crete. Dec. 23, *Greek Homily.*

Passio, *or* Passio Domini.—Our Lord's Passion is sometimes called the Passion alone. In the Kalendar of Arras of the year 826, at March 25, which is now the Annunciation, we have the Conception of Christ and the Passion of our Lord. But this appears to be peculiar to the church of Arras. The Mozarabic ritual asserts, that Good Friday alone is called the Passion: " Solaque dies Parasceves dicitur Passio" *(Offic. Mozarab.).* In a more general sense, it is the week preceding Palm Sunday—Passion Sunday, or the fifth in Lent, in Latin called *Dominica in Passione,* or Sunday in the Passion, being the fifth in Lent; and an old English Sermon on *Dominica in Passione* says—" þis day is callyd in holy chyrche Sonday in þe Passion

for encheson þ[t] oure Lorde ihu criste began his passion on þis day" *(Cott. MS., Claud., A.* II, *fo.* 50 *b.)* Tho. Wikes *(an.* 1264*)*, for April 5, dates "Non. Aprilis, viz. die Sabbati in vigilia Passionis" *(Decem Script., p.* 62). *Passio* here is taken for Sunday in the Passion. Henry V was crowned at Westminster in 1413, "Dominica in passione Domini, viz. Idus Aprilis, quo die fuit maxima tempestas nivis" *(Tho. Otterbourne, p.* 273). Anciently, the Passion included the whole time, from the fifth Sunday in Lent to Easter Day (see *Passion Sunday).* Passio Domini is sometimes taken for the incarnation, as in a charter of 1083, quoted by Du Cange.

Passionalia.—The Passion Week. Dresser says that the Passionalia are the Pagan Bacchanalia, celebrated March 17, which the Christians, changing the manner and object, have adopted.—*De Fest. Diebus.*

Passion Sunday.—The fifth Sunday in Lent, or that which precedes Palm Sunday. From this 5th Sunday to Easter was formerly called the passion; and hence the Sunday itself was Sunday in the Passion, the 6th Sunday in Lent having the name of Palm Sunday. A Saxon sermon on the fifth Sun-Sunday in Lent, "Dominica v in xl[a]" gives the following account of the whole period: Ðeoꝛ tiꝺ ꝑnam þiꝛum ꝼꝛeaꝛꝺum bæȝ oð ða halȝan eaꝛteꝛ tiꝺe. iꝛ ȝecweꝺen cꝛiꝛteꝛ þꝛopunȝ tiꝺ. ⁊ ealle ȝoꝺeꝛ þeoꝛaꝛ on ðæꝛe halȝan ȝelaðunȝe. miꝺ heoꝛa cẏnclicum þenunȝum puꝛðiaꝺ. ⁊ on ȝemẏnꝺe healꝺaꝺ hiꝛ þꝛopunȝe. þuꝛh þa pe ealle alẏꝛeꝺe puꝛꝺon. Seȝaꝺ eac uꝛe bec þ pe ꝛceolon þaꝛ ꝼeoꝛeꝛtiȝe niht miꝺ mẏcelne ȝeoꝛnꝼulnẏꝛꝛe healꝺan. ꝼoꝛ ȝenelæcunȝe þæꝛe halȝan þꝛopunȝe. ⁊ þæꝛ aꝛꝑuꝛðꝼullan æꝛiꝛteꝛ uꝛeꝛ hælenꝺeꝛ. &c.—This festival from the present day to the holy Easter tide is called the festival of Christ's passion, and all God's servants in holy church, honor it in their ecclesiastical service, and keep his passion in commemoration that through it we were all redeemed. Our books also tell us that we must observe these forty nights (of Lent) with great diligence, on account of the approach of the holy Passion, and the revered resurrection of our Lord, &c. *(Cott. MS., Faustina,* IX, *fo.* 91). It appears from this, that the observances of the Lenten fast became more strict as the time came to a close. The whole time of the Passion was called the Great Week, *Hebdomas*—or, in Mediæval style, *Hebdomada Magna,* consisting of the 14 days before Easter, of which the first was Sunday in the Passion, or Passion Sunday, and the second, Palm Sunday. The Council of Laodicea *(can.* 46*)* name this period *Hebdomas Passionis,* the Week of the Passion *(Hildebrand. de Dieb. Sanct., p.* 61). The institution is attributed to Alexander I *(Ib., p.* 62*).* In the reformed church, Passion Sunday seems to be that which was previously called Palm Sunday.

Passion Week.—Since the Reformation, this term appears to have denoted only the second week of the *Hebdomas Passionis,* or *Hebdomas Magna.* Archbp. Laud, in his Narration of his Trial, by referring to the usage of a thousand antecedent years, seems to employ it in the enlarged sense, for the fortnight before Easter: "He says this fair piece [a crucifix] was hanged up in *Passion Week,* as they call it. As they call it? Which they? Will he shut out himself from the Passion Week? All Christians have called it so for above a thousand years together (Et observabatur ab omnibus—*Videlius in Ignat. Epist. ad Philip., Exercitat.* 16, *c.* 3).—*State Trials, v.* I, *p.* 286.

But Dr. Johnson clearly confines it to the week before Easter; he writes—"The last *Idler* is published in that solemn week, which the Christian world has *always* set apart for the examination of the conscience, the review of life, the extinction of earthly desires, and the renovation of holy purposes." This Number is dated Saturday, April 5, 1760, and the day following was Easter Sunday. In the reign of Henry V, when the following date was written, it is the second week before Easter—"Wrete at Evereux the Monday next byfore Passion Sunday."—*Ellis, Orig. Letters, v.* I, *p.* 78.

Passio Quadraginta Martyrum.—Passion of 40 soldiers in Sebaste, March 10.

Passio Septem Fratrum.—Passion of the seven brothers, July 10.

Passio Viginta Millia Martyrum in Nicomedia.—Dec. 28:

Passio Undecim Millia Virginum.—The 11,000 Virgins, Oct. 21.

Pastor.—May 29: G. 402. A bishop in the time of Aurelian—"III kal. Apr."—*Petr. de Natal., l.* XI, *c. ult., n.* 104.

Pastor Bonus.—The second Sunday after Easter, the gospel of which is "Ego sum pastor bonus"—I am the good shepherd. It is also called *Dominica de Pastor Bonus.*

Paternoster Wyle.—The period in which a paternoster can be rapidly uttered. A proverbial expression, to denote a very short time. The writer of one of the Paston Letters, giving an account of the slaying of Sir Richard Stafford by Sir Robert Harcourt, at Coventry, on Corpus Christi Even (23 Hen. VI), says—"Al thys was done as men say in a pater noster wyle" (*v.* I, *p.* 14). Sir John Fenn, on this passage, quotes from Langham's Garden of Health, printed in 1597, the following recipe for deafness—"For ears dull, quarter a red onion downright and boyle in the oyle of olive while one may say three paternosters."

Paternus.—April 16: G. 403. Otherwise Patier or Pair, a bishop in 565; Apr. 15 (*Brit. Sancta, p.* i, *p.* 226). Another was a recluse, April 10 (*ib. p.* 217.) A third was a monk and martyr, 726, Nov. 12.—*Petr. de Natal., l.* XI, *c. ult. n.* 173.

Patricius, Patrick.—March 17: G. 401; V. 424; E. 437. He is said to have been apostle of Ireland in 464. His translation, June 9.—*Brit. Sanct., p.* i, *p.* 175.

Paulinus.—Oct. 31: G. 416. Others—1. Aug. 31: G. 412; E. 456; a bishop of Treves, 358. His translation, May 13 (*Petr. de Natal., l.* VII, *c.* 139); 2. Abp. of York, 644, Oct. 10; 3. Bp. of Nola, 431, June 22; 4. Paulinus, 804, Jan. 28; 5. Bp. of Lucca, July 12.

Paulus Accula.—March 2: G. 401. Paul the hermit; but if this be "Paulus primus Accola"—P. the first hermit, the day is wrong, unless it be a translation.

Paul, the first hermit.—Jan. 10: G. 397; V. 422. This is, according to Bede's Martyrology, and to other ancient kalendars, and it is that mentioned in Petr. de Natal. (*l.* II, *c.* 60,) This was the natal day; but, says Baronius, "Ejus autem dies festus xviii kalen. Feb." Hence, in a date, regard must be had to the year, as it may be January 15, which is the day in the Greek, and French, and English churches of the present day. He lived about 287. St. Jerome, in his Martyrology, says: "Anachoretarum Paulus fuit auctor, Antonius illustrator, Johannes Baptista princeps."

Paul, Commemoration of.—June 30: L. 466; E. 454; not because St. Paul

suffered on this day, but because the office of St. Peter and St. Paul, June 29, could not well be celebrated on the same day. Gregory the Great appointed that the day on which they suffered should be the solemnization of St. Peter, and the following day the commemoration of St. Paul.—*Hospin. (from Beleth. Rat. c.* 138,*) de Festus, fo.* 115.

Paul, Conversion of.—Jan. 25. See *Conversio S. Pauli.*

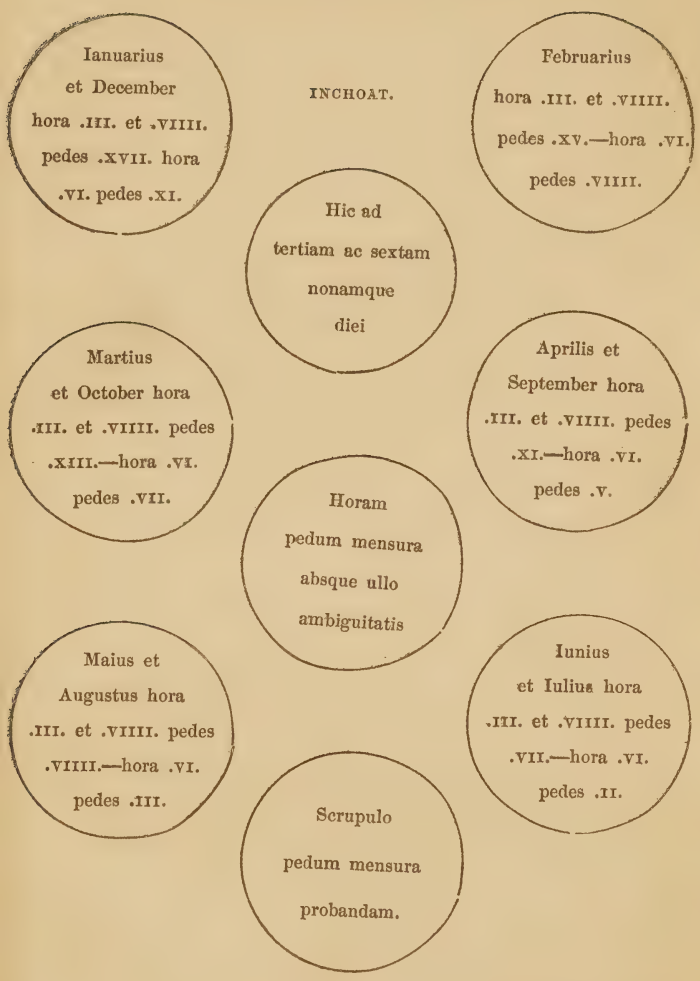
Paul.—June 7: G. 407; bishop of Constantinople, martyred under Constantius *(Petr. de Natal., l.* V, *c.* 95). Another, Nov. 6: G. 417. Besides these there were—1. martyr, June 26; 2. bp. of Narbonne, 1st cent. March 22; 3. bp. of Leon, 573, March 12; 4. bp. of Verdun, Feb. 8; 5. P. the Minorite, Dec. 15.

Pausatio.—The same as *Dormitio*, Feb. 4, March 17, May 25, July 21, Dec. 30: G. 399, 401, 406, 410, 420. In an ancient kalendar quoted by Du Cange, "Pausatio S. Mariæ," is the Assumption, *t.* V, *col.* 297.

Pawlyn.—Jan. 28. See *Paulinus.* "In this XXVII yere *(Henry* III, 1254) the water of the see about ye day of Seynt Pawlyn in the monyth of Januarii, roose to suche a heyghte that it drownyd many vyllegys and housys.—*Fabyan, Chron., p.* 377, *by Ellis.*

Pedes.—Feet, a measure of length applied to time, of which some remains still exist in half-consumed Sax. Kalendar, V. 422, *& seqq.* In each month the hour of the day was computed from the length of the shadow cast by a man's body in the sun. The standard height is not mentioned, nor can there be much accuracy in such a method. Under *Hora*, a scale is given from Bede *(Oper. t.* I, *p.* 465), but it does not in all respects correspond with the relics of the kalendar, nor with the following scale, which, since that article was printed, has been noticed in the Computus of the Kalendar *Titus, D.*, XXVII, *fo.* 12 *b*:—

HORALOGIUM HORARVM


Ianuarius et December hora .III. et .VIIII. pedes .XVII. hora .VI. pedes .XI.
INCHOAT.
Februarius hora .III. et .VIIII. pedes .XV.—hora .VI. pedes .VIIII.
Hic ad tertiam ac sextam nonamque diei
Martius et October hora .III. et .VIIII. pedes .XIII.—hora .VI. pedes .VII.
Aprilis et September hora .III. et .VIIII. pedes .XI.—hora .VI. pedes .V.
Horam pedum mensura absque ullo ambiguitatis
Maius et Augustus hora .III. et .VIIII. pedes .VIIII.—hora .VI. pedes .III.
Iunius et Iulius hora .III. et .VIIII. pedes .VII.—hora .VI. pedes .II.
Scrupulo pedum mensura probandam.

Peccatrix Pœnitentialis.—Thursday in Passion Week.

Pentecost.—This word sometimes, and particularly among the Greeks, includes all the period from Easter to Whitsunday—with us, it is this day and the week following. Whitsuntide, the Pentecost of the ancients, totally differed from the present. They called those fifty continuous days, from Easter to Pentecost Day, both inclusive, by the name of Pentecost *(Tertull. de Idolat.)* It is on this account that Pentecost admitted the term *Pascha Annotina*, or *Annotinum*, an anniversary of the Easter of the year before, which of course would be inapplicable, if Pentecost had no more latitude than it has at present. St. Ambrose says that these 50 days, as they are called, were observed like Sundays *(Serm. 51)*. Chrysostom calls them days of indulgence, in which the body should be refreshed, lest the soul be corrupted. M. Simon, in the supplement to his Ceremonies of the Jews, compares the Christian Pentecost with that of the Jews; and says that, as it was on this day that God gave the Law to the Israelites on Mount Sinai, which became all on fire, so the Apostles received the new Law on the same day, being filled with the Holy Ghost, which descended on them with a great noise, as noted in the Acts of the Apostles. He adds, that Pentecost was principally instituted to honor the day on which the new law was impressed by the Holy Ghost on the hearts of the Apostles, in imitation of the law given to Moses the same day on the tables of stone *(Moreri, Dict. Hist., t.* I, P, *p.* 120). Polydore Vergil mentions, that there were some who thought that Pentecost was not a feast among the Christians in the age of the Apostles *(De Invent., l.* VI, *c.* 8, *p.* 377). The Eliberitan Council, held about 300, by *can.* 43 commands, that those who do not celebrate it shall be punished for a new heresy. The most general meaning affixed to Pentecost is, that Whitsunday is the first day: it is mentioned in the Saxon Chronicle, that in the year 1104, the nones of June was the first day of Pentecost. In that year, the golden number was III, the dominical letter, B, Easter Day, April 17, and Whitsunday, June 5, or the nones of June. Pentecost Day, Pentecostmas Day, and Pentecostmas Week, are terms of rather frequent recurrence in the Chronicle. "Hoc anno (1232) XXI die Maii fuit terræ motus ante Pentecosten, ac eciam vigilia Pentecostes in aurora fuit magnus terræ motus per totam Angliam" *(Wilh. Wyrcest., Annal., p.* 441). "The prince shall be create at Wyndesour uppon Pentecost Sunday *(Paston Letters, v.* I, *p.* 76). Sir John Fenn remarks upon this letter, that "the creation of Edward, son of Henry VI, to the principality of Wales, is fixed by some of our historians to the year 1454, and by others to that of 1457. This letter confirms it to have been in the former year, for in that year Pentecost, or Whitsunday, fell on the 9th June; and we are here told that the ceremony shall take place on Pentecost Sunday, that is, the next day.

Pentecoste Collectorum.—The Pentecost of the Collectors. This date occurs in the charter of Thorold, on the foundation of Spalding, as a cell to the monastery of Croyland: "In die sancto Pentecostes collectorum anno Domini Incarnationis MLI" *(Monast. Anglic., t.* II, *p.* 119). Pentecost was a sort of impost or tribute, as well as a festival, and *collector*, which was but seldom used by the best Roman authors, was one who levied such imposts; if this be the meaning of the date, it may refer to some local custom in Saxon times, but in other respects it was unnecessary; for the addition of *sanctus*

dies points to Whitsunday. Perhaps *collectorum* should be *collecturum*, which seems to be equally unnecessary.

Pentecostes Media.—Wednesday of Pentecost; among the Latins, it is also Wednesday in the week after Whitsunday, and Wednesday in the octaves of Pentecost. The Mesopentecost of the Greek ch.

Pentecostes Prima.—The first day of Pentecost, May 15: T. 439. What this may be is not very clear; the first day on which Pentecost can fall is May 10, and the last, June 13. The Computus of this Kalendar gives the following rule for finding Pentecost: "*De Pentecosten.*—Post .v. idus mai ubi lunam .iiii. inueneris ibi fac terminum pentecosten" *(Fo. 13)*—Make the term of Pentecost where you find the moon 4 days old after May 11. To exemplify this, take the year 1051, in the date of the charter of Thorold (see *(Pentecoste Collectorum)*. The golden number of that year is vii, which is opposite the ides of May, or May 15 in the lunar kalendar; the moon was four days old on May 19, and that was the Whitsunday of 1154; for Easter Day fell on March 31.

Penthecost.—Pentecost, in a letter of secret instructions from Government, in 1352, for the reception and treatment of David de Bruys: "La Penthecost prochein a venir."—*Rymer, Fœder., t.* III, *p.* 242.

Penthesis.—The Purification, Feb. 2 among the Greeks.

Penult Day. The last day but one. Thomas, abbot of Kelso, dates a letter in 1523—"At Kelsoo the penult day off Februar.—*Duo Rer. Angl. Script., t.* II, *p.* 592.

Perdon Sonday.—Pardon Sunday. "I prey yow be redy w^{t} all the Accomptanttys belongyng to my Lady at the ferthest w^{t}in viij dayes next aftyr perdon sonday" *(Paston Letters, v.* II, *p.* 100). This letter was written 20th September, 1472. If Pardon Sunday be the *Dominica Indulgentiæ* of the Latin writers, the accounts were to be prepared by April 11, 1473, allowing more than 6½ months. But there were stated times for the granting of indulgences, besides this Palm Sunday, or Sunday of Indulgence. A list of these seasons of indulgence is contained under *Pardon Tyme*, and if it explain the Perdon Sonday, it fell within the 7th class, and, consequently, the account was to be returned by Monday, October 5, following the date of the latter, so that the lady allowed only a fortnight for the preparation.

Perdu Dimange (le).—The Lost or Forlorn Sunday, was Septuagesima S., because it had no distinctive name, Septuagesima denoting it merely as the 70th day before Easter.

Pere entrant Aoust.—Peter entering August, that is, August 1, the feast of *St. Peter ad Vincula*, or *in the Gule of August*. "Le Pere entrant Aoust."—*Rymer, Fœder., t.* I, *p.* 561.

Peregrine, Peregrinus.—May 16: G. 405. A priest sent by St. Sixtus from Rome to France, where he restored Christianity, and was martyred with others on his return to Rome, in 330.—*Petr. de Natal., l.* V, *c.* 5; *Hospin. de Fest., fo.* 86.

Perenele, Virgin & Martyr.—May 31: L. 465. The French name of *Petronella*, or *Petronilla*.

Perpetua.—March 7: G. 401. With Felicitas, V. 424; T. 417. The former is said to have suffered on this day in 205, and the latter in 203. Pe-

trus de Natalibus says Perpetua, Felicitas & companions, were martyrs on the nones of March, under Valerian.—*Cat. Sanct., l.* III, *c.* 182.

Pervigilia.—In classical language, a perpetual watch; but our Latinists mean, with respect to the day, the same as eve or vigil, with, perhaps, a little more strictness in the observance.

Peter ad Vincula.—August 1. *St. Peter's Chains,* in the Laity's Directory (see *Ad Vincula* S. Petri). Respecting the origin of this festival, there is a great diversity of opinion. Durandus thinks it an imitation of the festival celebrated by the Egyptians, in honor of Augustus Cæsar. He says that Theodosia, the consort of Theodosius II, on her way to Jerusalem, saw the 1st of August celebrated at Alexandria, in honor of Augustus Cæsar, and that she was sorely grieved that such great honor should be thrown away on a "damned" pagan. On arriving at Jerusalem, she obtained the very chains with which Herod bound St. Peter, and carried them to Rome. Theodosius erected the church of St. Peter, placed the chains in it, and consecrated it on the 1st of August, in 439 or 440 *(Durand. de Rat. Div. Off., l.* VII, *c.* 19). But Theodosius had no other wife than Eudocia, nor is there any mention of the Alexandrian festival. Bale says that Sixtus consecrated the chains at Eudocia's request, and confirmed the annual festival *(Cent.* 1, *c.* 36; see *Hospinian, de Festis, fo.* 124 *b.)* Polydore Vergil says that it was instituted by Sylvester, who sat from 314 to 335, at the request of Constantine, in memory of the apostle's sufferings for religion *(De Invent., l.* VI, *c.* 8, *p.* 378). One thing appears very certain—a count in the service of the emperor Otho, in 900, was delivered, by kissing the chains, from a devil by whom he was possessed, in consequence of which they were worshipped with more profound veneration than ever *(Hospin., ib.)* Since then, they seem to have been dissolved in kisses, for the author of the Stacyonys of Rome makes no mention of them in his long account of St. Peter's, that "fayre mynstyr," in which, he says—

> "Abouene þe grete as þ[e] shalt gone
> Standeth a chapell hy'self alone,
> In þe whych song Peter h[e] fyrst masse
> As þe Romane sayn more & lasse."
>
> *Cott. MS., Calig., A.* II, *fo.* 81.

Peter *and* Paul, Apostles.—June 29: G. 408; V. 427; T. 440; E. 454. The will of Henry III is dated on this day: "Die Martis proximo post festum Apostolorum Petri & Pauli, anno Gratiæ millesimo ducentisimo quinquagesimo tercio" *(Rymer, Fœder., t.* I, *p. ult).* It is sometimes called St. Peter's day only: "On Monday following, being St. Peter's day, the 29th of June"—the Lord Sanquire was hanged at Westminster *(Cobbett's State Trials, v.* II, *p.* 754.) It is said to have been instituted in 505, "in imitation of the Heathens."—*Hospin. de Fest., fo.* 15 *b.*

Peter, *with* Marcellinus.—June 2: G. 407; V. 427; T. 440; E. 454. The same, Nov. 27; G. 418.

Peter in Gula Augusti.—Aug. 1. See *Gula Augusti.*

Peter of Exeter, feast of relics in the church of.—May 26: E. 453.

Peter.—Nov. 25: G. 418. Others have, Nov. 26 *(Petr. de Natal., l.* X,

c. 109), a bishop of Alexandria, martyred in 311. There were very many saints and martyrs of this name; the principal were: 1. Peter, Andrew, and companions, 250, May 15; 2. Peter Balsam, Jan. 3; 3. the Exorcist, 304, June 2; 4. bishop of Sebaste, 380, Jan. 9; 5. P. Chrystologus, 450, Dec. 2 or 4; 6. abbot of Canterbury, drowned in 608, Jan. 6; 7. P. de Damian, cardinal bp., 1072, Feb. 23; 8. P. de Policastro, 1123, March 4; 9. abbot of Cluny, 1156, Dec. 25; 10. archbp. of Tarentaise or Montiers, 1174, May 8; 11. P. Gonzales, 1246, Apr. 15; 12. P. martyr, 1252, Apr. 29; 13. P. de Nolasco, 1258, Jan. 31; 14. P. Celestine, pope, 1294, May 19; 15. P. Paschal, 1300, Dec. 6; 16. P. of Luxemburg, cardinal, 1387, July 5; 17. P. of Pisa, 1435, June 1; 18. P. Regulati, 1456, May 13; 19. P. of Alcantara, 1562, Oct. 19.

Peter of Milan.—April 29. This blessed saint and martyr, the 12th in the preceding catalogue, deserves a separate notice, though, perhaps, not much more virtuous than the multitude of the same name and canonized dignity. He was also called Peter of Verona, and was of the order of preachers: his character is that of a man most thirsty of Christian blood—a preacher of the cross, and a most virulent, violent, and cruel inquisitor. When in 1252, he set out on a mission of bloodshed and butchery, he was fortunately slain by a nobleman between Milan and Como, on the 7th April; but because that day frequently falls in Easter, Innocent IV, who canonized him, ordained his festival to be celebrated on the third day before the kalends of May.—*Surius ap. Hospin. de Fest., fo.* 81.

Peter & Powle day.—The apostles Peter and Paul, June 29. In the *Stacyonys of Rome:*—

> "On seynt Pet^{r} ⁊ Powle day
> Þt mynster was halowed as I say."
>
> *Cott. MS., Cal. A.* II, *fo.* 81 *b.*

Petite Carême (la).—The feast of St. Martin. See *Advent.*

Petits Rois (les).—The 28 days from the Nativity to the octave of the Epiphany.

Petroc, Petrocus.—June 4: V. 427; E. 454. Petrocius or Perrouse, an abbot, 6th cent.

Petronella, Petronilla.—May 31: G. 406. She is fabled to be the daughter of St. Peter, and it is said that she was cured of a fever, at Rome, through the intercession of the disciples with her father. On this account she is invoked in fevers (*Hospin. de Fest., fo.* 77 *b*). "11 kal. Jun. Natalis Sanctæ Petronillæ virginis" (*Kal. Arras,* 826). S'ca Petronellan tiꝺ ðæne mæmnan. heo mæꝛ ꝛ'ce Peteꝛ ꝺohtep ðana apoꝛtola alꝺeꝛ.—Feast of St. Petronella the Virgin. She was daughter of St. Peter, the chief of the apostles (*Menol. Sax.*) The festival occurs in Bede's Martyrology, but, as remarked by Dr. Ingram, her name does not appear in our Latin historians. In the Chronicle, St. Petronella's mass day appears as a date: "on ꝛ'ce Petronella mæꝛꝛe ꝺæg.—*Ann.* 1070, *or* 1077.

Phagiphania.—The Epiphany, because, on a doubtful authority, it is believed that it was on this day that our Lord fed the 5000 with five loaves and fishes.—*Hosp. de Fest. Christ., fo.* 33 *b.*

Phamouth.—The eighth month of the Egyptians, March 27 : V. 424.

Phaphigania.—The Epiphany.

Pharao.—Oct. 28. A bishop canonized in the 7th cent.—*Vincent, l.* XXXIII, *c.* 19.

Phelip *and* Jacob Apostles.—May 1 : L. 465. See Philip *and* James.

Philibert.—Aug. 20 : G. 412; E. 456. An abbot of Rouen in the time of Chlodovæus in the 6th cent.—*Petr. de Natal., l.* VII, *c.* 85.

Philip *and* James, Apostles.—May 1 : G. 405; V. 426; T. 439; E. 453. "In ancient martyrologies," says L'Estrange, "this day is settled to be the feast of Philip and James and All Saints. All Saints was indeed its first and most genuine appellation, upon which account, as the Western church observed this very day, so also did the Eastern, or, at least, some other intemporality and point of time very near it. For St. Basil (*in Martyr.*) preaching upon this day, or the like day, saith : 'For the most part we celebrate the memory of the martyrs this day.' Now what this day was, at the end of this homily he is more explicit : 'This very day determines the year past and commences that which is to come,' evidently denoting new year's day. Now, the primitive Christians of the East began the year in April, which they called hecatombæon, in honour of their Easter, and so the distance of time cannot be much." Now, the year began in June, which was called hecatombæon, from Hecatombæa, the surname of Juno, in whose festival, celebrated on our June 1, a hecatomb was offered; but the primitive Christians may have changed the order of the Attic months; yet neither this, nor the observation of St. Basil, proves that All Saints was ever celebrated on the 1st of May, particularly in the West. The 1st of May was probably consecrated at first to all holy apostles, as May 12 or 13 was to all martyrs, and afterwards the number of apostles reduced to the two, Philip and James. As to All Saints, it does not appear to have been known before the conversion of the Pantheon into a Christian church, when, we learn from Bede, All Saints (including martyrs) were celebrated on Nov. 1, that is before Gregory IV removed the festival appointed by Boniface IV in honour of Mary and the martyrs, from May to November 1. It is difficult to reconcile the accounts given by different authors of the exact time in which the distinct festivals commenced. The difficulty arises from the negligent use of the words *All Saints* and *All Martyrs;* the latter having a far more limited signification than the former, requires greater precision in speaking of its origin. Bede died in 734; he speaks of the consecration of the Pantheon to Mary and all Martyrs, and says, in the same sentence, that the whole people celebrated All Saints on Nov. 1 (See *Festivitas Omnium Sanctorum*). Now the festival to Mary and the Martyrs was celebrated in May, by the order of Boniface, in 607, and yet we are told that Gregory, in 835, removed this festival to Nov. 1, consecrating it to Mary, all Martyrs and Saints (See *All Hallowenmas*). Again, it is said that Mary and all Martyrs were celebrated Nov. 1, until 730, when Gregory Junior abolished it and established All Saints. This agrees with the latter part of Bede's account, which he must have written after 731, for he says nothing of the festival in May, though he mentions the consecration to Mary and All Martyrs (See *Festum B. Mariæ et Omnium Martyrum, p.* 164). The festival of All Apostles appears to have been cele-

brated May 1, until John III, who sat from July, 560, to July, 573, completed the church of Philip and James, and it is supposed that from the consecration of this church arose this festival of Philip and James (*Verif.*) *des Dates, t.* III, *p.* 276). This seems very probable; and, as May 1 was occupied with the Apostles when Boniface consecrated the Pantheon, he, no doubt, chose May 12 or 13 for the celebration of the festival which he instituted. Although there seems to be some difficulty respecting All Saints (May 12 or 13 and Nov. 1), there is none respecting the Apostles. May 1. See *Festum Apostolorum.*

PHILIPPUS.—Nov. 1. A bishop of Adrianople.—*Kal. Carthag. Mabill. Analect., p.* 189.

PHILIPPUS Day & JACOBUS Day.—Philip and James, May 1. "Gode men & wommen suche a day ȝe schall haue a heȝe feste in holy chirche seynt Philippus day & seynt Jacobus day cristes holy apostolus. But for þis day cometh wt me þe tyme of Astur seruise he schall not faste his evon." *(Cott. MS. Claud. A.* II, *fo.* 61 *b).* This is the reason assigned by Canute for his exemption of this festival from his law respecting fasts. See *All Hallowenmas, p.* 12.

PHYLLIPPUS.—July 15: G. 409—*Jul.*

PIERE.—Feb. 22: L. 462. Peter, otherwise St. Peter's Chair. See *Cathedra S. P.*

PIERRE Angel Aoust, PIERRE Angoul Aoust.—For *Pierre en Goul d'Août.* See *Gula Augusti.*

PIERRE aux Liens.—St. Peter in Bonds. See *Peter ad Vincula.*

PIERRE en la Ferrure.—St. Peter in Irons, the same. In Saxon: S'ce Peꝛeꝛ mæꝛꝛe þe ꝑiꝛꝛen appears to be an adoption of this French name as supposed by Dr. Ingram; but, query, is it not an error of the Saxon copyist, and that we should read þeꝛ ꝛꝛen or þaꝛ ꝛen? In this case it will be the mass or feast of St. Peter's irons, nearly corresponding with *Festum S. Petri Vinculorum.*—See *Pol. Verg., l.* VI, *c.* 8, *p.* 378.

PIERRE es Liens.—St. Peter in Bonds.

Pinxesten,—Pentecost, in a German diploma of 1358: "Disse bref is gheghenen na goddes bort Drytteyn hundert iar in dem achtiden vnd veftig hesten, iare des neghesten sondaghes na Pinxesten" *(Baring. Clav. Dipl., l.* XX, *p.* 541). Literally, "This writ is given after God's birth in the 13th century the 8 and 50th year, on Sunday next after Pentecost," which the modern Germans term *Pfingsten.* Cluverius derives the latter from *Pinn,* i. e. from "Pennino Jove," the Pennine Jupiter *(Antiq. Germ., l.* I, *c.* 26). As to the language of the date, our own countryman spoke with equal familiarity of "the festis of the Nativite of Seynt John the Baptiste & the Nativite of our Lord God."—*Rotuli Parliam. (7 Hen.* VII), *t.* VI, *p.* 453.

Pisces.—Feb. 15, the sun's entry into this sign: G. 399; V. 423; T. 436; E. 450.

Piscium et Carnium Dies.—Fish and Flesh Days. The latter were days on which flesh might be eaten, and the former days on which flesh was prohibited (See *Dies Carnium*). In the *Forme of Cury* there are several dishes for each day. Thus we have "Crustardes of Eerbis on Fyssh Day," which consist of fish and oil baked in a crust of herbs, walnuts, and onions, mixed with water, and boiled with powdered saffron before enclosing the

fish. In lieu of fish, hard eggs are directed to be used. Then there are "Chewetes on Flesshe Day," and "Chewetes on Fyssh Day." The first was minced pork and hens fried in a pan; then a "coffyn" was made for it as for a pye smale. Over the pork and hen were put hard yolks of eggs and powdered ginger. The pie being completed it was to be fried in grease or baked. The other consisted of turbot, haddock, codlin, and hake, ground, and seasoned with raisins, dates, salt, &c., with a similar coffyn, fried in oil, or stewed in ginger, sugar, or wine, or baked. The *Forme of Cury* was compiled by the master cooks of Richard II. There is also a sort of sweet-meat called "Payn Ragon'," consisting of honey, sugar, and powdered ginger, which is to be served forth "w^t^ fryed mete on flesh dayes or on fysshe days."—*p.* 38.

Pitié.—See *Notre Dame de Pitié.*

Pius.—July 11. Pope, martyred in 157 (*Petr. de Natal., l.* VI, *c.* 82; *Hospin. de Fest.*, 117 *b.* The latter says that his festival was instituted in the 11th century.—*Fo.* 16 *b.*

Plough Monday.—The first Monday after Twelfth Day; so called apparently because it was the first day after Christmas that the husbandmen resumed the plough.

> "Plough Monday next, after that the twelfth tide is past,
> Bids out with the plough, the worst husband is last." *Tusser.*

Pœnalis Ebdomada, *or* Hebdomada. See *Hebdomada Pœnalis, Semaine Peneuse.*

Policarnus & Theodorus.—Dec. 7: G. 419.

Policarp.—Jan. 26: G. 398; E. 449. Polycarp, bishop of Smyrna, martyred about 170. It is supposed, that from this martyrdom began to be revived the heathen custom of revering the memory of the dead (see *Natalitium).* He was a disciple of St. John the Evangelist, and suffered at the age of 86.—*(Pet. de Natal., l.* III, *c.* 24.

Policarp.—Oct. 27: G. 416.

Polls, hora dels.—The hour of fowls, or cock-crow, in Fr. records.

Populus Sion.—Introit, and name of the second Sunday of Advent. From *Ps.* XXX: "Populus Sion, ecce Dominus veniet."

Post Conquestum.—Words inserted in the king's title by Edward I, and constantly used in the time of Edward III. See *Apres la Conqueste.*

P. C.; Post Consulatum.—The abbreviation of the words used by the ancient pontiffs in expressing the reigns of the emperors, who began to adopt the custom themselves from the year 527.—*Mabillon. de Re Diplom., l.* II, *c.* 25, *n.* 3; *Du Cange, t.* II, *col.* 1006 & 1011.

Post tres Septimanas.—After three weeks of any feast. It occurs in one of the *Paston Letters:* "Y^e^ day of yo^r^ Assi'e is die Lune p'x post tres septi'anas S'ti Mich'is, whiche is on Moneday next come vij nyght;" and the letter is dated, "Saterday next after Seint Edward's day;" or Oct. 18, 1449. —*V.* I, *p.* 24. See *Dies Paschæ in tres Septimanas.*

Potentiana.—May 19: V. 426; T. 439; E. 453. She is otherwise called Pudentiana, and was daughter of Pudens, a noble Roman, and sister of Praxedis. After burying many martyrs at Rome, she died on the 4th day before the kalends of June, in the time of Antonine, and was interred in the

cemetery of Priscilla.—*Petr. de Natal., l.* V, *c.* 15; *Hospin. de Fest., fo.* 86.

Præconium Cerei.—The proclamation of the wax taper. See *Benedictio Cerei.*

Præjectus.—Jan. 25: T. 435; E. 449. Projectus or Prix, bishop, 674. It is *Præjectus* in *Kal. Arr.* also.

Præsentatio Domini Christi.—Our Lord's Presentation: Feb. 2. See *Hypapante.*

Prævigilia.—The vigils before the Nativity, Easter and Pentecost. It afterwards came to denote the day before these vigils.—*Hildebrand. de Dieb. Sanctis.*

Praguerie.—The revolt in the time of Charles VII.—See *Monstrelet.*

Praxedis.—July 21: G. 410; V. 428; T. 441; E. 455. A virgin, sister of Potentiana; suffered under Antoninus.—*Petr. de Natal., l.* III, *c.* 24.

Precaria.—From *Preces*, prayers. To possess land *per precariam*, was not to possess as a proprietor, but as a tenant, on condition of restoring it or paying rent. *Precaria*, is the same as *Bederepe* in English, which was a day of customary work in harvest. Eustace, Prior of Merton, in a charter without date, says, "faciendo unam precariam in Autumpno ad cibum nostrum" (*Hearne, Not. ad Librum Nigr. Scacc., p.* 620.) In some places, says Jacob, *Precariæ* are called *Bind Days.*

Prima.—Prime; a canonical hour, about six o'clock in the morning, and so called because it was the first of the daily services.

Prima Ascensio Domini in Celos.—The first ascension of our Lord into heaven, May 5: T. 439. See *Ascensio Domini in Cœlum.*

Prima Dominica.—Easter Day.—*Casal. de Vet. Sacr. Christ. Ritib., c.* 62, *p.* 251.

Prime.—In English and French the same as prima, a canonical hour; as in an ordinance for the sale of victuals in London, 25 Edw. III: "et a ce apres houre de prime per sone a Saint Paul."—*Rymer, Fœder., t.* III, *p.* 234.

Primitiæ, Festum Primitiarum.—Aug. 1. The *primitiæ* were ecclesiastical dues or tributes. From this word proceeds the barbarous verb *primitiare*, to begin, i. e. *primitias dare* (*Du Cange*). *Primitiva* were new year's gifts: "quæ vulgares nova dona novi anni superstitiose solent appellare" (*Matt. Paris, ad. an.* 1249); and, consequently, if found as a date not to be confounded with Primitiæ (*Du Cange, t.* V, *col.* 839.) Another name was *Benedictio Novorum Fructuum.*

Primum Pascha.—Easter Day.—*Casal. ut supra.*

Primus & Felicianus.—June 9: V. 427; T. 440; E. 454. A letter of Albert, duke of Brunswick, on the disputes of the citizens of Bremen and London in 1276, is dated at "Verde in crastino Primi & Feliciani."—*Rymer, Fœd., t.* I, *p.* ii, *p.* 534.

Printans.—For *printems*, Spring, in Fr. records.

Prisca.—Sept. 1: G. 413. Priscus, a martyr in the first century, one of the 72 disciples, has this day (*Petr. de Natal., l.* VIII, *c.* 17), and *Prisca*, a virgin, martyred about 275, has Jan. 18.—*Hospin. de Fest., fo.* 36 *b.*

Privatus & Eleutherius.—Oct. 8: G. 415.

Privicarnium Sacerdotum.—Septuagesima Sunday, according to Belethus. See *Carniprivium*, or *Carnisprivium*.

Processio in Cappis.—A procession in capes or copes, May 1 & 3 (and elsewhere): V. 426. See *Festum in Cappis*.

Processio Major.—The Greater Litany, and *P. Minor*, the Less Litany. (See *Litania Major*, *&c.*)

Procession Week.—The same as Rogation Week (see *Rogations*). The processions of popery vary in different countries, but all, more or less, exhibit the most unequivocal evidence of their origin in the grossest of pagan superstition. They all agree in minor, as well as in principal objects, such as adorning houses with flags and green boughs, strewing the streets with flowers, and conducting the chief priest, bearing the object of worship, which may be a piece of bread, an image, a box of rags or bones, or, perhaps, a miraculous picture, which is carried under a canopy. The banner, image or other idol, is carried first by the priest, in a white surplice, children follow in pairs, then the exorcist with holy water, the incense-bearer with his smoking censer, the cross-bearer, and a train of priests marching in pairs. The celebrant walks last of the procession, which is followed by the people. When the Pope,—the self-styled vicegerent of God on earth,—is found in the procession, the conformity of the show with that of Ceres or Isis is exact. In these mysteries, the chief priest in the procession called himself the Creator, and the bearer of the torch was the sun.

Processus & Martinianus.—July 2: G. 409 (ubi "Marcianus atque *Processus*): V. 428; E. 455. Martyrs at Rome under Nero, on the 6th day before the nones of July (*Petr. de Natal., l.* VI, *c.* 40). In 1266, during the siege of Kelinworth Castle, the papal legate endeavoured to effect a peace between the king and his barons, circa f. S. Processi et Martiniani.—*Annal. de Waverl., p.* 222.

Procobus.—July 8: G. 409. This is *Procopius*, whose day in common kalendars is July 3. He was of Cæsaria in Palestine, of ducal rank, under Dioclesian, and, vehemently opposing the worship of false gods, was put to death on the 8th day before the ides of July.—*Niceph., l.* VII, *c.* 15; *Petr. de Natal., l.* VI, *c.* 70; *Hospin. de Fest., fo.* 115 *b*.

Protector noster, *or* Protector noster aspice Deus.—Introit and name of the fourteenth Sunday after Pentecost.

Procorus.—April 9.

Prothe.—Sept. 11: L. 469. Protus, the fellow martyr of Hyacinthus, in 256 or 257.

Protus & Iacinctus.—Sept. 11: G. 413; V. 430; T. 443; E. 457. Martyrs at Rome about 256.—*Petr. de Natal., l.* VIII, *c.* 62.

Prudens & Eraclus.—Dec. 4: G. 419.

Prymlent.—Lent. *Cotgrave.*

Pudentiana.—See Potentiana.

Puellarum Septem Pausatio.—Martyrdom of Seven Girls: G. 403. See *Pausatio.*

Pueri Tres.—Jan. 24: G. 398. See *Babilla.*

Puerpera.—Dec. 25: G. 420. A name of the Nativity.

Puerperium B. Mariæ.—Our Lady's Child-bearing, a name of the Nativity, which is celebrated in the Gr. ch. Dec. 26.

Puis le Conquest.—After the conquest, in our Fr. records. The words follow the title of Hen. VI, in the parliamentary rolls *(Rot. Parl., t.* V, *passim)*. See *Post Conquestum.*

Pullorum Cantus.—Gallicinium, Αλεκτρυοφωνια. Cock-crowing, as a date of time, is found in the Gospel of *St. Matt., c.* xxvii; and Du Cange, under these words, cites a great number of passages from the fathers, and writers of the middle ages, from which it appears that they computed time by the first, second and third crowing of cocks. Philip IV of Arragon, 1353, "Y commença la batalla vers hora de completa, et dura fins hora dels Polls" *(Chron., l.* V, *c.* 1, *ap. Du Cange, t.* V, *col.* 971). See *Hours Canonical; Cantus; Gallicantum Strepitus; Cock Crow, &c.*

Pulver Wednesday.—Ash Wednesday. "Writtyn at Norwyche on pulver Wednesday," 1453.—*Paston Letters, v.* III, *p.* 190.

Punctum.—A Point, is the fifth part of an hour, in John Brompton, but the fourth part, in Rabanus and others. The name is taken from the marks upon dials, of which the smaller subdivisions are called minutes. Among the Saxons, these points were called pricks: ꝑeopeꝛ ꝑꝛica ȝepẏnceð ane ꝛıꝺ—four pricks make an hour *(Brydferth, de Comput. Eccles.)* *Point* is used in the Computus of the Kalendar Tit. *(D.* XXVII, *fo.* 25 *b.)*, for the quarter of an hour: On anꝛe æꝑen neahꝛlicꝛe ꝛıꝺe beoð ꝑeopeꝛ punctaꝛ ꝑıꝑꝛene paꝛteꝛ ꝑeopeꝛꝛıȝ momenꝛa be ꝛumꝛe manna ꝛale—In one equal hour there are four points, fifteen parts, and forty moments, according to some men's reckoning.

Puryfycacyon of oure Lady.—The Purification, Feb. 2. Part of the ancient Sermon, "De Purificatione B. Mariæ," is worth transcription:—"Suche a day ȝe schul haue candelmasse day wherfore doth in þ^{t} euen as ȝoure deuocion techuth ȝou for þ^{t} day holy chyrche maketh mvche melody in worschep of oure lady ⁊ of hure swete sone oure lorde ihu cryste, Spesyalyche in þre þy'ges. In oure lady p'yfyns, in Symones mety'g ⁊ in candeles offry'g. þ^{s} day gode men ys kalled þe puryfycacyon of oure lady þ^{t} ys in englys þe clansyng of oure lady for no nede þ^{t} heo hadde þ^{r}to for heo was clansed so w^{t} þe wyrchy'g of þe holy gost in þe co'seuy'g of hure sone þ^{t} þ^{r} was laft in hure no mat^{r} of syn 'e ne of no oþ^{r} fulþe, but for þ^{t} day was þe fortyþe day for' [from] þe burth of hure sone ⁊ kalled in þe iewes lawe þe day of purgacyon not onlyche of our lady but for all oþ^{r} wyme' of þ^{t} lawe." After an account of Simon's meeting, John Mirks proceeds—"Holy chyrche also maketh mynde þ^{s} day of candeles offryng. ȝe sene þ^{t} h^{t} ys a comyn vse of al holy chyrche to come to chyrche þ^{s} day ⁊ beren a candel in p'cessyon as þagh þe wente bodyly to chyrch w^{t} oure lady ⁊ after offrede w^{t} hure in worschep ⁊ hegh reuerence of hure. þe' now hereth how þ^{s} worschep was furst fonde. ȝe schul here when þe roman^{9} by gret cheualry conquered al þe world for þey haddon enor in here doyng þey rotton not þ^{t} god of heuen þ^{t} ȝaf ham þ^{t} en^{r} but maydon hem dyu' goddes aftur here owne lust ⁊ so amo'ge oþ^{r} þey hadden a god þ^{t} þey kalled Mars þ^{t} wus byfor tyme a chyualo^{9} knyt ⁊ an en'orus in batel. wherfor þey kallud hym god of batel. p^{a}yng ȝerne to hym for to help ⁊ for þey wold sped þe bettur. [*Here some words are omitted in the manuscript: the more modern Lansdowne MS. has*—þey dyddon gret worship to his modur þ^{t} was called Februa, and aftur] þe whcche womon as mony han opinyon þ^{s} mone þ^{t} now ys was called Fe-

bruary. Wherfor þe forme day of þe mone þ^t ys now candelmas day þe romans woldon gon a nyght abowte þe cyte of rome w^t torches ⁊ blases ⁊ candeles brennyng in worschep of þe womon Februa hopyng for þ^s worschep to haue þe saind^e help of hure sone Mars in here doyng. þen was a pope þ^t was called Sergius for he segh c'stenme' drawen to þ^s mawmentry he þoght for to turne þ^t foule costom in to goddes worchep ⁊ oure lady seynt Mare ⁊ com'endut þ^t alle c'sten men and wymen to come þ^s day to chyrche ⁊ vchon offren a candel brennyng in worschep of oure lady ⁊ hure swete sone" (*Cott. MS., Claud., A.* II, *fo.* 33-4). Compare with the quotation from the Lansdowne, *Candlemas*, *p.* 39.

Pyritigium.—For *Pyrotigium*; the same as *Ignitegium*, a fire-cover. It occurs in the Institutions of Gwarinus, abbot of St. Albans: "Ipso die, ad completorium conveniant, ibique loquantur quamdiu hospitali visum fuerit, aut hora permiserit non tamen ultra pyritegium hora loquendi proteletur." —*Matt. Par. in Vitis, p.* 65.

Quadragena B. Ludovici.—The quarantine of St. Louis, a space of forty days, so called from the ordnance of St. Louis, by which it was appointed.

Quadragesima.—The fortieth—day being understood. In low Latin, the fast of 40 days before Easter, instituted in imitation of Christ's fast, is commonly intended by this name; but there are two other fasts in the Latin church, which are each called *Quadragesima*, in consequence of which, that of Lent is sometimes distinguished by the addition of *Major*. The 40 days preceding the Nativity are called *Quadragesima S. Martini*, and the third quadragesimal fast was held during the 40 days which precede the Nativity of St. John the Baptist. In the Greek church, four quadragesimal fasts are observed: 1, before Easter, commencing on Monday of Sexagesima Week; 2, of the Apostles, beginning on Tuesday of Pentecost; 3, of the Assumption, beginning August 1, and the 4th, beginning the 40th day before the Nativity (see *Durand., Rat. Div. Off., l.* I, *c.* 9, *n.* 8; *l.* VII, *c.* 14, *n.* 9: *Du Cange, t.* V, *col.* 1006). Pope Alexander III complains to Henry II of the Irish, that they feed upon flesh in Lent, pay neither tithes nor dues to the church, and bear very little reverence to churchmen: "Et omnes passim in Quadragesima vescuntur carnibus, nec solvunt decimas nec sacras Dei Ecclesiasticas, & personas Ecclesiasticas, prout debent, aliquatenus reverentur."—*Lib. Nigr. Scaccarii, p.* 45.

Quadragesima, says Petrus de Natalibus, takes its commencement from the Sunday on which *Invocavit me* is sung, and signifies a season of affliction. It is to be remarked, that Quadragesima is sometimes said to have 46 days, sometimes 42, sometimes 40, and sometimes only 36 days. It is said to have 46, computing from Ash Wednesday to Easter, all the days, including Sundays, although, on those Sundays, we do not abstain from flesh. The reason of this observance is, that according to theologians, the human body is formed in 40 days; but philosophers find more truly that it is formed in 45 days, and that the soul is infused into it on the 46th day. Quadragesima is reckoned 42 days, from the first Sunday on which Clean Lent begins, and counting from it all the days up to the Resurrection. It is reckoned 40 days from Ash Wednesday to Easter, counting ordinary days and omitting

Sundays; and it has 36 days, counting ordinary days and omitting Sundays, from the 1st Sunday in Lent to Easter (*Petr. de Natal., l.* III, *c.* 17 : see *Lent*). The Quadragesimal terms in the Computus of the Kal. Titus, D. XXVII (*fo.* 11 *b*) are, when reduced to the modern method of naming the days of the month—Feb. 22, Feb. 11, March 2, Feb. 19, March 10, Feb. 27, Feb. 16, Mar. 7, Feb. 24, Feb. 13, Mar. 4, Feb. 20, Feb. 10, March 1, Feb. 18, Feb. 7, Feb. 26, Feb. 15, March 6.—And the rule for these terms is, to make the term where the moon is two days old after Feb. 7 : " *De Quadragesima.*—Post .VII. id. Februar. ubi lunam .II. inueneris. ibi fac terminum quadragesime" (*fo.* 13). To apply this rule to the year 1119, for instance: —The moon's number, that is the golden number, is 18, in the lunar kalendar opposite Feb. 16, which is below 7 id. Febr. Two days from that is Feb. 16, which, in fact, is the Quadragesimal Sunday.

Quadragesimæ Initium.—The beginning of Lent. See *Caput Jejunii.*

Quadragesimæ prima, secunda, tertia, quarta Dominica.—The first, second, third, fourth Sunday of Lent : " Gode men & women þis day is þe secunde Sonday in clene Lenton"——" þis day is þe þrydde Sonnynday of Lenton, wherfore we rede in þe gospel of þis day how oure lorde ihu c'ste caste oute a dome fende of a man, &c." (see *Dæmon Mutus*). " As ȝe known wel þis day is þe furþe Sunday of Lenton, in þe whyche alle holy chyrch makuth mynde of an holy p'fytte þt was callud Moyses þe wych was a figure of our lorde ihu cryste many ȝerus or god was bornne of our lady."—*Cott. MS., Claud., A.* II, *fo.* 45 *b., fo.* 47.

Quadragesima Intrans.—Shrove Tuesday. But in a charter of Cluny, *an.* 1180, it is used for the first Sunday in Lent.

Quadragesima Major.—Lent before Easter.

Quadragesima S. Martini.—Martinmas Lent (see *Quadragesima*). It is mentioned as early as 753, in a charter of Aistulf, king of the Longobards. —*Ughellin, tom.* II, *p.* 109, *ap. Du Cange.*

Quadragesima Media.—Midlent. See *Media Quadragesima.*

Quadragesima Sunday.—The first Sunday in Lent is so called, because it is about the 40th day before Easter. The rule in the *Portiforium Sarisburiense*, 1528, is, that the Sunday following the new moon after the festival of St. Agatha, Feb. 7, is Quadragesima Sunday.

Quadragesime Sonday.—The same in old English. See *Dominica Quadragesimæ.*

Quadraginsima.—Quadragesima, in the Gothic and ancient Gallic liturgies.— *Sacramentar. Gallic., p.* 301-2.

Quadraginta, Dominica Quadraginta. The same as *Dominica Quinquagesimæ*, in *Pillet. Hist. Gerbor., l.* V, *c.* 10, *ap. Du Cange.*

Quadraginta Martyrum Passio —March 10 ; but March 9 in G. 401. " Forty Martyrs" (*Laity's Directory*). " 40 Soldati" (*Corso delle Stelle, p.* 35). Feopertiȝ cæmpena ðnopunȝ on Sebaptia ðæne ceaptpe. on Licinup tiðum ðæȝ cyninȝeȝ (*Menol. Sax.*)—The passion of the 40 soldiers in the city of Sebaste, in the time of King Licinus. The proper title of the festival is, " Quadraginta Militum Martyrum" (*Petr. de Natal., l.* III, *c.* 185). " Quadraginta Martyrum" are 40 martyrs in the Dioclesian persecution, May 12.—*Ib., l.* IV, *c.* 125.

Quadratus.—May 26. A disciple of the Apostles, and preacher at Athens. *Hieron. Martyrol.*

Quadro.—See *Quartero.*

Quadrumestris.—A space of four months, *i. e.* Quadremensis.

Quarame Prenant.—Shrovetide, in our Fr. records; the *Caremprenium* of the Latinists, and the modern French *Carême prenant.* In a Norman Fr. poem, the assault of Massouras is dated—

> " A le quarame prenant de incarnacione
> Mil et deus centz quarants noef aunz p'nune."
> *Excerpt. Historica, p.* 69.

Quarantena,—In military and monastic writers, denotes a space of 40 days. In the convention between Henry I and Robert, earl of Flanders—" Si comes Robertus de prædictis conventionibus exierit, et ipsi eum infra iii quarantenas reconciliare non potuerint Regi, quod unusquisque ex prædictis obsidibus dabit Regi C marcas argenti.—*Libr. Nig. Scacc., p.* 14. See *Vol.* I, *p.* 323–4.

Quaremele.—Shrove Tuesday, in Lady Clark's will in 1355: " Pur le seson quaremele."—*Royal Wills, p.* 34.

Quaresima.—Lent.

Quaresme.—Lent.

Quaresme demi.—Midlent.

Quaresmel.—Shrove Tuesday.

Quaresmentranum.—Shrove Tuesday. See *Caresmentranum.*

Quarterium Anni.—The quarter.—*Matt. Westm., ad an.* 1259.

Quartero.—The quarter of a year. In a charter of an. 1373: " Ad quatuor quaternos anni." But more usually the word *terminus* was employed in the same sense; as " Ad quatuor terminos anni."

Quasimodo.—Introit (from 1 Petr. II, " Quasi modo geniti infantes") and name of the first Sunday after Easter, of which it is the octave, or our Low Sunday. It often occurs in dates: " A. D. 1312. Die Lunæ Quasimodo" (*Chron. ap. D'Acher. Spicil., t.* XI.) A German charter of 1462 is dated: " Ame Mandage Quasi modo geniti;" and another, by Count Erich zu Holstein: " Anno 1478, die vero Dominica qua cantatur Quæsimodogeniti" (*Baring. Clav. Dipl.* LXXI., *p.* 543.) This Sunday is also called *Dominica post Albas,* from the white robes which were anciently given to those who were baptized, and which they wore until Quasimodo.—*Menage, p.* 605.

Quater Temper.—In a MS. homily, entitled " Jejunium Quatuor Temporum," written about the reign of Edward IV, this term is explained: " The Quater Temper shalle be this weke callede the Ymber dayes, Wednysday, Fryday and Satirday; whiche dayes Kalixte the pope of Rome ordeynde by a generall Councelle, to be fastede four tymes" (*Harl. MS.*, 2247, *fo.* 191.) Atto, in his *Capitulare, c.* 87, quotes from the first epistle of Calixtus the passage to which the homily alludes; it is to the effect, that the fast formerly celebrated thrice a year, is now more conveniently observed four times in the year, for, as the year revolves in four seasons, so we solemnize a quarterly fast through the four seasons.—*D'Acher. Spicil., t.* I, *p.* 44, *Ed. Fol.* See *Ember Days, Embring Days.*

Quatretans, Quatretems.—In our Fr. records the same as *Quater Temper*, the fasts of the four seasons. Under *Quatre Tems*, Moreri says: "They are fasts in the four seasons of the year during three days in the week in each season, namely Wednesday, Friday and Saturday. Some have attributed the institution of at least three fasts a year to the Apostles, others to Pope Calixtus; but this opinion is founded on the false decretal of Calixtus. It is certain that the fast of Quatre Tems was established in the Roman church from the time of St. Leo, who clearly distinguishes in his sermons the fasts of the four seasons of the year in which there was a fast of three days; that of Spring in Lent, that of Summer before Pentecost, that of Autumn in the seventh month, and that of Winter in the tenth month. The observance of the fast of Quatre Tems passed from the church of Rome to the other Western churches, but the time and days have not been always uniform. The spring fast was observed in the first week of March, that of Summer the second week of June, that of Autumn the third week of September & that of winter the fourth week of December. But Gregory VII, towards the end of the 11th century, ordained that the March fast should be observed in the first week of Lent; that of June, in the octaves of Pentecost; those of September and December remaining as before. It seems that in the 7th century, when St. Isidore lived, the Spanish church knew only two of the Quatre Tems, that of Pentecost and that of September. The council of Mayence assembled by Charlemagne in 813, speaks of Quatre Tems as a new establishment made in France in imitation of the Roman church *(Dict. Hist., t.* VII, *Q. p.* 94.) That Gregory gave them stations in the kalendars and rendered them uniform cannot be disputed; but it is certain from the verses of Bede (See *Angariæ*,) that they were observed, in England at least, at the same times in the 8th century as at present.

Quatuor Coronatorum Martyrum Passio.—The passion of the four crowned martyrs. Nov. 8: V. 432; T. 445; E. 459. "The passion of the martyrs, who are named in writings *Quattuor Coronatores*, that is, the four crowned men, whose names were Claudius, Castorius, Simforianus, and Nicostratus, who were .IIII. ꝑtan cnæꝑtiȝan (either *artists in stone*, jewellers, or sculptors) in Rome" *(Menol. Sax.)* Their names are very different in Petrus de Natalibus: Severus, Severianus, Carpophorus and Victorinus, who suffered at Rome under Dioclesian, and whose memory was ordered to be honoured by Melchiades.—*Cat. Sanct., l.* X, *c.* 37.)

Quatuor Tempora.—The same as *Quater Temper, Quatre Tems, Embring Days, Jejunia Legitima, &c.* By the laws of William the Conqueror, *cap.* II, *de Temporibus et Diebus Pacis D. Regis*, the Quatuor Tempora, were within the king's peace and vacation days in the courts (*Hoveden, p.* 601.) The testimonial of William Bp. of Coventry and Lichfield is dated, "Die Sabbati Quatuor Temporum prima septimana quadragesimæ, viz. tercio die mensis Marcii, A.D. 1435" *(Madox, Formular. Anglic.* XXXII, *p.* 17.) "....Hoc anno, 25 die Septembris, viz. in Sabbato 4^{or} temporum littera dominicalis...." *(Wilh. Wyrcest., p.* 520.) Here have perished in the MS. both the year and the dominical letter. The matter to which the passage refers is utterly unimportant, but these dates are easily supplied. As the year previously named *(Wyrcestre's Annales)* is 1491, we may conclude that the

event recorded fell within the succeeding decennary. It is necessary for this purpose to find the year in which the 25th of September fell on Saturday, which can only be the year which has F for its dominical letter. By the table of Dominical Letters that year was 1493, and also the year 1499. The former is the probable year, because other matters are related in the interval. The Germans have formed a word, "Die Quatembre," similar to the English Quater Temper, and both are evidently taken immediately from the Latin.

Quinctin.—Oct. 31 : V. 431. See Quintin.

Quindana.—See *Quindena.*

Quindecia.—A space of fifteen days, in a charter of an. 1221.

Quindecennium.—A space of fifteen years.

Quindena, Quindenna.—A space of fifteen days, and the 15th day; called Quinzisme in the English of the 15th century (See *Quinzisme of Easter.) Quindena Paschæ,* according to the French Chronologists, comprises the week before and the week after Easter; but we find the second Sunday after Easter called the Quindena Paschæ (See *Ego sum Pastor bonus* and *Hoch Day.) Quindena Pentecostes* begins with Wednesday, and *Dominica in Quindena Pentecostes* is the second Sunday after Whitsunday. There are also *Quindena Nativitatis, Purificationis, S Johannis Baptistæ, S. Michaelis,* which commence with the festival. In proof of this explanation, Pierre de Vaucernai dates the council of Montpellier from *Quindena Nativitatis,* and the Acts of that assembly from VI Id. Jan. or the 8th of January *(L'Art de vérifier les Dates.)* In a close writ to the sheriff of Warwick, 1432, there is a direction: "Quod sint coram nobis a die Sancte Trinitatis in XV diebus;" and the return to that writ was: "Ad quam quindenam Sancte Trinitatis" *(Rotuli Parliam.* (10 *Hen. VI,) t.* IV, *p.* 411.) Sir Robert Cotton uses the term "Quindena of Easter," in speaking of the parliament of 2 Richard II *(Abridgm. of Records, p.* 167.) The preamble to *St.* 12 *Car.* II, *cap.* 3, explains this and other terms: "Whereas the four first returns of Easter Term in the year 1660, of late called *from Easter Day in* 15 *days; from Easter Day in* 3 *weeks; from Easter Day in one month, and from Easter Day in five weeks."*

Quindezisme.—The same in old English records as Quinszisme: "The other fyne was levied in the quindezisme of Seynt John Baptist, the XXXI yere of Kyng Henry the Sixt."—*Rotul. Parl.* (12 *&* 13 *Edw.* VI,) *t.* VI, *p.* 44.

Quindzisme.—The same in old English records as *Quinszisme.—Rotul. Parl. t.* V, *p.* 513.

Quinquagesima.—The Sunday of this name is so called, because it is about the 50th day before Easter. It is otherwise called *Carnisprivium Sacerdotum.* Quinquagesima is sometimes taken for the Easter period, which consists of 50 days from Easter to Whitsuntide—St. Ambrose *(Serm.* 61*)* employs it to denote the latter. "The Lord hath so disposed it," he says, "that as we lament his passion in the fasts of Quadragesima or Lent, so we rejoice in the days of Quinquagesima at his Resurrection" *(Spelm. Gloss., p.* 476). From this double application, arises the term *Quinquagesima Paschalis,* as a distinction from the Quinquagesima preceding Lent. Quinquagesima, says Petrus de Natalibus, denotes a time of remission, and begins on the Sunday

on which "Esto mihi in deum" is sung, and terminates on the very day of Easter.—*Catal. Sanct.*, *l.* III, *c.* 87.

The Septuagesimal Terms are, according to the Computus of the MS. Titus, D., XXVII—Feb. 1, Jan. 21, Feb. 9, Jan. 29, Jan. 18, Feb. 6, Jan. 26, Feb. 14, Feb. 3, Jan. 23, Feb. 11, Jan. 31, Jan. 20, Feb. 8, Jan. 28, Jan. 17, Feb. 5, Jan. 25, Feb. 13 (*Fo.* 11 *b.*) And the following is the rule respecting these terms :—Wherever the moon is ten days old after the 17th of January, place the term of Septuagesima : "*Die Septuagesima.*—Post .XVI. kl. Febr. ubi lunam .x. inueneris. ibi fac terminum septuagesime" (*Fo.* 13). For instance ; to find Septuagesima for 1202 by this rule, look in the table for the golden number—it is VI ; then the dominical letter is F. By the Lunar Kalendar, the new moon of the 6th year of the cycle VI, rises on Jan. 28 ; ten days from that is Feb. 7, and three days farther the letter F. February 10 is Septuagesima for that year.

Quinquagesima, Sonday in.—In old English. See *Dominica Quinquagesimæ.*

Quinquaginsima.—Pentecost, in the ancient Gallic liturgy.—*Sacramentar. Gallicum*, *p.* 337.

Quinquendialis.—*Adj.* of five days.

Quinquenna Paschæ.—The same as *Quindena Paschæ*, the Easter fortnight.

Quinque Panes.—See *Dominica de quinque Panibus*, &c.

Quinquinoctium.—A space of five nights.

Quinszeine.—The same as *Quinzime*, in our Fr. records : "Quinszeine de Seint Michel."—*Rot.* 1 *Ric.* II.

Quinszisme.—The same as *Quinzisme.* "Bytwix this and the Quinszisme of Seint Michel next"—*Rot. Parl.* (11 *Hen.* V,) *t.* IV, *p.* 420.

Quintaine, Quintana, Quintans.—Quinquagesima Week. In a Computus of an. 1202—"Rabellus pro XII canibus et j garcione a die Sabbati post quintanam usque ad diem Martis post Pascha Floridum, de XXXII diebus, iiii Lib." (*Du Cange*). Here Quintana is the week of Quadragesima, and Saturday after the Quintana is the first Saturday of Quadragesima, from which to Tuesday after Palm Sunday are thirty-two days. It is the date of a letter of credence to Hen. III, from Geoffrey de Lezignan : "Dat. die Jovis post quintanam apud Bellum Montem super Oyse, anno Gratiæ 1261" (*Rymer, Fœder.*, *t.* I, *p.* 410). Quintaine occurs in a charter of an. 1328. The more modern French term, Quintans, is applied to the first Sunday, and it is probable, connecting this application with the quotations, that Quintana is but another name of Quadragesima. See *Dominica de Quintana.*

Quintans.—See *Quintaine.*

QUINTIN.—Oct. 31 : T. 444 ; E. 458. A Roman martyr about 287.—*Petr. de Natal.*, *l.* X, *c.* 196.

Quintus.—Oct 29 : G. 416.

Quinzame.—The same as *Quinszaine*, in the 4th article of peace between Louis IX and Henry III, an. 1259 : "A la quinzame de la Chandelur," which is rendered in the Latin copy, "In quindena Candelosse" (*Rymer, Fœd.*, *t.* I, *p.* 389.

Quinzisme of Easter.—*Quindena Pasche*, the Easter fortnight. Quinzime of St. John Baptist is the translation of Quindena S. Joh. Bapt., in the statute

Quia Emptores, 18 *Edw.* I. In a parliamentary roll of 4 Edw. VI—"That a writte of proclamation be made & directed to the shirrefs of the cite of London, commaunding theym to make open proclamation within the same city III severall dayes togider afore the Quinzisme of Ester next ensuyng the forseid XXI day of Januar." (*Rotuli Parliam.*, *t.* V, *p.* 512). Quinzisme was used of the other festivals; as in 23 Hen. VI—"Be an other statute made atte Westm' in the quinzisme of seint Michell the yere of the regne of kyng Richarde the sec'de first (*Ib.*, *p.* 108). "Atte XV^me^ of Seynt Hillary next comyng" (*Ib*, *t.* VI, *p.* 37). One of the latest uses of this term, in an historical work at least, is found in an account of the proceedings for treason against Edmund Dudley, who "was arraigned at Guild Hall in London upon Monday next after the XV^me^ of St. John Baptist, 1 Henry VIII, 1510" (*Dugdale, Baronage, v.* II, *p.* 218). See *Quindena.*

QUIRIAK.—*Quiricus.* See CYRIAC.

QUIRINUS.—June 4. A bishop in Siscia, or Scesia, in Panonia, drowned in the time of Dioclesian & Maximin.—*Prudent. in Hymn.*; *Petr. de Natal.*, *l.* V, *c.* 85; *Hospin. de Fest.*, *fo.* 112 *b.*

Quoresme demi.—In our Fr. records, the same as *quaresme demi*, *i. e.* Midlent.

Quotdiebus.—Every day.

Quotmensibus.—Every month.

Ramalia.—The imitation of the Pagan Oschophoria, on Palm Sunday, and so a name of the day itself.

Rameux.—The same.

Rami.—*Branches.* Palm Sunday, in a charter of Sancho of Navarre, in 1125: "Veniant ad ramos."—*Du Cange.*

Rami Palmarum.—Palm Sunday, in a letter of Phil. le Bel, in 1288: "Die Sabbati ante Ramos Palmarum" (*Rymer, Fœder.*, *t.* I, *p.* 681). The following date in the *Gesta* of Guillaume le Maire, bishop of Angers, is inaccurate, whether he began his years at the Nativity, Annunciation, or Easter: Anno Domini millesimo ducentesimo, die Mercurii post Ramos Palmarum, videlicet, tercia decima die exeunte Aprilis" (*Gesta Guliel. Major*, *c.* IX, *p.* 166; *D'Achery, Spicil.*) Wednesday after Palm Sunday, in 1200, was April 5; and in 1199, which is the year, in our computation of the year from January, Palm Sunday was April 11, and the Wednesday after it was the 14th. The editor of the manuscript has probably mistaken a contraction of *Martis* for *Mercurii.* In all the French provinces that belonged to the English, the year began at Christmas, and consequently, it was in advance of the present computation. The "die exeunte Aprilis" in this date, if the rule found by Mabillon be of any value, does not affect the date of the day. See *Dies Exeuns*; *Mensis Intrans.*

Reddite quæ sunt Cæsaris Cæsari.—The twenty-second Sunday after Pentecost is so called, by the contemporary historians who record the battle of Weissenberg near Prague, fought Nov. 8, 1620 [N. S.]: "Dominica," say they, "in qua cantatur Evangelium Reddite," &c.—*Vérif. des Dates.*

Refreshment Sunday.—Midlent Sunday. See *Dominica Refectionis.*

Regalia. The festival of the Three Kings.

Regalis Dies.—The royal day is Easter Sunday. *Dies Regalis* in Ignatius.—*Casal. Vet. Rit. Christ., p.* 251.

Regina Mundi.—The queen of the world, a title of Juno conferred on the Virgin. Henrizky found the following invocation in mass of St. Mary of Mount Carmel:

"Regina Mundi, dignissima Maria."

De Sacrificio pro Invocat. Sanctorum, c. 7, *p.* 219, *4to, Rostock,* 1697.

See other Pagan titles in *Festivitas Dominicæ Matris.*

Regnante Christo.—While Christ is reigning, i. e. in the reign of Christ (See *Vol.* I, *p.* 42, *n.* 11.) The date of the Concil. Bracarens II, held in 572 by St. Martin, archbishop of Brague, is "Regnante Domino Jesu Christo, currente era DCX," that is the era of Spain. This council is the first in which the formula "Regnante Christo" was employed, though it had been used long before in other acts.—*Verif. des Dates, t.* II, *p.* 4.

Regnante Trinitate.—In the reign of the Trinity. This is the date of the idolatrous synod of Rome II, which, in 768 or 769. decreed that relics and images ought to be worshipped according to ancient tradition, and which condemned the Greek council of 754 against images: "Regnante una et eadem Trinitate."—*Verif. des Dates, ib. p.* 31.

Regulares.—Regulars. There are two sorts of regulars, solar and lunar. The first are an invariable number attached to each month, as in the following table:—

Jan.	Feb.	Mar.	Apr.	May.	June.
2	5	5	1	3	6
July.	Aug.	Sept.	Oct.	Nov.	Dec.
1	4	7	2	5	7

Regulars are used with concurrents to find on what day of the week the first of each month will fall (See *Concurrentium Locus, Dominical Letters, p.* 90.) For this purpose the regulars of the month must be added to the concurrents of the year. This sum is a third, which, if it do not exceed 7, marks the day required; if above 7, subtract 7, and the remainder marks the day on which the first of each month of the year in question falls. For example, the year 78 reckons 3 concurrents, add to them the regular of January, which is 2, the total is 5, and the first of January was the fifth day, or Thursday. In February are 5 regulars, add them to the 3 concurrents, it makes 8, subtract 7, 1 remains. Thence the 1st of February was the first day of the week, or Sunday, and so on through all the months. To know if the calculation be correct, find the Dominical Letter D, then look where D falls in the table (*p.* 91,) where D falls in the column *D* 3 *E D.* In fact, it is not possible to be wrong in common years, nor even in Leap Years, provided we subtract the four concurrents in January and February, because these years change at Feb. 25. If, then, in a Leap Year, we count two concurrents, we must count only one to find the first

of January or February, and 3 to find the initial day of the following months.

Lunar regulars are also an invariable number, attached to each month in the year. Added to the epacts, they show what was the first day of the moon the first of each month. As all the ancient computists did not agree on the commencement of the lunar year, they did not agree on the number of lunar regulars for each month. Those who began the lunar year with January or March, attached as many lunar regulars to each month as the moon had days, the first of each month of the first year of the cycle of 19 years. In this year the 1st of January was the 9th of the moon, since the new moon fell on the preceding Dec. 24, and since, from Dec. 24 to Jan. 1, inclusive, there are nine days. According to this rule, applied to each month of the first year of the cycle of 19 years, the following table shows how the computists, who began the year Jan. 1 or March 1, attached lunar concurrents to each month of any year:—

Jan.	Feb.	Mar.	Apr.	May.	June.
9	10	9	10	11	12
July.	Aug.	Sept.	Oct.	Nov.	Dec.
13.	14.	16.	16.	18.	18.

To know the day of the moon Jan. 1 of the second year of the cycle of 19 years, add the epact, which is XI, to the 9 regulars of this month. The sum is 20, then Jan. 1 of the second year was the twentieth of the moon. We must except the years 8, 11 and 19 which were embolismal or of 13 lunar months, in which the regulars and epacts added together do not exactly mark the day of the moon on the first of each month, because the order of the *lunæ plenæ* of 30 days, and the *lunæ cavæ* of 29 days, was deranged by the intercalary month. The ancient computists supplied the defect of the regulars by the knowledge they had of the irregularity of these years and the manner of reckoning the moons on this occasion.

Other computists who began the lunar year at September with the Egyptians, and four months before the Julian year, gave 5 lunar regulars to the months of September and October, and 7 to November and December. For the other months, they agreed with those who began the lunar year with January or March. The cause of this difference arises thus:—they are not the same months of September, October, November, and December with both. These four months, according to those who began the year with September, belonged to one year, and the same months, according to those who began the lunar year with January or March, belonged to another year, which is the following. To reconcile them, we must add the epact XI, which those count who began the lunar year with the Julian, and which was not reckoned by those who began their lunar year four months before. Eleven and five are 16, these are the regulars of September and October; 7 and 11 are 18, the regulars of November and December.

It will not, perhaps, be wrong to illustrate a little table of regulars in Du Cange, which is prepared according to those who began the year in September with the Egyptians. In this table there is a column of ciphers marked

thus: LXXX, LXXIX, epact each month, repeated six alternate times, and it is not at first easily seen what they signify, because they are badly printed. They should be thus: L.XXX, L.XXIX. L is *Luna*, the moon, and the ciphers are the days except in the embolismal years.

The annual regulars of the moon serve with the concurrents to mark what day of the week the first of the paschal moon fell. The regulars and concurrents of a year are added together; if they do not exceed 7 we preserve them entire, and the day following was the first of the paschal moon. If above 7, 7 is subtracted and the number remaining indicates that the next day was the first of the paschal moon. For example, in the year 874, which was the first of the cycle of 19 years, there are counted 4 concurrents and 5 regulars, making 9 when added together. Subtracting 7, there remain 2 for the second day, or Monday; then the first day of the paschal moon was Tuesday. On reference to the lunar kalendar it will be found that the first of the paschal moon was March 23, the dominical letter C.

A second example of the use of annual regulars—take 875, the second year of the cycle of 19 years; in that there are one regular and five concurrents, that is 6, for Friday; therefore, the first of the paschal moon in 875 was Saturday. (See *Verif. des Dates, t.* I, *p.* 70–74.

The following tables and rule are transcribed from a computus in a Normanno-Saxon MS. of the age of William I. (*Cott. MS. Tiberius, A* V, *fo.* 1 *b.*) The solar year in the first table begins at March. The B', in the table of concurrents, denotes a bissextile year (see an example of its employment in dates, *supra, p.* 186); and the lunar year begins at January:

REGULARES FERIARUM SECUNDUM ROMANOS.

Martius V.	Julius I.	November V.
Aprelis I.	Agustus IIII.	December VII.
Maias III.	September VII.	Ianuarius II.
Ivnius VI.	October II.	Februarius V.

CONCURRENTES.

B'.I.	B'.VI.	B'.IIII.	B'.II.	B'.VII.	B'.V.	B'.III.
II.	VII.	V.	III.	I.	VI.	IIII.
III.	I.	VI.	IIII.	II.	VII.	V.
IIII.	II.	VII.	V.	III.	I.	VI.

REGULARES LUNARES.

Ian. VIIII.	Mai. XI.	Sept. XVI.
Feb. X.	Jun. XII.	Octob. XVI.
Mart. VIIII.	Jul. XIII.	Nov. XVIII.
Apr. X.	Agust. XIIII.	Dec. XVIII.

Coniunge regulares singulorum mensium & epactas anni cuiusque & si triginta fuerit ipsa est actas lune super kl'. Si amplius triginta tolle triginta & quot remanent ipsa est ætas Lunae.

Du Cange transcribed the tables to which the French Chronologists refer, and from which they have removed a difficulty considerable to persons unaccustomed to MSS. or to this sort of computation, from an ancient MS. in the monastery of St. Victor. As they are curious, and the second exhibits the regulars of those who began their lunar year at September, they are transcribed.—*Glossar., t.* V, *col.* 1280.

REGULARES AD FERIAM KALENDARIAM INVENIENDAM.

Martius	V ..	Dies XXXI	Martius in quinque.
Aprilis	I ..	Dies XXX	Dux est Aprilis in asse.
Maius	III ..	Dies XXXI	Maius tres rapuit.
Junius	VI ..	Dies XXX	Junius sex modo redemit.
Julius	I ..	Dies XXXI	Julius in asse labat.
Augustus ..	IIII ..	Dies XXXI	Augustus quatuor extat.
September ..	VII ..	Dies XXX	September septem capit.
October	II ..	Dies XXXI	Octoberque gemelle.
November ..	V ..	Dies XXX	Quinque November habet.
December ..	VII ..	Dies XXXI	Septem December adauget.
Januarius ..	III ..	Dies XXXI	Janus tres rapuit.
Februarius ..	VI ..	Dies XXVIII	Februus sex modo recepit.

REGULARES AD LUNAM KALENDARIAM INVENIENDAM.

September ..	V ..	L. XXX	September quinis.
October	V ..	L. XXVIIII	October consocialis.
November ..	VII ..	L. XXX	Inde November habet septen.
December ..	VII ..	L. XXVIIII	Septemque December.
Januarius ..	VIIII ..	L. XXX	Janus cum ternis ludit.
Februarius ..	X ..	L. XXVIIII	Februusque decenni.
Martius	VIIII ..	L. XXX	Marsque novem pugnat.
Aprilis.....	X ..	L. XXVIIII	Denis Aprilis abundat.
Maius	XI ..	L. XXX	Maius in undenis.
Junius.....	XII ..	L. XXVIIII	Et Junius in duodenis.
Julius	XIII ..	L. XXX	Julius in tredecim.
Augustus ...	XIIII ..	L. XXVIIII	Pith' Augustus et assim.

Regum trium Festum.—The festival of the three kings. Feb. 2. In 1162 the bodies of the three wise men in *Matt.* ii. were translated to Cologne; hence they have since been called the three kings of that city.—*Bucher.*

Reik.—In our French records, the time of making or stacking hay: "Devant le temps de vendenge ou de reik" (27 *Edw.* III, *st.* 1, *c.* 7). It is formed from the Saxon hṗeac, a rick or stack.

Relevatio S. STEPHANI.—The same as the Invention of St. Stephen, Aug. 3. In some instances, *Relevatio* is used for *Translatio.* If spoken of the Virgin Mary, it must mean the Purification, Feb. 2, *relevata* being, in the mid-

dle ages, applied to women purified after child-birth. Under this notion, the Purification has been called the *Resurrection of St. Mary.*

Relec Sonday.—Relic Sunday.—*Paston Letters, v.* IV, *p.* 26.

Relic Sunday.—The first Sunday after the Translation of St. Thomas the Martyr, July 7; but Mr. (now Sir H.) Nicholas says that "Relic Sunday is the third Sunday after Midsummer Day. Tables of reigns, and the calendar, shew on what day of the week Midsummer Day fell in any specified year, and when it occurred on Sunday.

> Relic Sunday fell on July 15
> — Monday — July 16," &c.
>
> *Notitia Historica, p.* 78.

The Papists say that altars are the sepulchres of relics. After the apostolical age, the bodies of martyrs were reverently treated by the first Christians, but not otherwise than by giving them an honourable interment (see the epistle on the martyrs of Gaul, about 160, in Eusebius, *l.* V, *c.* 1). Origen says we have learned to honor the rational soul, and to commit its organs to honorable sepulture (*Contra Celsum, l.* VIII.) Augustine teaches that the bodies of the just are honoured by interment (*De Civit. Dei, l.* I, *c.* 13). In time, religious meetings began to be held at the sepulchres of martyrs, particularly on the day of their passion. The custom of interring them, even at the peril of life, continued more than three centuries. Under Constantine the Great first began the exhumation and translation of relics from obscure sepulchres, and the emperor himself was the zealous author of the rite, not with a view that they should be set on altars and high places for idolatrous worship, but merely to be recommitted to the earth (*Anastas. Chron.; Cedren. Annal.; Niceph., l.* VII, *c.* 30); and Jerome relates that he translated the relics of the apostles Thomas, Luke and Timothy, to Constantinople. Soon afterwards, others began to contest with him, and introduced splendid pomps and most magnificent decorations (*Ruffin., l.* I, *c.* 35; *Socrat., l.* III, *c.* 18). The rite observed in the Western church is described by Ambrose of Milan, about 397 (*Epist. ad Sororem*). They transferred the relic to some church, where they kept watch until it was buried. After all, it was a genuine Pagan rite. Plutarch mentions that Antigonus translated the ashes of his father Demetrius from Syria into Greece. The bones of Theseus, after a lapse of four hundred years, were translated with great pomp by Cymon into Athens, and there are many other instances on record. The Pagan rites being received into the now corrupt Christianity, with additions, a persuasion entered people's minds, that martyrs and other saints of the country, city, and place, where the bodies or relics were deposited, were the guardians of such places. This superstition was followed by placing them in altars, and worshipping them. Many of these places received the name of the guardian saint or martyr who was the object of popular adoration. All this is described by Virgil as accurately as if he had lived in Papal Rome. Æneas promises the shade of Palinurus the entire process of translation of his bones, miracles, and annual worship by the people:—

" Desine fata Deûm flecti sperare precando,
Sed cape dicta memor, duri solatia casus.
Nam tua finitimi, longe lateque per urbes
Prodigiis acti cœlestibus, ossa piabunt,
Et statuunt tumulum, et tumulo solemnia mittent."

L. VI, *v.* 376.

" Desist to hope that fates will heare thy prayer;
But take this comfort to appease thy care.
The neighbouring cities shall thy bones interre,
And mov'd by omens, build thy sepulchre;
Then to thy tombe pay yearely rites, & shall
The place for ever Palinurus call." *Ogilby.*

Sepulchres, and pictures of martyrs and saints, began to be worshipped in the 4th century: " Novi multos esse sepulchrorum & picturarum adoratores."—(*Augustin. de Morib. Eccles. Cathol.*, *p.* 34.)

Then arose the custom of bearing relics about in procession, that they might be held in greater adoration. Lucius is said to have instituted the circumgestation of St. Stephen's relics. Gregory the Great sent relics of martyrs and apostles by St. Augustine to convert the Saxons (*Ælfric, Homily on St. Gregory, in Langley's Principia Saxonica*, *p.* 29). Stephen II bore relics about, under the notion of purifying profane places. This practice is also Pagan. Plutarch tells that skeletons, in boxes, were borne in the solemn processions of the Egyptian worshippers of Isis and Osiris (*De Isid. et Osir.*, *c.* 17). Then miracles first began to be wrought at sepulchres. Long before this, Vigilantius, according to Jerome, maintained " that the honors paid to the rotten bones and dust of the saints and martyrs, by adoring, kissing, wrapping them in silk and vessels of gold, lodging them in churches, and lighting up wax candles before them, after the manner of the Heathens, were indubitable ensigns of idolatry" (*Hieron., Oper.*, *t.* VII, *p.* ii, *p.* 278). Bale says that the adoration of relics, which had been introduced three centuries before, was unknown to the English until 950, when they began to dig up the carcases of the dead, wrap them in wax cloths, and place them in gold and silver boxes (*Cent.* II, *c.* 32). And very soon afterwards, a great rivalry arose among religious houses for the possession of relics. If one house had a relic that brought more lucre to the community than the relic of another, the latter piously stole the popular favourite. " In the reign of Edgar, a shameful description of robbery had obtained among ecclesiastical bodies: the stealing of relics upon a pretended divine revelation. In those days, it was no uncommon practice for powerful abbeys to despoil the weaker monasteries, or to rob defenceless villages of their sainted remains, in order to increase the celebrity of their own foundation" (*Monast. Anglic.*, *t.* III, *p.* 461). The same pious motive introduced the practice of forging relics, and the synod of Exeter, in 1287, by *cap.* 48, prohibited the sale or worship of any relics that had not been previously authenticated and sanctioned at Rome (*Spelm. Concil.*, *t.* II, *p.* 386). Dr. Middleton says that " the Popish writers are forced to allow that many, both of their relics

and miracles, have been forged by the craft of their priests, for the sake of money and lucre. Durant, a zealous defender of their ceremonies, gives several instances of the former—particularly of the bones of a common thief, which had been for some time honored with an altar, and worshipped under the title of St. Martinus: altare quod in honorem martyrii exstructum fuerat cum ossa et reliquias cujusdam latronis esse deprehendisset, submoveri jussit *(De Rit., l.* I, *c.* 25) And for the latter, Lyra, in his comment on Bel and the Dragon, observes that sometimes also in the church, very great cheats are put on the people by false miracles, continued or countenanced at least by their priests, for some gain and temporal advantage. Aliquando fit in ecclesia maxima deceptio populi in miraculis fictis a sacerdotibus, vel eis ad hæc reatibus propter lucrum temporale, &c.—*Nic. Lyra in Dan., c.* 14 *(Letter from Rome).* The existence of this scandalous practice is of high antiquity, and rests upon authority unquestionable by a papist: the Council of Saragossa, under Gregory the Great, in 592, by *can.* 2, resolved that relics have been fabricated in divers places, they shall be brought by the priests in whose churches they are found, and, being presented to the pope, shall be tested by fire. And it is related that some monks brought from Jerusalem a piece of the cloth with which Jesus wiped the feet of his disciples—it was put into the fire, and became glowing red with heat. On removing it from the fire, it recovered its pristine colour.—*Leo. Marsican. Chron. Casinens. l.* II, *c.* 33; *Mabillon, Vet. Anal., p.* 568; *Hospin. de Orig. Templorum, p.* 109-10-11, &c.; *Pol. Verg., &c.*

Reliquiæ S. Michaelis.—Oct. 16.

Reliquiarum Festum, *or* Festum Reliquiarum.—The Feast of Relics, when general, is the same as Relic Sunday. See *Septimana Reliquiarum.*

Reliquiarum Ecclesiæ B. Petri Exon., Festum.—The Feast of Relics at St. Peter's of Exeter, May 22: E. 453.

Relyk Sonday.—"Wretyn at London on relyk sonday."—*Paston Letters, v.* IV, *p.* 22, *p.* 44.

Remigius.—Oct. 1: G. 415; V. 431; T. 444; E. 458. A bishop of Rheims about 490.—*Petr. de Natal., l.* IX, *c.* 9.

Reminiscere.—Introit from Ps. 24, and name of the second Sunday in Lent. "Feria tertia post Reminiscere."—*Bed., Oper., t.* VII, *p.* 334.

Renvoisons.—Rogations *(Du Cange, Suppl., t.* III, *col.* 6). See *Roueisouns, Rouisons.*

Repausatio.—See *Pausatio, Dormitio, &c.* The verb occurs Oct. 5, G. 415.

Reprus, *or* Repus.—Sunday of Passion Week has this addition in French. See *Dimanche Reprus.*

Requies Dominici Corporis.—The Repose of our Lord's Body—the Sabbath. *Du Cange, t.* VI, *col.* 6.

Requies Solis.—Sunset, in the statutes of Gildas, *c.* 44.

Resaille Mois.—June and July, Norm. Fr.

Rescours.—See *Solail rescours.*

Respectus.—A respite of time. "Dum respectum et dilationem caperet."—*Matt. Par., an.* 1236, *p.* 296.

Respice, domine.—Introit and name of the 13th Sunday after Pentecost.

Respice in me.—Introit of the third Sunday after Pentecost.

Resurrectio Christi.—March 27: G. 402; T. 437; D. 451.

Resurrectio Domini prima.—March 27: E. 451. "VI kal. April. Resurrectio Domini" *(Kal. Arr.*, 826), On þone ðæg ðrýht of deaðe aras—On this day our lord rose from the dead *(Menol. Sax., Mar.* 27). *Resurrectio Domini* is also Easter day, as "Prior de Monte Sancti Michaelis queritur in periculo mortis, de regis ballivis anno Domini 1274 die Lunæ post Resurrectionem Domini."—*Rymer, Fœder., t.* I, *p.* ii, *p.* 510), and "Die Jovis post Resurrectionem"—*Letter of Philip of France, in D'Achery (Spicil., t.* X, *p.* 343). See *Resurrection.*

Resurrectio B. Mariæ.—The Purification, in a charter of 1218. See *Relevatio* S. Stephani.

Resurrection de nostre Seignur.—Resurrection of our Lord, March 27 : L. 463.

Resurrection.—*Dominica* and *Dies Resurrectionis* are usually Easter Sunday, though anciently any Sunday in the year. The will of Thomas, earl of Kent, is dated—"In the day of the Resurrection of our lord J'hu Christ, the yer of hym a thousand thre hundred fourscore and seuentene."—*Nichols, Royal Wills, p.* 118.

Return Days.—See *Crastino* S. Vincentes.

Revelatio B. Lazari.—Du Cange is of opinion that this should be read *Relevatio B. Lazari.* The translation of St. Lazarus, Sept. 1.—*Gloss., t.* V, *col.* 1413.

Revelatio Pueri Jesu ex Egypto.—The day after the Epiphany.—*Hieron., Martyrol.; Petr. de Natal., l.* II, *c.* 51.

Revita.—An anniversary day, on which the service for the dead is read for some defunct benefactor.

Rex Dierum,—The King of Days, is Easter Day.—*Casal. de Vet. Rit. Christ., p.* 240.

Rex Dierum Dominicorum,—The King of Sundays, is Trinity Sunday.

Rhedmonat.—The lunar month of March, from the goddess Rheda, to whom the Saxons sacrificed in this month, as they did in April to Eoster, who gives her name to Easter. "Rhedmonat a dea illorum Rheda, cui in illo sacrificabant, nominatur."—*Bed. de Rat. Temp., c.* 13, *Oper., t.* I.

Richard of Cirencester.—April 3 : Richard of Wicke died 1253; and in a letter to Henry III, "Dat. apud Viterb., die Lunæ post Purificationem," 1262, it is stated that the pope has commanded the feast of St. Richard of Cirencester to be celebrated on "III non. April," on the eve of St. Ambrose, the day on which he died.—*Rymer, Fœder, t.* I, *p.* 416.

Richarius.—April 3. He was canonized in the 7th century.—*Vincent., l.* XXIII, *c.* 97.

St. Roche's Day, St. Roque *or* Rocke.—August 16, according to the Life of St. Roche in the Golden Legend, which ends thus—The feest of Saynte Rocke is alwaye holden on the morowe after the daye of the assumpcyon of our lady, whiche life is translated out of latyn into englisshe by me, Wyllyam Caxton."

Rock Day, Rock Monday.—Distaff's Day, Monday after Twelfth Night.

Rode Day.—Rood Day. In the old English homily, of which the following is the exordium, the people are distinctly told that they are to come to church for the purpose of worshipping the cross. "*De Sancta Cruce.*—Goode men & women, suche a day ȝe schalle haue þe holi rode day the which day ȝe schalle come to churche & worschip the holi crosse þt Christe

dyed vppon to bygge monkend. þen schalle ȝe knowe welle þat holi rode day æftur Estur is called the fyndynge of the crosse, for that day holi church makyth minde how Sent Elyn fownde the crosse. But this day is called the exaltation of the crosse or ellis þe lyftyng vpp of þe crosse. For æftur that sent Elyn had sett the crosse in þe tempull of Jerusalem criston men dyddon hit grett worschip & honur but æftur that worschip was caste downe by a cursed kynge as ȝe schalle heyre that com into þe tempull of Jerusalem þere as þe crosse stode rychely arayed & toke þe crosse forth wᵗ hym & so when þe crosse was gown þe worschip þere of cesed & dyed. þis kyng was of Pers & was called Cosdras, &c."—*Lansdowne MS.*, 392, *fo.* 84.

Rogations.—First of the Rogations, April 26, D. 452; last term of Rogations, May 23, D. 453; last of the Rogations, May 30, E. 453. These expressions, at first glance, do not seem to correspond. The 1st of the Rogations, April 26, is the first day on which Rogation Sunday can fall, which is when Easter Day is March 22. The last of the Rogations, May 30, is perfectly right as understood of Rogation Sundays. But the last of the Rogations, May 23, is not reconcilable with the order of the moveable feasts. In the Computus of the Kalendar *Titus* (*D.* XXVII, *fo.* 12), the terms of Rogations are as follows:—May 10, April 29, May 18, May 7, Apr. 26, May 15, May 4, May 23, May 12, May 1, May 20, May 9, Apr. 28, May 17, May 6, Apr. 25, May 14, May 3, May 22. Here we have May 22 instead of May 23, or May 30. This is almost as inexplicable as that of May 23; for when Easter falls, in its extreme limit, on April 25, Rogation Sunday falls on May 30. The rule in this Computus is, to make the term of Rogation where the moon is 20 days old after April 25: "*De Rogatione.*—Post .VII. kl. Mai ubi lunam .XX. inueneris ibi fac terminum Rogationum." In 1136, for instance, the XVIth year of the cycle of 19 years, Easter Day was March 22; Apr. 6 was the first of the moon of this 16th year, and twenty days from that is Apr. 26, which was Rogation Sunday for the year 1136.

The Rogations are public processions, during the three days that precede Ascension Day, in the fifth week after Easter. Of Rogation Week Cowel says, "that it is a time so called, because of the special devotion of prayer and fasting, then enjoined by the church for a free preparation to the joyful remembrance of Christ's Ascension;" and an ancient MS. homily on the three Rogation Days has this explanatory exordium: "Worshipfulle frenedis, it is commaundede by the comendable custome and constitucion of Holy Chirche, that every mane & womane that is at lawfulle age shuld faste Monday, Tewesday & Wednesday, and go in procession; for thei be called Rogacion dayes of prayer.—*De Tribus Diebus Rogacionum*" (*Harl. MS.*, 2247, *fo.* 105 *b.*) Moreri says—St. Mammertus, bishop of Vienne, in Dauphiné, established these prayers in his diocese in 474, in order, it is said, to cause the earthquake to cease, & to deliver the people from a multitude of wolves which desolated the country, & even entered the towns, where they devoured all they met. The fast and prayers which caused this scourge to cease, were continued as a preventive in future. At last the Council of Orleans, in 511 (*can.* 3), ordained the Rogations to be held throughout France. This usage passed into Spain towards the commencement of the 7th century, and even sooner; but the three days were Thursday, Friday and Saturday, after Pentecost. They were received later in the churches of Italy. Char-

lemagne and Charles the Bald made laws for the observation of the Rogations and forbade labour on these days, which was long observed in the Gallican church. These processions were called Little Litany and Gallic Litany, to distinguish them from the Great, or Roman Litany, instituted by Gregory the Great in 590, on the day of St. Mark. They are called *Little*, because a bishop was the author, while a pope was the author of the *Great (Dict. Histor., t.* VII, R, *p.* 162). According to Anastasius, says Mabillon, Leo III (795) appointed the three days before the Ascension to be celebrated (*Not. ad Sacramentar. Gallic., p.* 334). In the acts of the Council of Cloveshou, in 737, *can.* 16, the Rogations appear to be confounded with the Great Litany. All the people and clergy (they say) are to observe the Litanies, *i. e.* Rogations, with great reverence, on the 7th day before the kalends of May, according to the ritual of the Roman church, which calls them *Litania Major*, the Great Litany. The day here indicated is St. Mark's Day, April 25. Afterwards, the Council mentions the three days before the Ascension, and censures the licentiousness attending these processions. We learn, however, that the Rogations were known to the English church before the year 747 (*Spelm. Concil., t.* I, *p.* 249). In the Laws of Athelstan, in 928, they are called days of purifications, or Gang Dayes (*Ib., p.* 405); and the *Gang Days*, as well as the Rogations, are no other than the Pagan *Ambarvalia* under a new name. Polydore Vergil, from Tertullian (*Lib. ad Uxorem*), allows that processions of this kind had been known among the Christians from the earliest period, and intimates that they had been merely renewed by Mammertus, after an interval of intermission (*De Invent., l.* VI, *c.* 11, *p.* 391). See *Gang Days; Litania*; *Processions, &c.*

ROGATION.—See DONATIAN & ROGATION.

ROLAND.—June 16. This hero of the romance of chivalry, and the equally veracious legends of the Romish church, was the nephew of Charlemagne.—*Hospin. de Fest., fo.* 113.

ROMAIN, Archbishop.—Oct. 23: L. 470. See ROMANUS.

Roman Computation.—See *Computatio Romana.* The method of counting days of the month in the order of their occurrence, as the 1st, 2nd, 3rd of a month, instead of counting them as so many days before a succeeding day, in the same or the following month, was pointed out by Bede in his *Ephemerides;* but it is seldom found among the earlier writers. An instance occurs in the Saxon Chronicle, in mentioning the death of Bishop Aldulf, "on the 10th day of June, 729."

ROMANUS.—March 31: G. 402.

ROMANUS.—Aug. 9: E. 456. A Roman knight, martyred under Decius.—*Petr. de Natal., l.* VII, *c.* 40; *Vincent., l.* XIII, *c.* 17; *Hospin. de Fest., fo.* 127.

ROMANUS.—Oct. 23: V. 431; E. 458. Archbishop of Rouen about 639. He was of royal descent, and, according to the legend, delivered the city from a dragon that devoured both men and beasts. The feat was performed thus: the bishop, on Ascension Day, took a person condemned of theft and murder out of the prison, signed him with the cross, and commanded him to fetch the monster. The murderer obeyed, and the dragon followed him into the city, and went into a fire, where it was burnt. Dagobert, to commemorate the event, gave the church a power to set any criminal at liberty on

every Ascension Day, which was observed in Moreri's time with great ceremony. A procession was made, and a resting-place prepared at the old tower, where the prisoner took up the shrine of St. Romanus, or Romaine, which he and a priest carried to the church of Notre Dame. After confession and sacrament, he was set at liberty. The dragon of St. Romanus, like the dragons of many other saints, by whom they were overcome under the same or similar circumstances, have been demonstrated to be emblems of the ravages produced by rivers overflowing their banks (see *vol.* I, *p.* 53). M. Eusebe Salverte says St. Romaine, in 620 or 628, delivered the city of Rouen from a monstrous dragon. This miracle (it is said in a Dissertation on the miracle of St. Romaine and the Gargouille) is only the emblem of another miracle of the same saint, who caused the Seine to re-enter its bed, when, having broken its banks, it was about to inundate the city. The popular name of this fabulous serpent, *Gargouille* (a water-spout), is itself a proof: Gargouille comes from *gurges*, &c. In support of his opinion, the author cites a strophe of a hymn by Sautenil:

> " Tangit exundans aqua civitatem;
> Voce Romanus jubet efficaci;
> Audiunt fluctus, docilisque cedit
> Unda jubenti."

He might have cited, adds Salverte, a greater number of traditions in support of his system.

Rood Day.—Otherwise Holy Rood Day. Sometimes it is the Invention, and sometimes the Exaltation of the Cross, May 3 and Sept. 14 (see *Exaltatio S. Crucis; Inventio S. Crucis).* In some English charters, when the date is Rood Day, it is accompanied by an addition which prevents mistake; thus, " this bill endented witnesseth on Holy Rode Day in May, the eleuenth yere of the regne of King Henry the vijth," &c. *(Dr. Whitaker, Hist. Richm., v.* II, *p.* 245). The Rood, or rather Rode, in some cases signified the image of Christ upon the cross; and Robert of Brunne implies a distinction, in naming together " the croice and the rode." See *Cross Days; Crouchmas; Rudmas.*

Roque's Day.—The day of St. Roche, Aug. 16. See Royque's *Day.*

Rorate Cœli.—Introit, from *Ps.* 8, of the 4th Sunday of Advent, which was formerly called *Memento mei.*

Rosa Aurea.—The *golden rose*, which the pope consecrates on Midlent Sunday, gives this name to the day.

Rosæ Dominicæ.—Our Lord's roses, or Dominical roses; Midlent Sunday, and also Sunday in the octave of the Ascension. It seems more properly to denote the latter day, on which a miraculous shower of roses fell from the roof of St. Maria Rotunda. See *Dominica de Rosis; Rose Sunday.*

Rosalia.—Pentecost.

Rosata Dominica.—Midlent Sunday.

Rosata Pascha.—Pentecost.

Rosary of our Lady.—First Sunday in October. See *Festum Rosarii.*

Rose Sunday.—Midlent Sunday and Sunday in the octave of the Ascension both claim this name, which is mentioned by Shepherd, on *Common Prayer*, who says that the pope exhibits the rose on his way to and from mass. In

Latin there is this difference, that one Sunday *(Dominica de Rosa)* is the Sunday of the Rose, and the other *(Dom. de Rosis)* is the Sunday of Roses. The terms have no doubt been distinct, but the distinction has long been neglected or lost. On reference to the two articles *Domin. de Rosa* and *Domin. de Rosis,* it will be seen that two ancient writers on the Roman ceremonies have mentioned them: Amelius speaks of *Rosa* as the name of Midlent Sunday, and Benedict, of St. Peters, who is known to have lived before 1143, names the Sunday in the octaves of the Ascension, *Rosæ.* But, then, this canon calls the same day *Rosa.* Did Amelius live before the year 43 in the 12th century? If he did not, the consecration of the golden rose on Midlent Sunday may be considered as more ancient than the commemoration of the miraculous shower. Hildebrand states that Innocent III began the custom of consecrating a rose on Midlent Sunday in 1130 *(De Diebus Sanctis, p.* 59). It was Innocent II who assumed the pontificate in this year. Some ascribe the origin of the ceremony to Urban V. Others say the French chronologists, attribute the consecration of *the golden rose* to Innocent IV, (from 1243 to 1247), but Calmet proves that it was Leo IX, in 1048 *(Verif. des Dates, t.* III, *p.* 284). On the whole, it seems probable that Rose Sunday, as applied to Midlent Sunday, is the more ancient appellation. Cardinal Caietan, or Gaietan, before 1294, calls this Sunday, and relates the following marvellous event; he says: That on this day the pope bore on horseback a golden rose to the station of the cross, where on alighting he gave it to the mayor of the city, "præfectus urbis," who held his stirrups, both on mounting and descending. He further says: That while the pope was confined by sickness to his chamber, a rose was miraculously (?) sent on this day into the great chapel ("hæc die rosa fuit missa in Magna Capella") when the cardinals were all present at sermon. They deposited it upon the altar, and after the sermon, the choristers carried it to the pope, who presented it to the chamber *(Ordinarium, sect.* lxxxi, *apud Mabillon, Ordo Roman.*, xiv; *Mus. Ital., t.* II, *p.* 351.) At the commencement of the Reformation, Leo X sent a consecrated rose, by his legate, Charles à Miltitz, to Frederick elector of Saxony, in order to induce him to withdraw from Luther *(Hildebrand. ib.)* This golden rose is, after all, nothing more than a palpable imitation of Virgil's golden branch, which was sacred to Proserpine, the queen of hell, with many of whose attributes, as well as titles, the Romanists have invested their Lady Mary. In the Æneid, the sybil instructs the son of Anchises to pluck the golden branch as a present to Proserpine, to whom it is precious:

> "Hoc sibi pulchra suum Proserpine munus
> Instituit." *Æn.* VI, *v.* 142.

In the Icelandic Edda, Virgil's miraculous tree becomes the *Ygdrasills Asketree,* under which, sacred to Hela, the goddess of the infernal regions, Odin, the sun, dispenses justice among the souls of the dead (See *vol.* I, *p.* 273.) Hela is the northern Proserpine, Hecate, and Isis, and the Asketree, literally Ash tree, is the *rhamnus* or mountain ash, which was sacred to Proserpine. Moreover, Virgil tells us that the golden tree, by the influence of which souls were admitted to Elysium, was sacred to the infernal Juno:

> "Junoni infernæ dictus sacer." *V.* 138.

The identity of these trees is, therefore, indisputable, and it would be strange if so remarkable and wonderful an attribute of mythology should have escaped the notice of the pretended successor of St. Peter, the porter of heaven's gate. Accordingly it has not, but it enacts a prominent part in the mythology of modern Rome. The ash tree of Hela and Odin, the rhamnus of Hecate, and the gold branch of Juno, are all the astrological symbol of the sun's entrance into the summer signs of the zodiac. The Germans call Midlent Sunday *Rosentag*. Hospinian gives a full description of the ceremonies used in consecrating the astronomical emblem which furnishes these names.—*De Fest., fo.* 50 *b, et seqq.*

Roude Day.—Rood Day. The cellaress of the convent of Barking was to "purvey for the sayd lades of the covent—ther fourtnyght butter every Trinite Sunday unto Holy Roude Daye."—*Monast. Anglic., t.* I, *p.* 444.

Roueisons.—Rogations, or the Less Litany. See *Litania Minor.*

> "þe feste of þe Roueisons þe lasse Letanie is,
> For alone man hit fond, & in lasse stede iwis."
>
> *Harl. MS.* 2277, *fo.* 35 *b.*

Because man alone founded it, says this poet, it is the less Litany. This was instituted by a bishop; the great Litany by something more than man —the pope.

Rouesons, Rouisons.—The same:

> "Letani is a song as ȝe mowbe ouȝte ise.
> To bidde ech halwe eft oþ^{r} our help for to be.
> As me deþ a sent Markes dai. a lite bifor þe masse.
> Now is þ^{t} dowble Letani. þe more ⁊ ek þe lasse.
> þe more is a sent Markes dai. when þe ban^{r}s bet out ido.
> Wit p'cession bifore þe masse. ⁊ isonge þe letani also.
> ⁊ þan fasteþ cristeme'. ac for sent Markes sone uout.
> Ac for þe litany ⁊ ban^{r}s þ^{r} beþ þanc out i brouȝt.
> ⁊ nout as seiþ mony fol. þ^{t} sent Mark f^{r}ward is.
> To faste is dai ⁊ nout is eue. for þ^{t} iseþ amis.
> Suþþe þe lasse letani. þe Gang dawes iclepeþ biþ.
> Whan me aboute þe felþes. goe w^{t} ban^{r}s as ȝe iseþ
> þre dawes fasteþ ek. þ^{t} me clepeþ þe Rouisons.
> Ac þe oþ^{r} is ce more iclepeþ. for þre enchesons," &c.
>
> *Cott. MS., Jul. D.*, IX, *fo.* 61 *b.*

Rovesouns.—The same in Norm. Fr.

Rouvison, Rouvisons, Rouvoisons.—The same (*Du Cange, Supplem., t.* III, *col.* 638.) All these names, French and English, may be resolved into one, Rovisons, which apparently comes from *rubigo*, in the Pagan *Festum Rubiginis* or *Robigalia*, celebrated about the middle of Spring.

Royques Day.—This is the same as St. Roche's Day, August 16. There is an entry among the extracts from the churchwardens' accounts of St. Michael Spurriergate, York, printed by Mr. Nichols, thus: "1518. Paid for writing of Saint Royque Masse 0^{l} 0^{s} 9^{d}."

Rozatum Pascha.—Pentecost.

Rudmas Day.—"From the Saxon *Rode* and *Mass-dæg*, that is, the Feast of

the Holy Cross, and there were two of these feasts; one on the 3rd of May, the Invention of the Cross, and the other, the 14th Sept., called Holy Rood Day, and is the Exaltation of the Cross" *(Jacob)*. The rood was distinct from the cross; it was the crucifix or image upon it: that of Boxley, in Kent, was so contrived that it would bow, lift itself up, shake and stir its head, hands, and feet, roll its eyes, move its lips, and bend its brows. It was broken at St. Paul's Cross, where the people were shown the springs by which the motion was effected. See other instances of priestly fraud of this kind under *Festum Passionis Dominicæ Imaginis.*

Ruffin.—July 24. A martyr.—*Brit. Sancta, p.* ii, *p.* 38.

Rufinus.—April 19: G. 403. Rufinus or Rufus was a martyr with Hermogenes and others in Armenia.—*Petr. de Natal. l.* XI, *c. ult. n.* 125.

Rufus, Passion of.—Aug. 27: G. 412. A martyr at Capua.—*Petr. de Nat., l.* VII, *c.* 119.

Rumonus.—Aug. 30: E. 456. About 960.

Rumwold, Confessor.—Nov. 23: E. 459. Another, July 1.—*Brit. Sancta, p.* ii, *p.* 2. The latter is more properly named Rumbald. The former was the founder of the Camaldunenses, but Rumbald was a far more extraordinary personage, and might be placed on the same page as the literary prodigy in Tristram Shandy, who composed a work on the day of his birth. The saint lived only three days, during which he found time to work miracles, and make a will, bequeathing his body to be kept one year at King's Sutton, where he was born of St. Kineburga, the daughter of Penda, king of Mercia; two years at Brackley, and then to be finally translated to Buckingham.

Rusticus.—July 19: G. 410. He is here joined with Arsenius, an abbot, who died July 19 *(Petr. de Natal., l.* VI, *c.* 98,) but Rusticus, a subdeacon, died July 17.—*Ib., l.* VII, *c.* 71.

Sabastian.—Jan. 20: G. 398; for *Sebastian.*

Sabbathum, Sabbath.—This word, which peculiarly denotes the Jewish Sabbath on Saturday, was improperly as affectedly applied to Sunday by fanatics as early as the reign of Queen Elizabeth. John Field, in his *Declaration of Judgment at Paris Garden*, says, that in 1583, "the magistrates of the citty of London obtained from Queene Elizabeth that all heathenish playes and enterludes should be banished upon Sabbath Dayes." It appears from this pamphlet, that a prodigious concourse of people were assembled at this garden to see plays and a bear-baiting, on Sunday, Jan. 13, 1583, when the whole theatre fell to the ground, by which accident many of the spectators were killed *(Warton, Hist. Engl. Poetry, v.* III, *p.* 288 *n.*) This affected title which might be regarded merely as silly, were it not attended with a desire to prepare the public mind for a Judaical observance of Sunday, was not confined to the vulgar herd of saints. On the defeat of the Spanish Armada, a proclamation for a general thanksgiving, signed by Henry, earl of Derby, was issued, and required it "to be putt in execucion att or before the next Sabothe" *(Baines, Hist. Lanc., v.* I, *p.* 559.) Hume has noticed the attempt of the fanatics to pass an act of parliament for changing the name of Sunday to the Sabbath, which the good sense of the lords rejected.

Among the charges against Archbishop Laud, it was urged that he had expunged some things out of Dr. Sibthorpe's sermon, "as first, the Sabbath, and put instead of it the Lord's Day."—"What's my offence?" exclaimed the indignant prelate, "*Sabbath* is the Jews' word, and the *Lord's Day* the Christians.'"—*State Trials, v.* I, *p.* 906.

Sabbatical Cycle.—A system of seven Lunar-Solar years continually recurring.

Sabbatical Year.—A Jubilean year, of which the first was 1451 before Christ.—See *Strauch. Brev. Chron., b.* II, *ch.* III, *sect.* 7.

Sabbatum.—The Sabbath, Saturday in dates; but it sometimes signifies the whole week, whence we have *Una* or *Prima Sabbati*, for the 1st day, Sunday, and *Secunda Sabbati*, for Monday, and so on. In the Domesday survey, it is used for the peace: "Postquam Willelmus rex advenit et sedebat in Sabbato, et Will. Mallet fecit suum castellum" (*Spelman, Gloss., p.* 496.) In the Hist. de Languedoc there is a charter dated on this day, which has been employed to show the manner of determining vague dates: "Facta sunt autem hæc V kal. Jan. die Sabbati, luna XXVII, regnante Philippo Francorum rege." The dates are vague, to determine them—This is Philip I, who reigned from 1060 to 1108. Among these dates we find Dec. 28, and that it was the 27th of the moon. To be so, it is necessary that the first of the moon should be Dec. 2. Then take the golden numbers of all the years of Philip's reign, and examine if there be several of these years in which the first of the moon falls on Dec. 2. There are three, 1065, 1084, and 1103. The charter was certainly granted in one of these years; but in which? The date says Saturday, Dec. 28; to be so, the Dominical letter must be F. On trying by the table, *p.* 90, we shall find that F belongs to 1084. Another is dated, "IIII kal. Aug. die Sabbati, luna XX, regnante Carolo, Salomone in Britannia." By these two reigns, we see that the charter was granted about 860 or 870; on July 29, the moon was 20; the new moon must have fallen on July 10. Then, by the table of golden numbers, *p.* 187, from 846 to 883, there is only 864 on which the new moon of July falls on the 10th. And this agrees with the day, Saturday. Another example: "Die Sabbati, ii non. Martii, luna XII, anno sexto Salamonis in Britannia." Solomon of Bretagne began to reign in 857, because all the dates belong to 863.—*L'Art de vérifier les Dates, t.* I, *p.* 93–100.

Sabbatum Acathisti, Sabbatum *του Ακαθιστου*.—Among the Greeks, Saturday of the fifth week in Lent. This day was held as a festival at Constantinople in memory of the miraculous deliverance of that city by the interposition of the Virgin, when it was besieged in 626. On this day they sang a hymn in honour of the Virgin, called *Acathistos*, because they performed it standing.

Sabbatum de Gaudete.—The third Saturday in Advent, so called by Cardinal Cencio de Sabellis, about 1194.—*Rom. Ord., s.* I, *n.* 3.

Sabbatum in Albis.—Saturday in Easter week; because, on this day, those who were baptized in *Sabbato Sancto*, put off the white garments which they wore on taking baptism. "Die Sabbati illius, quod est finis Septuagesimæ, diciturque Sabbatum in Albis" (*Vita S. Petri Mart., n.* 38, *ap. Du Cange, t.* V, *col.* 222.) It is also, among us, called Lawson Eve. On this day the amulet called *Agnus Dei* is made. These charms are consecrated, and virtues

are ascribed to them in blasphemy of the Omnipotent; they are then placed in their cases and distributed the next day to the wretched votaries of a grovelling superstition (*Cæremon. Rom., l.* II, *s.* 2.) They are made of the wax of the paschal taper, and having the impression of a lamb are hung round the necks of the recently baptised. Walafrid, the abbot, censures this consecration as a Jewish ceremony.—*De Div. Off., c.* 9; *Hospin. de Fest., fo.* 77 *b.* See *Dominica post Albas.*

Sabbatum in duodecim Lectionibus. Saturday in twelve Lessons, is Saturday in each of the Ember weeks, and so called from the twelve readers of the six lessons, read in Greek and Latin on this day.

Sabbatum infra Albas.—The same as S. in Albis.—*Ordo Rom.*

Sabbatum Ignavum.—The lazy Saturday, from the attempt of the monks and priests to include a great part of that day in the Sunday, insisting upon abstinence from labour of all kinds until day-break on Monday. See the "Narration" in *Schere þursday* and *Sunday.*

Sabbatum in Traditione Symboli.—Saturday of the delivery of the Apostles' creed, was that preceding Palm Sunday.

Sabbatum Luminum.—Saturday of the Lights. Holy Saturday, before Easter Sunday. It is also called—

Sabbatum Magnum.—The Great Saturday. In the ancient church, in honor of our Lord buried, and resting in his sepulchre, all things were quiet and tranquil till night, when they began the service of the vigil of Easter, which they prolonged to the 2nd hour of the night. Among the ancients, this *pervigilium* was called the Μεγαλη Διανυκτερευσις, *pernoctatio magna,* or the great nocturnal watch. Gregory of Nyssa says that, during the whole night, sermons, hymns and canticles, sounded in the ears, like a flood of joy rushing through them into the soul, while so many lamps were burning that it was as bright as the clearest day (*Orat.* 4 *in Pascha).* Eusebius relates that Constantine the Great changed the night before Easter into day-light (*Vit. Const., l.* IV, *c.* 22). The reasons, says Isidore of Spain, are two; because on this night the crucified Saviour, that light which illuminates the world, rose again from his tomb; secondly, it is an ancient tradition by Jerome (*Comm. in Matt., c.* 25), that our Lord, on the same hour of the night on which he arose, will come to the judgment. All this is sheer superstition: the primitive Christians did not celebrate this day with vigils and hymns. In the Synod of Auxerre, about 586, by *c.* 2 it is commanded, that the vigils shall not commence before the second hour of the night on this Saturday. In progress of time, numerous superstitions of a puerile and frivolous nature usurped the primitive rites. All the old fire in the church is extinguished—a new one lighted with flint and steel, unless chemical matches have been adopted as still newer, and then consecrated: from this fire they take a brand or live coal, and bear it about the house, thinking thus to protect themselves from fires, thunder and tempests, throughout the year, besides expelling devils, ghosts, and other unwelcome visitors (see the same sort of superstition under *Benedictio Candelarum).* The pope consecrates the great paschal taper, in which there are numerous cavities containing incense. This taper is lighted in the new fire in honor of Christ's resurrection (see the origin of this in the vestal's fire, under *Benedictio Cerei, p.* 30). It is worthy to be known, says Cœlius Rhodiginus, and agreeable to our religion,

that the fire is annually renewed in the temple of Vesta (*Antiquit. Rom., l.* VIII, *c.* 35). The fire being extinguished, another was struck, and carried by the vestals in a brazen sieve or chafing dish into the temple: the vestals did this yearly, as do we in the consecration of the paschal taper (*De Diis Syntagm.* 4). They pour fresh water into the font and consecrate it, the priest going nine times round it, thrice touching the water, then signs it with the cross, and throws the taper into it. After the performance of this magical rite, the fasts are discontinued—the altars which had been denuded receive their ornaments, and the bells are rung, and "Gloria in excelsis" is sung (see *Durand., de Rat. Div. Off., l.* VII, *c.* 7). In France, it was the last day of the year, which commenced with Easter Sunday, and the extinction of the taper marked the last moment of the year.

Sabbatum post Cinerum.—Saturday after Ash Wednesday, or *Dies Cinerum*, "Diem" being understood.—*Bed., Oper., t.* VII, *p.* 308.

Sabbatum post Communes.—See *Communes.*

Sabbatum post Invocavit.—See *Invocavit.*—*Bed., Oper., t.* VII, *p.* 327.

Sabbatum primum post Pascha.—The first Saturday after Easter, is Saturday in Easter week, the Pascha being Easter Day: "Sabbatum primum post Pascha, quod dicitur in Albis."—*Amel. de Cæremon., n.* 87; *Mabill., Mus. Ital. Ord. Rom., p.* 508.

Sabbatum Sanctum, *or* Sabbatum Sanctum Paschæ,—The Holy Saturday of Easter, is the same as *Sabbatum Luminum* or *Magnum*. *Sabbatum Sanctum* occurs more frequently as a date, as in a charter of 1125: "Veniant ad Ramos et in Sabbato Sancto," &c. "Die Parasceves sive sancto sabato Paschæ"—on Good Friday, or the holy Saturday of Easter (*Tho. Otterbourne, p.* 267). To *Sabbatum Sanctum* formerly belonged lessons from scripture, then the consecration of the font, and the baptism of those who had been prepared by the various examinations during Lent (*Ordo Rom. Comm., p.* XCV; *Mabill., Mus. Ital., t.* II.) Anciently there were no vespers, lest the following rites of mass and baptism should prolong the night (*Ib.*, XCIX.) After the lessons, the pope touches the nostrils and ears of each person with his spittle, "*sputo*;" then, the catechism, lessons, prayers and canticles ended, the pope and clergy proceed to consecrate the fonts, which is nearly the last ceremony (*Ib., Ordo Ro.* X, *p.* 106). The Lenten days of examination were called *Dies Scrutinii.*

Sabbatum Traditionis.—See *Sabbatum in Traditione, &c.*

Sabbatum Vacans, *or* Vacat.—Saturday before Palm Sunday, because it wants the proper office; or because, the pope being on that day occupied in distributing alms, there was no service at Rome.

SABIANUS.—For *Fabianus.*—*Petr. de Natal., l.* III, *c.* 42.

SABINA.—Aug. 29: V. 429; T. 442; E. 456. In the *Kal. Arr.*, 826, her festival is named before that of St. John the Baptist. She was an Italian widow, or, as in the kalendars, a virgin, who was martyred at Rome in the second century.—*Petr. de Natal., l.* VII, *c.* 133.

Sabmedi.—In Fr. records, Saturday, from *Sabbatum* and *dies*, and thence the modern word *Samedi.* In the same manner, the Germans have *Samstag*, Saturday, from *Sabbethstag*, Sabbath Day, except that the final *m* of *Sabbathum* is omitted.—*Haltaus, Cal. Med. Ævi, s.* 8, *p.* 11.

Sabothum, Sabotum.—Saturday. "Et die Saboti sequente," &c.—*Wilh. Wyrcest., p.* 470, 482, &c.

Sæternes Dæg.—The Saturday of the Saxons, *i. e.* Saturn's Day.

Sagittarius.—Nov. 17, the sun's entry into this sign: G. 418; V. 432; T. 445; D. 459.

Saint.—See *Sancta; Sanctus.*

SALABERGA.—Sept. 22. Instituted in the 7th century.—*Vincent.; Hospin., fo.* 16.

Saltus Lunæ, Saltus Lunea.—The Moon's Leap. Chronologists make frequent mention of this *Saltus Lunæ*, or the moon's leap, in treating of the epacts. It happens in the last year of every cycle, by reason that, in 19 years, the excess of the Julian above the lunar year is computed at 209 days, which, divided by 30, gives 6 embolismal months and 29 days. To reduce the cycle of epacts to an entire revolution, 30 days, or a 7th embolismal month, are taken instead of 29 days, whence it follows that, instead of XI for the epact, we must use XII in the 19th year. And because the epact in the last year amounts to a day more in the kalendar, it is called by metonymy *Saltus Lunæ*, or the moon's leap. The reason of the *Saltus Lunæ*, and the use of the number XII, instead of XI, in the epacts for the last year of the lunar cycle, is, because the true difference between 19 lunar and 19 Julian mean years is 206 *d.* 18 *h.*, and almost 36 *m.* So that if, for every year, XI epacts only were used, there would happen 209 in 19 years; and then the moons would precede the epacts 2 days and more. In order to prevent this, an embolismal month of 30 days, to which astronomers allow no more than 29 *d.* 12 *h.* 44 *m.* 3 *s.* 8-3*rds* & 39-4*ths*, is always made use of; and so the quantity of every embolismal month exceeds the astronomical, 11 *h.* 15 *m.* 57 *s*, which, multiplied by 7, are equal to 3 *d.* 6 *h.* 51 *m.* 39 *s.*; and these, being added to the difference between the 19 Julian and lunar years, namely, 10 *d.* 21 *h.* 11 *m.* 22 *s.* 16-3*rds*, will make 210 *d.* 1 *h.*, and almost 28 *m.* Now, that the epacts might attain to this sum, XII is assumed for the 19th year, and thus the number of epacts is rendered equal to 210 days, and the difference is only one hour and a few minutes (*Strauch., Brev. Chron., b.* I, *c.* 7, *s.* 8, 9, 10). There is a long account, in the Saxon treatise on the Vernal Equinox, of the moon's leap, which is termed in the Latin *Saltus Lunea* (*Cott. MS., Tib., A.* III, *fo.* 67 *b.*) The following, under the title of *Motus Lunæ*, is what occurs on the subject in the Computus of *Titus, D.* XXVII, *fo.* 23: "In nono decimorum annorum circulo saltus contigit qui motus lune vocatur. In uno quoque anno .I. hora & .X. momenta & demedium momentum adplicet. & tunc nona decima pars dimedio momenti augetur. Ita per .X. et .VIIII. annos hoc modo in uno quoque anno saltus lune adcrescit."

Salus Populi.—Introit and name of the nineteenth Sunday after Pentecost: sometimes it is called "Salus populi ego sum."—*Haltaus, Cal. Med. Æv., p.* 19.

SAMAND.—A popular corruption of *St. Amandus*, June 18.

Samaritaine.—A French name of Friday in the third week of Lent.

Samaritana.—See *Dominica de Samaritano.*

Samedis.—Saturday, in our Fr. records. The will of Edw. I is dated, "Le

Samedis procheyn apres la Pentecoste, en le an de nostre seigneur mil, deu cent, septsaunt secund."—*Royal Wills, p.* 18.

Samson.—July 28: G. 410; E. 455. A bishop of Dol about 564.—*Petr. de Natal., l.* VI, *c.* 150.

Samstag.—See *Sabmedi.*

Sancta, Sanctus.—Canonization was unknown to the church for upwards of 800 years. The first pope who canonized was Leo III, and Charlemagne condemned the practice *(Hospin. de Fest. Chr. fo.* 21 *b.)* Alexander III claimed the right of canonization, and subsequent popes have exercised it. The saints are the Dii Minores and the Dii Gentium of the ancients. In fact, many of the saints appear to have been manufactured for the sole purpose of usurping their places. Like them they preside over towns and countries, rivers, lakes and fountains, individual persons and their diseases. So that in the worship of the saints, we have the whole of the heathen mythology carefully preserved in its most essential and even minute particulars, although necessarily travestied in many respects. Before the popes began to canonize, the bishops called people saints, and decreed them divine honors, though they were utterly unknown beyond their diocese. Thus Odogar, bishop of Eichstadt, canonized Walpurga, the abbess of Heidenheim, in 870. The bishop of the place in which one abbot Bartulf was buried, canonized him about 1073 *(Hospin. ib.)* Most of our Saxon saints were of this description, and Canute seems to have sometimes conferred the title. According to Mabillon, the first solemn act of canonization occurred under John XVI, in favour of Udalric, bishop of Augsburg on Jan. 30, or Feb. 3, 993 (See *Udalric.*) The worship of saints began, in all probability, with that of martyrs, sepulchres, wood, bones, and other inanimate substances. Dr. Wiseman quotes the following inscription, which, he says, was found in the ruins of Ostia:

ANICIVS. ANCHENIVS. BASSVS. VX. ET. HONO
RATACE. EIVS. CVM. FILIIS DEO SANCTISQVE DEVOTI PER....

He observes, that this Anicius Bassus, who puts up a public inscription to tell us that he, his wife, and children, were devout to God and the saints, lived about 380 years after Christ *(Lecture* III, *p.* 38.) The practice of worshipping them appears to have risen to such a pitch of impiety and blasphemy in 852, that it was prohibited by the council of Cordova. Alexander III, who sat from 1159 to 1181, reserved the canonisation of saints to the popes *(Verif. des Dates, t.* III, *p.* 352.) He decreed that divine honors should not be paid in public to any mortal unless he had been previously inscribed in the catalogue of the Gods by apostolic edict—"nisi prius ex edicto apostolico in divorum esset catalogum adscriptus" *(Polyd. Verg., l.* VI, *c.* 8, *p.* 350.) When we consider the vast multitude of these deified mortals, their guardianship of kingdoms, towns, cities, woods, vales, rivers, fountains, persons; their imaginary efficacy in danger, calamity, and disease; and the thousand other attributes with which transparent imposture on the one hand, and gross ignorance and superstition on the other, have invested them, can we fail to perceive that they are any other than the resuscitated demigods of Pagan mythology?

" Sunt mihi semidei, sunt rustica numina, nymphæ,
Faunique, satyrique, et monticolæ sylvani,"

Are words as true in the mouth of a papist as in that of Ovid, with this difference, that he probably followed the example of the philosophers and other sensible people by laughing at them. As to the lives of saints which constitute so great a portion of popish literature, the great mass is truly described by Ludovicus Vives, who cannot be suspected of "heretical prejudice" when he says that the writers indulge in their imagination, and put down not what the saint performed, but what they would have him to have done; so that the writer's mind, and not truth, dictates the life "ut vitam dictet animus scribentis non veritas." He had just before said that what things, except some few, are written of the saints, stink with lies "commentis fœdata."—*De Tradit. Discip., l.* V, *p.* 360.

The order and expenses of a canonisation in 1494, which, though very curious, is too long for transcription, is contained in *Spelman, Concil., t.* II, *p.* 713 *to* 719.

Sanguis Domini.—Our Lord's blood, namely, the Lord's Supper.

Sans Jour, Sans Jur.—Without a day, in our Norman Fr. law-books. It is the indefinite postponement of a cause, which may be considered as terminated. "Voysent sans jour"—let them go without further day.—*Briton*, 145 *a*. See *Sine Die.*

Sapientia, O.—Introit of the anthem for December 10, "O sapientia, quæ ex ore altissimi prodidisti," &c.

Sater Niȝt.—Saturday night:

"ꝛ Sir Roger de Mortimer, ꝛ mani god knigt þer to,
In a Lammasse niȝt, Sater niȝt þat was
Out of Wurcetre he wende mid wel god pas."

Robert of Gloucester, p. 577.

Lammas Day fell on a Saturday in 1254, to which this date belongs.

Sativola.—Aug. I: E. 456.

Saturday in Albis.—See *Sabbatum in Albis.*

Saturday's Stop.—A space of time from evening on Saturday until sunrise on Monday, when it was not lawful to take salmon in Scotland and the northern parts of England. See *Setterdays Slopp.*

Saturni Dies.—The astronomical name of Saturday. Innocent II, in 403, enjoined Saturday to be a fasting day, because, says Functius, the disciples mourned on that day, while Christ lay in the sepulchre.

Saturninus.—May 30, July 26, Oct. 16, Nov. 26: G. 406, 410, 415, 418.

Saturninus.—Nov. 29: G. 418; V. 432; T. 445; E. 459. A bishop ordained by the disciples of the apostles, and martyred by the Pagans.—*Petr. de Natal., l.* I, *c.* 5.

Scamblyng Dayes.—Conjectured to be derived from the Greek σκαμβος, oblique, awry, indirect, &c. The days so called were Mondays and Saturdays in Lent, when no regular meals were provided and the members of our great families scambled. In the old household book of the fifth earl of Northumberland there is a particular section appointing the order of service for these days, and so regulating the licentious contentions of them. Shak-

speare's Henry V says, "If ever thou beest mine, Kate, I get thee with scambling, and thou must, therefore, prove a good soldier breeder."

Schere þursday.—Thursday before Easter, Maunday Thursday. Mirk says, in his Festival of Sermons, "Gif men aske why schere þursday is calde so say þ^t in holy chyrche hit is calde oure lordys sop' day for þat day he soupud with his dissipules oponly & aftur soper gaff hem hys flesse & his blode for to eton & for to drynkon, & sone aftur wasse alle hor fette schewing þe heghe mekenesse þ^t was in hym & þe grete loue þ^t he had to hem. Hit is also in englis tong schere þursday for in owre elde fadur dayes men woldon þ^t day makon scheron hem honest & dode here hedes & clypon here berdes & so makon hem honest aȝayne asturday. For on þe moroȝe þei woldon don here body non ese but suffur penaunce in mynde of hym þ^t suffrud so harde for hem. On asturday þei myȝte noȝte whyle whate for longe seruice whate for oþur occupacion þ^t þei haddon for þe weke comynge ⁊ afftur mote was no tyme for halyday.——*Narracio.*—for I rede in þe lyue of seynt Rycharde þ^t was bysy on a sonnonday befor none þ^t he makud to schauon his berde & one a saturday afturnone. And þan was þe fende redy & gedured up þe heres. Bot whan þis holyman seghe þat, he coniured þe fende & bade hym tellon why he did so. þan sayde þe fende for þu doste no reuerens to þe sonday. þat is goddys owne day, to þe wyche day vche man þat is crystened is holdon for to do reuerens in worchep of cryste's resurrection. Wherfore þeis herus i wil kepe to þe day of dome in hyȝe reproue to þe. þan anone þis man made to leuon of hys schauynge & toke þe herus of þe fende & made for to brennon hem on hys owne heued for penawnce & so abode half schauon & half vnschauon tylle þe monday aftur" (*Cott. MS., Claudius, A.* II, *fo.* 56). This story of St. Richard's burning the hairs of his beard upon his head, has a prototype in an anecdote of one of the first Christian kings of Sweden, who, having been reproved for profaning the Lord's day, by paring his nails on a Saturday afternoon, carefully collected the clippings and burned them on the back of his hand (see *Sunday*). Schere Thursday was one of the ancient shaving days in the monastery of Cluny (*Udalric., Antiq. Consuet. Clun., l.* II, *cap. De Rasura Fratrum*). In 1292, or very nearly in Mirk's time, strenuous efforts were made by the fanatical priests & monks to suppress shaving on the Sunday, which commenced about the noon of the preceding Saturday, as in this case of St. Richard. In the Synodal Statutes of G. le Maire, bishop of Angers, 1292, *cap.* 2, working on festivals is prohibited, under pain of excommunication, and particularly the shaving by barbers, who are also forbidden, under the same penalty, to exercise any other office of a barber, even bloodletting.—*D'Achery, Spicil., t.* I, *p.* 734; *Fol. Ed.*

Schire Thorsday.—This is Thursday in *Cœna Domini*, or Thursday before Easter, Maundy Thursday, Sheer or Shire Thursday. "This day," says an ancient homily on *Feria quinta in Cena D'ni*, "is called Scherthurs day or elles þe day of Cristes Mavndy, þat is, Maundy Thursday," &c. (See *Vol.* I, *p.* 185.) Another homily, more ancient, on the feast of Corpus Christi, introduces it in the account of that festival, with which, however, it has no connection: "þen schalle ȝe knowe welle þat oure lorde Ihu Criste on schire þorsday at nyȝte when he had sowped & wyste how þ^t he schulde in þe morowe sofur deeth and so passe owte of þis worlde to his fadur he

ordened a perpetualle memory of the passion to abyde w^t^ his pepull," &c.—(*Lansdowne MS.*, 392, *fo.* 73.) The word *Schir* or *Schire* is from the Saxon ſcip, pure, clean, which it appears some pronounced like the Germ. *sch*, or our *sh*, while others pronounced *c* hard. (See *Skis Thursday.*) In the sense of clean, the word occurs in the romance of *Launfal Myles*, or Sir Launval:

" Her kercheues wer well schyre
Arayd w^t^ ryche gold wyre."

Cott. MS. Calig., A. II, *fo.* 34 *b*, *col.* 1.

Scholastica.—Feb. 10: E. 450.

Scolace, Virgin.—Feb. 10: L. 462.

Scolastica.—Feb. 10: V. 423; T. 436. Scholastica was the sister of Benedict, about 543, and translated with him, July 11.

Scorpio.—Oct. 18, the sun's entry into this sign: G. 415; V. 431; T. 444; E. 458.

Scrutinii Dies.—See *Dies Scrutinii.*

Sebastian.—Jan. 20. See *Fabian & Sebastian.*

Secular Years.—The secular years are such as 1600, 1700, 1800, 1900, which, though bissextile, were ordered by Gregory XIII, in 1522, to be considered as common years in order to prevent the accumulation of error like that which he corrected in the Julian kalendar. With the same view, the secular year 2000 was directed to be bissextile, and the three next secular years common; the fourth again bissextile and so on. See *Solar Cycle.*

Seculum.—An age, a space of 100 years, and also the natural age of a man (See *Strauch. B.* I, *c.* 8, *s.* 8.) In the articles of marriage between Queen Mary and Philip of Spain, which were executed January, 1554: "This liege agreement and articles shall be renewed and confirmed at Westminster the two & for tieth year of this seculum and four years after on the 16 January at Utrecht"—" which, (says Godwyn) I conceive to have fallen in the year 1588" (*Annales of Engl., p.* 168). The Armada was defeated in this year.

Secunda Nativitas.—The second birth, is the Epiphany, which was also called the festival of baptism: " Secunda nativitas vel natalis epiphaniæ."—*Holtermann de Epiphaniis, sect.* 18.

Secundinus.—Jan. 9: G. 397.

Sellas Day.—This occurs in a letter from Jerom Bonviai to the king of England, dated Rome, 30th April, 1509: " The Thursday the xix of thys present came tidings to the pope by a currer, &c. The same sellas day xix of thys present yn lykewyse came tidynges vn to the pope from the markys of Mantoua."—*Cott. MS., Cleopat., E.* III, *fo.* 176.

Semaine Peneuse.—In Fr. records, &c., the same as *Septimana Pœnosa.*

Seme.—See *Septimus.*

Semmedy.—Saturday, Norm. Fr. It occurs in the poem of the battle of the *Trante*, between thirty Bretons and as many English. See *Letare Jhlr'm.*

Senen.—July 30. See Abdon & Sennen.

Seney Days.—Days of recreation, in *Registr. Eccles. Ebor., an.* 1562.

Se'nnight.—A week, the seven nights of the Saxons. The modern Latin writers call a week *septimana (i. e. septem mane*, seven mornings), from

the beginning of the day: we call it a *seven-night*, from the number of nights, and use a fourten-night for the space of fourteen days (*Spelm., Gloss., p.* 416; see *Night*). Se'nnight is sometimes written as it frequently was by the Saxons—" VII nyght."—*Paston Letters, v.* III, *p.* 100.

Sepmadi.—In our Fr. records, Saturday; apparently formed in the same manner as *Sabmedi.*

Septembrate.—In old Fr., the nativity of St. Mary in September.

Septembresche.—The same: " Octaves de la Septembresche."—*Du Cange, t.* I, *col.* 940.

Septem Dolorum Commemoratio.—The festival of the Seven Sorrows of our Lady, instituted by a deacon named George Haller, in 1545, April 23.—*Hospin. de Fest., fo.* 80.

Septem Dormientes.—The Seven Sleepers, July 27: G. 408; V. 428; T. 441; E. 455. Matt. Dresser tells the adventure of the seven sleepers with brevity. In 251 they fled during the persecution of the Christians in Ephesus, to a mountain, where they fell asleep in a cavern until the year 446 (*De Festib. Diebus, p.* 120). His authorities are Cedrenus & Nicephorus. The fable is also related in *Durand., de Ration. Div. Off., l.* VII, *c.* 18; *Antonin., tit.* 7, *c.* 7, *s.* 6—*tit.* 16, *c.* 1, *s.* 20; *Vincent., l.* XX, *c.* 9; *Baron., Not. ad Martyrol,* VI *kal. Aug.; Will. Malmesb., Hist., t.* II, *p.* 92; *Aurea Legenda,* CXX; *Petr. de Natal.*, and so many other Popish writers, that there can be no doubt of the fact, that the votaries of Rome give full credit to the ridiculous absurd story and impossible occurrence. Gibbon has condescended to notice it (*Decline & Fall, v.* II, *ch.* 33), and Hospinian traces it far beyond the date of the Christian era (*De Fest. Christ., fo.* 114). When the emperor Decius had set up a statue in Ephesus, he commanded all the people to worship it; but seven young men, more scrupulous about image-worship than modern Roman Catholics, refused to obey. They concealed themselves in a cavern of Mount Cœlius, on which Decius ordered all the caverns to be closed. According to Durandus, they lay there 300 years—Sigorius says 200, but Vincentius contents himself with only 192. Some person with an intention of building a stable, went to the mount for materials, and, loosening the stones of the cavern, disturbed the seven sleepers in 443—but some maintain that it was in 451. The sleepers, after rubbing their eyes with their forefingers, and stretching their limbs, began to feel hungry, and dispatched the seventh to Ephesus to purchase meat. Vincentius denies this, and says that it was bread for which they sent. However this may be, it seems that they thought they had slept no more than one night. The coin offered for the meat was strange and unknown to the butchers. The circumstance becoming the subject of much public conversation, it was discovered, at length, that they had slept all this time in the cavern. In commemoration of this remarkable occurrence, the festival of the seven sleepers was instituted, which the *Martyrol. Roman.* and other martyrologies ascribe it to the VI *kal. Aug.*, and not to V *kal. Jul.*, which is the day given to it by Dresser and others. Pliny (*l.* VII, *c.* 52) relates that a boy slept 57 years. Apulcius (*in Florid.*) relates that Epimenides the Cretan, having been sent by his parents to tend a flock of sheep, slept in a cave 57 years, whence the proverb, " Dormire somnum Epimenidis." In the ancient legends of Germany, Peter Klaus, a goatherd of Sittendorf, slept on

the Kiffhauser, where he met with exactly the same adventures as Washington Irving's Rip Van Winkle. A woman slept 100 years among the dwarfs of Heiling without becoming any older, and Paul Diaconus mentions seven Romans who were asleep in a cave in his time, and who are still asleep, as the event which is to arouse them has not yet happened. In Howell's *Cambrian Superstitions* will be found a legend of the same kind, and probably as ancient as the sleep of Epimenides.

Septem Fratres.—July 10: G. 409; V. 428; T. 441; E. 455. The seven brethren suffered at Rome, under Antoninus.—*Petr. de Nat., l.* VI, *c.* 77.

Septem Puellæ.—April 9: G. 403. The Seven Girls, or virgins, suffered in Smyrna with Theodotus, about 403. *Petr. de Natal.* makes the day May 11. —*Cat. Sanct., l.* IV, *c.* 40.

Septiformis Processio.—The Sevenfold Procession. See *Litania Major.*

Septima.—Saturday. The commencement of Jack Cade's insurrection in 1450 is dated thus—"Septima in Pentecoste incepit communis insurrectio in Kancia."—*Wilh. Wyrc., p.* 468.

Septimana.—A Week: literally, *seven mornings,* in the same way as the Saxons called the same space seven nights (see *Spelm. Gloss., p.* 416). From this word the French have *Semaine,* a week. It is of frequent recurrence in English charters and feodaries: "Alanus de Penyngton tenet de abbate de Fourneys manerium de Penyngton per servicium militare de tribus septimanis in tres septimanas."—*Lansd. MS.* (23 *Edw.* III), 559, *fo.* 42.

Septimana Albæ, *or* Albaria.—See *Hebdomada Albæ.*

Septimana Communis.—The week beginning on Sunday after St. Michael's Day in September (*Haltaus, Cal. Medii Ævi, p.* 131). In a diploma of 1306, "Feria quarta in communibus," is Wednesday, Oct. 5.—*Ludwig., Reliq. MSS., t.* VI, *p.* 493.

Septimana in Albis.—The week after Easter, because, on the day which ended the Paschal feast, the neophytes changed the white dress which they had hitherto worn (*Durand., l.* VI, *c.* 86, 89), whence that Saturday was called *Dies* or *Festum Neophytorum.—Augustin., Epist.* 119 *ad Januar.*

Septimana Media Jejuniorum Paschalium.—The third week in Lent, which is not to be confounded with *Hebdomada Mediana Quadragesimæ,* the 4th week of Lent.

Septimana Pœnosa.—See *Hebdomada Pœnosa.*

Septimana Reliquiarum.—The Week of Relics. The exhibition of relics began about 1400, by Boniface IX. Every province and city has its peculiar feast of relics; that at Halberstadt was the day after the Assumption, and that at Erfort was in Easter week (*Haltaus, Cal. Med. Ævi, p.* 92)—and in so many other places, that *Septimana Reliquiarum* became a name of the week. The Saxons also celebrated a feast of relics about this time, namely, in the week after the last of the paschal terms, which is April 18:

Sculon þe hpæðeþe.	We must yet, however,
ȝýt maptıra ȝemýnd.	of martyrs' memory
ma aþeccan.	more relate,
þnecan popðum foph.	forth declare in words,
pırre ȝeprnȝan.	manifest and sing
þ embe nıȝontýne nıht.	that nineteen nights
þæp þe eaptep mond.	after easter month

to uſ cýmeð.	to us cometh
Þ man ꝑelıquıaſ.	the relics they begin
ꝑeꝑan onȝınneð.	to exalt on high,
halıȝe ȝehẏꝺſte.	holy ornaments:
Þ ıſ healıc ꝺæȝ.	this is a high-day,
ben-ꝺuꝺ bꝛemu.	a prayer-feast famed.

Cott. MS., Tib., B. I, *fo.* 111.

Septimus.—The seventh day from a death, on which rites were performed. In Anjou and Poictou, *seme* is the office of seven days' duration, performed for the dead. The custom is derived from the pagans. Tacitus calls similar rites, performed on the ninth day, "Novendiales Cœnæ" (*Annal., l.* IV.) Virgil alludes to it—

> "Præterea, si nona diem mortalibus almum
> Aurora extulerit," &c. *Æn., l.* V, *v.* 64.

The Romans kept the body seven days, burned it on the eighth, and placed the ashes in a sepulchre on the ninth; hence Horace calls them *Novendiales pulveres:*

> "Nec in sepulchris pauperum prudens anus
> Novendiales dissipare pulveres."
>
> *Epod.*, XVII, *v.* 47.

Septinoctium.—The space of seven nights; a week, among those who counted by nights.—*Du Cange.*

Septizodium.—In Bede (*Oper., t.* I, *p.* 224), a square formed of the Dominical Letters, which resolves itself into a circle in seven years. See *Laterculus Septizodius.*

Septuagesima.—The third Sunday before Quadragesima In Septuagesima, says Dresser, are commemorated the seventy years of Babylonian captivity (*De Festib. Diebus, p.* 37). From Septuagesima Sunday until the octaves of Easter, the solemnization of marriage is forbidden by the canon law; and the laws of Canute ordained a vacancy from judicature, from Septuagesima to the Quindena Paschæ (see also *Stat. Westm.*, I, *c.* 51). Septuagesima, Sexagesima & Quinquagesima, and Quadragesima Sundays are so called, from the number of days which are between each Sunday and Easter. Shepherd (on the Book of Common Prayer) says—"When the words Septuagesima, Sexagesima & Quinquagesima, were first applied to denote these three Sundays, the season of Lent had generally been extended to a fast of six weeks, that is 36 days, not reckoning the Sundays, which were always celebrated as festivals. At this time, likewise, the Sunday which we call the first Sunday in Lent, was styled simply Quadragesima, meaning the 40th day before Easter. Quadragesima was also the name given to Lent, and denoted the Quadragesimal, or 40 days' fast. When the three weeks before Quadragesima ceased to be considered as weeks after the Epiphany, and were appointed to be observed as a time of preparation for Lent, it was perfectly conformable to the ordinary mode of computation to reckon backwards, and, for the sake of even and round numbers, to count by decades. The authors of this novel institution, and the compilers of the new proper offices, would naturally call the first Sunday before Quadragesima, Quinquagesima—the second, Sexagesima, and the third, Septuagesima. This reason corresponds

with the account that seems to be at present most generally adopted." Du Cange produces the following metrical canon from the MS. of St. Victor, of Paris:

> "A festo Stellæ numerando perfice lunæ
> Quadraginta dies, ibi Septuagesima fiet.
> Et si bissextus fuerit, superadditus unus."

Septuagesima Sunday, because it had properly no name, was called the lost Sunday, as in a charter of 1368: "Le Sabmedi devant le perdu diemange" *(Dict. Roman, Walon, &c.)* The first term of Septuagesima is Jan. 17, D. 449. The rule for the term, in the *Computus* of *T., D.* XXVII, *fo.* 13, is to take that day, after Jan. 17, on which the moon is 10 days old. "*De Septuagesima.*—Post .xvi. kl. Febr. ubi lunam .x. inueneris. ibi fac terminum septuagesime." Take, for example, the years 512, 531, 550, 569, and 588, which are each the 18th of the cycle of 19, and the Septuagesima Sundays will be found to be Jan. 29, 26, 30, 27, and Feb. 1.

This Sunday was anciently called *Alleluia*, and the following is the rule for finding it, from this Computus *(fo. 54 b;* see the remark on its supposed absence, *p.* 10, and the explanatory note, *p.* 66 *suprà)*:—On ıanuapıuꝟ oꝛep .xvi. kl. ꝛebꝛ. loca hpæꝛ þu hæbbe .x. nihta ealdne monan. on þone ꝛunnan dæg oꝛep þ beluc þonne all'a.[1] ⁊ On ꝛebꝛ.[2] oꝛep .vii. ıdur loca hpæꝛ þu ꝛindе tpeȝha nihta ealdne monan. þonne oꝛep þ on þone ꝛunnan dæg bið halȝan dæg. On mapıuꝟ oꝛep .xii. kl. ꝛind .xiiii.[3] nihta ealdne monan. on þone ꝛunnan dæg oꝛep þæt he ꝛpa ealð bið. þ bið eaꝛteꝛ dæg.

[The half-consumed MS. *Vitell., E.* XVIII, *fo.* 14, has the same rules, with these literal variations—

[1] alleluıan. [2] ꝛebꝛuapıuꝟ. [3] ꝛypeꝛtına.]

In January after the 16th (day before the) kalends of February, look where you have the moon of 10 nights old; on the Sunday after that, keep Alleluia. In February after the 7th (day before the) ides, look where you find the moon of 2 nights old: on the Sunday after that is Holy Day. In March, past the 12 kal., find the moon of 14 nights old. On the Sunday after that he is so old, is Easter Day.

For example of each rule, take the year 407, the 9th of the cycle of 19 years. The dominical letter is F. The new moon of January fell on the 25th, and was 10 days old on Monday, Feb. 4; the following Sunday, Feb. 10, was Alleluia. In the same manner Holyday, or the 1st Sunday in Lent, will be found to have been March 3, and Easter Day April 14. Prove these by the tables of Dominical Letters, Golden Numbers, and Easter.

> "Septuagesime is iclepeþ. whan me sonket alleluye.
> For we scholle biginne bifore. to oure lord oure herte buye
> For me clepeþ þan in cherche. ech man^{r} song of blis.
> As alleluye ⁊ oþ^{r} ek þ^{t} þe encheson þ^{r} of is.
> þ^{t} we scholle w^{t} sorwe of herte. our penance lade.
> ⁊ aȝen þe time of lente. repenti our misded."
>
> *Cott. MS., Jul., D.* IX, *fo.* 49 *b.*

Septuagesum.—The same; in Mirk on this day: "ȝe schull knowe al þt þe day ys kalled in holy chyrch Sonday in Septuagesu' þe' for encheson þt holy chyrch ys modr of al cr'ston phepul, &c."—*Cott. MS. Claud. A.* 11, *fo.* 35 *b.*

Seraphio.—July 13: G. 409. There were several saints named Serapion, and two named Seraphia: 1. Feb. 25; 2. the Sindonite, and a bishop, both March 21; 3, Aug. 11; 4, bishop, Oct. 30; 5, Nov. 14;—Seraphia, virg. and mart., Sept. 2; another, 1240, Jan. 31.

Serenatus.—Feb. 23: G. 400. Monk and martyr, in Smyrna, in the third or fourth century. He is called Serenus in *Petr. de Natal., l.* III, *c.* 147.

Sergius *and* Bachus.—Oct. 7: E. 458. The latter is sometimes called *Bacchus*, which in all probability is the right name. They are said to have been martyrs under Maximin (*Petr. de Natal., l.* IX, *c.* 29), but see *Bachus*.

Serjeant's Feast.—See *Vol.* I, *p.* 384. This feast is probably an imitation of the *Cœna Pontificalis* or *Auguralis*, held Sept. 20.

Servatius.—May 13. A bishop of Utrecht. If we believe the legends of the monks we shall find that he lived above 300 years, for they say that he was a relation and contemporary of Christ, and yet flourished in the age of Ambrose and Jerome. This most impudent fiction was sanctioned in the reign of Henry V, by Celestine IV, in a public consistory (*Petr. de Natal., l.* IV, *c.* 16; *Hospin. de Fest., fo.* 85 *b.*) These dates do not agree. Celestine IV was elected in Oct. 1241, and died the 18th of the next month in the same year, which was in the reign of Frederic I. Celestine III sat from 1191 to 1198, in the reign of Henry VI, and these are no doubt the princes intended.

Servulus.—Feb. 21: G. 400. A martyr with Verolus, Secundinus and 20 others in Africa, about 590.—*Petr. de Natal., l.* X, *c. ult.*

Sethmedi.—Saturday. "Sethmedi de la Paske."—*Dial. de S. Gregoire, l.* I, *c.* 10.

Setterdays Slopp.—*Spelm. Gloss., p.* 514. See *Saturday's Stop*.

Settirdae.—Saturday. "Writtyn [1 *Henry V*] in hast at the ton of Conowey the Settirdae nexte aftyr the feste of the Epiphanie."—*Ellis, Orig. Letters, v.* I, *p.* 37.

Seuenyght.—A week. See *Se'nnight*.

> "Alle thise passid the se, so com the erle of Artoys
> In prison did tham be a seuenyght in Calays."
>
> *Robert of Brunne, p.* 258.

Seue Sleperis.—The Seven Sleepers. See *Septem Dormientes*.

> "Seue Sleperis were holime'. as me haþ ȝou itold bifore.
> In þe cite of Ephese. hi were alle ibore.
> I cholle ȝou telle her seue names," &c.
>
> *Cott. MS. Jul. D.* IX, *fo.* 117 *b.*

Seven Brethren.—See *Septem Fratres*.

Seven Sleepers.—See *Septem Dormientes*.

Seven Virgins.—See *Septem Puellæ*.

Sevenyth.—Seven nights, a week. See *Dysday*. In the romance or legend of Sir Owaine, it is *nyȝth*:

"Ther was no wronge but eu^r ryȝth,
Eu^r day ⁊ eu^r nyȝth,
They shone as bryȝth ⁊ more clere
Then ony son'e yn þe day doth here."
Cott. MS. Calig. A. II, *fo.* 92.

Severinus.—Oct. 23: E. 458. A bishop of Cologne, 403.

Severus.—Jan. 23: G. 398. With Aquila his wife, martyrs, in Mauritania (*Petr. de Natal. l.* III, *c.* 16). Another, Oct. 23: G. 416. Perhaps this is *Severinus* above.

Severus.—Feb. 1: E. 450.

Sexagesima.—About the 60th day before Easter. See *Septuagesima.*

Sexburga.—July 6: V. 428. A queen and abbess in the 7th century.—*Brit. Sanct., p.* ii, *p.* 15.

Shack.—Time of commoning after harvest. It occurs in our French as well as English records. *Shacking time* in Norfolk is mast time. See *Tempus Pessonis.*

Shere Thursday.—Thursday before Easter; so called because on this day the clergy sheared or shaved their heads, and clipped their beards, to make themselves "honest," according to the explanation in the homily under *Scher Thursday.* We have the name from the Saxon ſcıɲ, *pure, clean;* and it may denote a day of shaving the beard. The ancient Germans called Ash Wednesday, which is a day of confession and absolution, the shere day —"Schuertag," meaning a day of purgation and absolution. The cellaress of the nunnery of Barking is "to be sure of xij stubbe eles and lx schafte eles to bake for the covent on Shere Thursday."—*Monast. Anglic., t.* I, *p.* 443.

Sherthursday, Shorthurseday.—In the "Levery of Otemeale" to the convent of Barking is the following item: "Delyveryd to the seyd coke on Sherthursday viij pound ryse. Item delyveryd to the seyd coke for Sherthursday xviij pounde almans" (*Monast. Anglic., t.* I, *p.* 445). Shorthorseday in *Paston Letters, v.* III, *p.* 280, *temp. Hen.* VI.

Shroftyd.—Shrovetide. The cellaress of the nunnery of Barking must "purvey for my lady abbes against shroftyd viij. chekenes: also bonnes fur the covent at the sametyme."—*Mon. Angl., t.* I, *p.* 443.

Shrove Sunday.—Quinquagesima Sunday; from ſcɲıꝑan, to hear confession, to impose penance, to adjudge, to punish, &c.

Shrove Tide.—Carnival before Lent.

Shrove Tuesday.—*Carnibrevium, Carnicapium,* the day before Ash Wednesday.

Sicut Oculi Servorum.—Introit of Monday after the first Sunday in Lent, in the charter for the foundation of a French collegiate institution in 1185: "Actum solemniter in capitulo nostro feria II qua cantatur sicut oculi servorum, quinto idus Martii, anno dominicæ incarnationis MCLXXXV."—*L'Art de verefier les Dates, t.* II, *p.* 30.

Si iniquitates.—Introit of the 22d Sunday after Pentecost, from the Psalm "Si iniquitates observaveris, domine."

Signa Mensium.—The signs of the months, by metonymy, for the zodiac. The verses at the head of the months in the kalendars Vitellius and Titus

have been incorrectly transcribed from Bede (*De Mensibus Anglorum*) by some monk who has not understood the language. This is a defect observable in many of the most beautiful Saxon manuscripts. The original verses are the following, as printed in his works at Basil, 1563:

"Respicis Apriles Aries Phrixæe Calendas.
Maius Agenorei miratur cornua Tauri.
Junius æquatos cœlo uidet ire Laconas.
Cœlestio ardens fert Julius astrum.
Agustum mensem Leo feruidus igne perurit.
Sydere Virgo tuo Bacchum September opimat,
Æquat & October sementis tempore Libram.
Scorpius hibernum preceps iubet ire Novembrum.
Terminat arcitenens sua signa Decembri.
Principium Jani sancit tropicus Capricornus.
Mense Numæ in medio solidi stat sidus Aquarii.
Procedunt duplices in Martia tempora Pisces."

Oper., t. II, (*De Temp. Ration., c.* 14,) *p.* 82.

The signs of the Zodiac have sometimes been used as dates: "Facta est autem carta V id. Augusti, mediante die Veneris, luna VII in Scorpione; sole vero in Leone: anno vero ab incarnatione Dom. MLXXIX, epacta XV, concurrente I, indictione II." The age of the moon in this date is wrong; it should be luna 8. The year 1079 was the 16th of the cycle of 19, and the new moon fell on August 2, from which to August 9 are 8 days, counting 1 at August 2. Concurrent 1 shows that the dominical letter was F, and, therefore, the charter was granted on a Friday. See table, *p.* 91. The date and correction belong to *L'Art de vérifier les Dates, t.* I, *p.* 98, from the *Nouvelle Hist. de Languedoc.*

Silvanus.—Feb. 18: G. 399; Oct. 15: G. 415. The first is Silvanus or Silvinus of Auchy, 718.

Silverius.—June 20. This was Campanus, son of pope Hormisdas, and the first pope who was promoted without the imperial consent. This was in consequence of the sufferages of the Goths, for Theodatus, king of that people, published a law to punish all with the sword who would not consent to his election. Vigilius, the deacon, accused him of an intention to deliver Rome to the Goths, on which he was sent bound into exile by Theodora Augusta, and Antonina, wife of Belisarius, to the island of Pontus. Hence, it would appear, that at this time the Roman pontificate was of little consequence, when, by the order and mandate of small princes, they were elected bishops and deposed by women. He perished miserably in exile on this day, 537.—*Petr. de Natal., l.* V, *c.* 131; *Hospin. de Fest., fo.* 113.

Silvester, Pope.—Dec. 31: G. 420; V. 433; T. 446; E. 460; L. 472. He succeeded St. Miltiades, or Melchiades, Jan. 31, 314, and sate till Dec. 31, 335. In the Greek church Jan. 2.

Simaigne.—A week in our Fr. records: in the note of John de Montfort's homage for the duchy of Bretagne, in 1345, "Fait a remembrer que le Vendredy en la simaigne de Pentecost c'est assaver le vyntisme jour de May."—*Rymer, Fœder., t.* III, *p.* 39.

Simberd.—A corruption of St. Barbe, for Barbara, anciently Dec. 16.

Simeon, Monk,—Jan. 5: T. 435. Simeon Stylites. "Non. Jan. Natalis S. Simeonis qui in columna stetit."—*Kal. Arr.* 826.

Simeon.—July 27: G. 410. A Persian archbishop of this name martyred under Sapor. April 21 is another of this name (*Hospin. de Fest., fo.* 78 *b*). There were also—1, bishop of Jerusalem, 116, Feb. 18; 2, the younger, 596, May 24; 3, S. Salus, 6th cent., July 1; 4, Metaphrastes, 976, Nov. 27; a bishop, April 17.

Simnel Sunday.—Midlent Sunday.—See *Vol.* I, *p.* 176.

Simeon & Jude.—Oct. 28. This is Simon and Jude in the early kalendars, charters, chronicles, &c.

> "Sein Simon & seyn Jude. twei breþren were.
> Marie sones Cleaphe. as our bokes doþ lere."
>
> *Cott. MS. Jul. D.* IX, *fo.* 153.

Simon & Jude, Apostles.—Oct. 28: V. 444; E. 458. This was formerly the day on which the Lord Mayor of London was chosen (*Wilh. Wyrcestr. Annales, p.* 483, *&c.*) In Paris a trick seems to have been played off, in ancient times, similar to those generally practised on the 1st of April: "A la Saint Simon et Saint Jude on envoi du Temple les Gens un peu simple demander des Nefles (Medlars) afin de les attraper et faire noirecir par des Valets."—*Sauval, Antiq. de Paris, t.* II, *p.* 617, *quoted by Dr. Forster, Peren. Cal., p.* 589.

Simond & Jude.—Oct. 28: L. 473. So also in old English. The coronation of Henry III is dated by Robert of Gloucester, *p.* 512, thus:

> "Henri was king imad after his fader Ion
> A sein Simondes day & sein Jude at Gloucestre anon."

Simphonian, Simphorian.—Aug. 22: V. 429; T. 442; E. 456. See Symphorian.

Simplicius.—May 14: G. 405. A companion of Calepodius, who suffered at Rome under Alexander.—*Petr. de Natal., l.* IV, *c.* 150.

Sinclair.—A corruption of St. Claire, or Clara, Aug. 12.

Singing E'en.—New Year's Eve.

Sine Die.—Without a day. A term that has frequently been used in our proceedings at common law, as when a judgment is given against a plaintiff, he is said to be *in misericordia pro falso clamore suo.* So when judgment passes for the defendant, it is entered, *eat inde sine die,* which is as much as to say, he is dismissed the court or discharged.—*Jacob.*

Sitientes, *or* Sitientes venite ad aquam.—Saturday before Passion Sunday. The words are from *Isa.* LV, and are quoted by Casalius to justify the Popish adulteration of our Saviour's institution by mixing water with the sacramental wine.—*De Vet. Sacr., c.* II, *p.* 20.

Sivastianus.—*Sebastian,* in the ancient kalendar of Carthage (*Mabillon. Analect. Veter., p.* 398. In a note, Mabillon says, that he is mentioned by Vict. Vitensis (*l.* I) as a martyr in the Vandalic persecution in Africa.

Sixtus II.—Aug. 6: V. 429; T. 442; E. 456. An Athenian philosopher who turned Christian, became pope Aug. 24, 257, and suffered Aug. 6, 258.

(*Petr. de Natal., l.* VII, *c.* 30; *Hospin. de Fest., fo.* 126 *b*). He is also called Xistus and Xixtus.

Skis Thursday.—In the records of the Society of Masons at Newcastle, mention is made of "Skis Thursday being our Lady Day in Lent" (*Brand's Hist. Newcastle, v.* II, *p.* 343.) This is probably intended for Skirs Thursday; in Suco-Gothic *skaertor-daeg*, from *skaera*, to purify, and it is the same as our old *Schire Thursday*, which see.

Slepyng Tyme.—"Writan in my slepyng tyme at after none on Wytsonday."—*Paston Letters, v.* III, *p.* 282.

Soel.—"Jour Soel," Sunday in our Fr. records.

Sol.—For *Dies.* G. 411.

"Possidet et soles ter denos et simul unum."

Thrice ten suns hath August and one.

"Tres soles" for "tres dies" in *Joh. de Janua, apud Du Cange.*

Solail Levant.—Sunrise, in our Fr. records. "Au solail levant."—*Rymer, Fœd., t.* III, *p.* 864.

Solail Rescours.—Sun run down or Sunset, in our Fr. records: "De solail levant tanqe a solail rescours"—from sun rising till the sun going down (*Stat.* 35 *Edw.* III.) "A l'eure de soleil couchant."—*Rymer, Fœd., t.* III, *p.* ii, *p.* 170.

Solar Cycle.—This is a revolution of 28 years, beginning with 1 and ending with 28, after which they begin again and always end the same, whence the name. To understand this well, we must call to mind the two sorts of years, common and bissextile. The former have 365 days, or 52 weeks and 1 day; the latter, leap years, have 366 days, or 52 weeks and 2 days. Common years end the same day as they begin, because they are composed of 52 weeks and 1 day, but leap years end the morrow of the day they begin. If, then, a common year begin on Monday it will end on Monday, and Tuesday will be the first day of the new year; but a leap year will end on Tuesday, and Wednesday will be the first. Thence it follows, that if there were only common years, their commencements (we may say the same of the commencements of all the months) would successively run through all the days of the week without interruption, which would produce a cycle of seven years (See *Laterculus Zodius*). But as there are leap years which derange this order every 4 years, their commencements (as well also as the commencements of their months) must have passed over the 7 days of the week, though not in order, to return to a course of years perfectly alike with regard to the days of the month and the days of the week. Such is the foundation of the solar cycle of 28 years, because 7 multiplied by 4, or 4 by 7, are equal to 28. For instance, the year 20 is leap year and has G F to mark the Sundays of this year. These letters are found again only after 28 years have passed.

After the reformation of the kalendar in 1582, the solar cycle should consist of 400 years, because we must take the number of years passed before the dominical letter returns precisely where it was the first year of this cycle, to proceed again for 400 years in the same order as the dominical letters have proceeded the 400 years which we suppose have

passed. This cycle began in 1601 and it will end in 2000. Between these two terms, the years 1700, 1800, and 1900, not being leap years like all the centenary years preceding, have deranged the order of dominical letters, and, consequently, the order of the solar cycle to which these letters belong, must be deranged. These years have only one letter,* but would have two if they were leap years and the solar cycle had not been disturbed.†—*Verif. des Dates, t.* I, *p.* 75.

Solemnitas S. Petri.—The commemoration of St. Peter, June 30.

Solemnitas Solemnitatum.—The solemnity of all solemnities is Easter Day, the most solemn of all festivals. In the same style it is called *Celebritas Celebritatum, Festum Festorum, &c.*

Solempnitas Omnium Sanctorum.—All Saints. Nov. 1 : V. 432.

Solstitium Brumale.—The winter solstice. Dec. 21 : V. 433; T. 446.

Solstitium Estivale.—Summer solstice. June 20: T. 440; V. 427. The Summer solstice is when the sun seems to describe the tropic of Cancer, which is on June 22, when he makes the longest day; hence the jocund festivals of the ancient worshippers of this luminary, which we have preserved in the fires of St. John's Eve, June 23. The Winter solstice is when the sun enters the first degree, or seems to describe the tropic of Capricorn, which is on Dec. 22, when he makes the shortest day. This is to be understood of our northern hemisphere; for in the southern the sun's entrance into Capricorn makes the Summer solstice, and that into Cancer, the Winter solstice.

Somertras.—June at Messina.

Sommerings.—Sports at Midsummer.

Sonmartras.—See *Somertras.*

Sonday in Quadragesime, &c —See *Quadragesima, &c.*

Sonenday, Sonnenday.—Old English names of Sunday, from the Saxon Sunnanᵭæg, the sun's day:

> "And Sonnenday of the Passion amansede all the
> That avilede the holi churche." *Rob. of Glouc., p* 495.

> "The next Sonenday after the Assumpcioun
> Of Mari Moder & may, Sʳ Edward had the coroun."
> *Robert of Brunne, p.* 235.

Sonnonday, Sonnynday.—Sunday. "I rede in the lyue of seynt Rycharde that was bysy on a sonnonday before none," &c. (See *Schere ᵭorsday*).

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* It appears that, instead of retrenching 3 leap years in 4 secular years, it would have been more exact to suppress one every 28 years. By this means, not only would the years have agreed more exactly with the course of the sun, but the calculation would have been more precise than by our mode of computation, in this respect, that the common year would then be 365 days, 5 h. 48 m. 45 s., while by our kalendars it is 365 days, 5 h. 49 m. 12 s. longer than it should be by 27 s.

† In 1761 all the almanacs and kalendars gave 7 for the number of the solar cycle instead of 6, which was a considerable error.

"Gode men þis day is þe þrydde sonnynday of lenton."—*Cott. MS. Claud. A.* II, *fo.* 45 *b.*

Sow Day.—Dec. 17. See *Vol.* I, *p.* 82.

Sowlemas Daye, Sowlemesday.—All Souls. "I cam to Norwiche on Sowlemas daye." (*Paston Letters*, (1452) *v.* III, *p.* 170, and *v.* IV, *p.* 238. The *Sialu Daghr*, Souls' day of the Runic Kalendar.—*Ol. Worm. Fast. Danic.*, *p.* 146.

Spark Day.—The first Sunday in Lent among the Germans. See *Brandones.*

Spiritus Domini replevit.—Introit and name of Trinity Sunday.

Statio, Stationes.—The fixed and stationed days of festivals, which may not be changed but are firm and stabile. The term was adopted by Gregory the Great from the *statæ ceremoniæ* of the ancients.—*Polyd. Verg.*, *l.* VIII, *c.* 1, *p.* 454, 5.

Stefanus.—Aug. 2: G. 411.

Stephen.—Aug. 2: V. 429; T. 442, 456. The pope who died Aug. 2, 257. His festival was instituted by Gregory VII, in the 11th century.—*Hospin. de Fest.*, *fo.* 16 *b.*

Stephen, Invention of.—Aug. 3. His bones are said to have been found by Lucian of Jerusalem, in 416; and hence the festival.—*August. Serm.* 51.

Stephen, Protomartyr.—Dec. 26: G. 420; V. 433; T. 446; E. 460; L. 472. Gregory of Nyssa mentions this festival in 380. Before the 13th century it was joined to the Nativity (*Hildebrand. de Diebus Sanctis*, *p.* 23): "Blessed pepul of goddes moght þt ben come þs day to holy chyrch in worschep of god & of þs holy martyr seynt Steuen þt was kalled goddus formo martyr for encheson þt he was þe furst martir þt suffred deth for þe loue of c'st after þe ascencyon of god."—*Cott. MS., Claud., A.* II, *fo.* 16 *b.*

Steuenday.—

> "Saynt Steuenday it felle, þat Jon mad his homage
> A þe Newe castelle, listenes þe langage."
>
> *Robert of Brunne*, *p.* 250.

> "On Saynt Steuen day, withouten any conquest,
> þe barons on gode aray at London made þe feste."
>
> *Ib.*, *p.* 110.

Stevin.—"Suche a day is þe fest of þt gl'ious martyr seint Stevin þt was the first martir þt suffred dethe for þe loue of god aft' cristes ascencion as the bokes of þe dedis of Apostelis tellith."—*Harl. MS.*, 2247, *fo.* 15 *b.*

Stigmas of St. Francis.—Oct. 17. This is given on the authority of the Laity's Directory to the Church Service, which is a kalendar in use among the Roman Catholics of this country, whence it appears that even in England, at the present day, the self-inflicted wounds of an impudent knave are deemed fit objects of religious adoration. In 1224, Francis of Assisi retired to a cavern on Mount Alverne, and came out, after being there for some time, with four nails in his hands and feet, and a wound in his side. These, he said, had been given to him by Christ himself, that he, Francis, might be like him in every respect. Friars, nuns, nobles, cardinals—the pope himself, inspected them; the nails were visible, both heads and points, and his dress was always bloody, from the side-wound. He died in 1226 (see Francis),

having accelerated his decease by re-opening the five wounds from time to time. Wadding pretends that nails, not exactly of iron, but like iron nails, were found in his flesh: "Clavi non vere ferrei, sed ferreis similes" *(Annal.* II, *p.* 90). In other words, they were miraculous nails, a notion which had been expressed by Nicholas III in his bull, April, 1299, when, half a century after the impostor's death, he informed the faithful that Francis was divinely signed with a kind of stigmas—"specie stigmatum." Nicholas IV, 65 years after the death of Francis, is more particularly acquainted with the nature of these marks, which, in his bull, Nov. 1291, he says "were not on the surface of his flesh, but penetrated the interior, through his flesh, nerves and bones, in the five parts of his hands, feet and side, to a certain and suitable extent, so that it neither was nor could be done naturally, but only by a miraculous grace" *(Brit. Mag., N.* CV, *p.* 137). Such being the case, the scars, as well as the man, have received the honor of canonization.

Stounde.—A while, an indefinite space of time, from Sax. ȝtunꝺ, *an hour*; Mod. Germ. *Stunde*. In the legend of *Owayne Myles*—

> "The watʳ stonke fowle þer to
> And dede þe soles mykyll woo;
> Vp þe come to ese hem a stownde:
> þe deueles drewe he' aȝeyn to g'wnde."

Again:—

> "Then he toke þe c'sse ⁊ þe staf yn honde
> And wente forth yn to þe holy londe;
> Agayn he come hole ⁊ sownde
> And aftʳ þᵗ lyuede a g'te stownde."
>
> *Cott. MS., Caligula, A.* II, *fo.* 91 *b.* & 93.

Strages Sendomiriæ.—See *Festum Visitationis Occisorum*. This was a slaughter of Christians by the Tartars, in 1260. The place is still visited, and the festival celebrated, June 2, by a concourse of people, as if the slain were martyrs.—*Cromer, Rer. Polon., l.* IX; *Hospin. de Fest., fo.* 87 *b.*

Succinctio Campanarum.—The ceremony of tying up the bell-ropes aloft; which took place on Wednesday of Passion Week (see *Hebdomada Muta, Dies Muti)*: "Tertio kal. April. feria IIII in succinctione campanarum." —*Galbert. in Vita Caroli Comitis Flandr., n.* 84.

Sulpicius.—Jan. 17: E. 449. Another, a martyr, Apr. 20.—*Hospin de Fest., fo.* 78 *b.*

Summer.—The Icelanders count only two seasons, Summer, which begins April 16, and Winter, which begins Oct. 18.—*Vom. Twil., Letter* 10.

Summerings.—Midsummer games and pastimes.

Sunday,—The first day of the week, when not distinguished as the day of a principal festival, such as Easter, Palm Sunday, and the like, was anciently denominated from the introit, or first words, of the anthem, hymn, or collect of the day. This custom has been continued to some of the Sundays in Lent, as *Invocavit* for the first, *Reminiscere* for the second, *Oculi* the third, *Lætare* the fourth, and *Judica* for Passion Sunday. "This day," says Mr. Fosbrooke, under the head Sunday, "has always been subject to the ex-

tremes of observation or neglect. We find it most religiously observed, and no business to be done upon it [xv *Script.*, 380 ; x *Script.*, 830, 834]. On the contrary, we also find markets held (with, indeed, a limitation, except for provisions), and trading and working upon this day (*Dec. Script.*, 1079; *Script. p. Bed.*, 467: *M. Paris*, 169, 523). Battles, &c., were often suspended because it was Sunday (*Hawk. Mus.*, II, 120; III, 264, 506). Dressing well on this day is ancient. Bear and bull-baiting, and all kinds of games, were not unusual after church. In the 17th century, the people, in almost every house, passed the Sunday evening in singing psalms and reading the Book of martyrs (*Id.*, II, 432; III, 71)."—*Encyclop. Antiquit.*, *v.* II, *p.* 698.

Constantine the Great, in 321, then a recent convert to Christianity, artfully balanced the hopes and fears of his subjects, by publishing two edicts, in the first of which he enjoined the solemn observance of Sunday throughout the Roman empire; and, in the other, he directed the regular consultation of the aruspices (*Gibbon Decl.*, *v.* III, *ch.* 20, *p.* 241). In order not to offend his pagan subjects, he styles the day *Dies Solis*, the sun's day; and he permits agricultural labor on this day, in conformity with an ancient practice, probably founded on the observation of mankind, that Nature pays no regard to festival days, but continues her operations without interruption :—

> " Quippe etiam festis quædam exercere diebus
> Fas et jura sinunt: rivos deducere nulla
> Relligio vetuit, segeti prætendere sepem," &c.
>
> *Virg. Geo. l.* I, *v.* 268.

> " Some works on Holidayes are to be done:
> To draw out water, no Religion
> Nor Law forbids us; nor to hedge our corn,
> And snares to lay for birds, to burn the thorn," &c.
>
> *Ogilby.*

Theodosius and Honorius, about 395 ordered the governors of provinces to regard no time of Lent, not even to except the venerable festival of Easter Sunday, when robbers were to be tried and punished (*Salmuth. in Panciroll.*, *p.* ii, *tit.* 22, *p.* 298). The council of Tarragona, in 464, *c.* 14, ordained that it was lawful for a priest or bishop to sift a cause on a Sunday. In 538 the council of Orleans III, in the time of Childebert and pope Vigilius, *can.* 27, decreed, that whereas the people are persuaded that they must not travel with horses, oxen, and carriages, nor prepare anything for food, nor by any means do ought belonging to cleaning the body, which things are proved to appertain more to Jewish than Christian observances, we have decreed that what was before lawful to be done, shall be so still. As to agricultural labour, we think it should be abstained from for the sake of coming to church and prayer. If any shall be found employed in such work as is prohibited, the mode of correction depends upon the judgment of a priest and not that of a layman. The reason of these enactments in

Gaul and Spain was the necessity of recovering the people from their superstition of the Jews, of whom there were great numbers in both countries, and of preventing from falling into ruinous sloth and disgusting habits of uncleanliness.

In England, by the laws of Ina, 689, who afterwards became a monk, a slave by his master's order might work on a Sunday, but the master was fined 30^{s}; a large sum in those days. A freeman for the same offence lost his liberty (*Ll. c.* 3; *Bromt. Chron., col.* 761). Alfred enacts that if any one presume to business on this day he shall lose chattels and suffer a pecuniary fine (*Ll., c.* 7, *ib.* 830). The laws of Athelstan prohibit business and forensic pleadings under a like penalty (*Ll., c.* 24, *ib.* 844). Sunday, by the laws of Edgar, commenced at the 9th hour of Saturday (our three o'clock), and continued until daylight on Monday (*Ll., c.* 5, *ib.* 871). Canute prohibits public markets, conventicles of pleadings, sales and other secular transactions, except upon urgent necessity (*Ll., c.* 14, *ib.* 920).

The Norman conqueror enacted some laws for the observance of particular days, in one of which Sunday is made to commence at 3 o'clock on Saturday and end on Monday morning, imitating the Jewish sabbath as much as possible: "Item omnibus Sabbatis ab hora nona usque ad diem Lunæ" (*Ll., c.* 11; *Rog. Hoveden, p.* 601). The people seem to have neglected to gratify the wishes of the monkish legislators under the princes of this line; we find the historians relating visions which have for their object the enforcing of its solemn observance as the especial command of heaven. On Whitsunday, 1154, says Knyghton, a tall thin man of a yellow colour, with round tonsure and clothed in white, addressed Henry II in the Teutonic language as the "Gode old Kyng," and informed him that Christ and his pious mother, St. John the Baptist and St. Peter sent him their respects, firmly commanding him to prohibit any markets or servile labours on Sunday, except in the articles of food, and promising that he should succeed in all his undertakings accordingly as he observed this mandate (*Hen. de Knyghton, l.* II, *col.* 2395). Impostures of this kind abounded to a much later period. See *Vol.* I, *p.* 242, *note.*

Very soon after the corruption of Christianity, by a piece of audacity which could not be expected from any but a priestly legislator, the greater part of Saturday was laid under the same prohibitions as Sunday itself with respect to labour. The bigotted and the hypocritical of all ages seem the first to be actuated by a desire to supersede the Christian law, by the introduction of the Jewish dispensation, and the latter to injure or, at least, to harass the lower and more industrious classes. Laws of this kind have been mentioned. Sundays and other festivals had long been observed from vespers to vespers, but the protraction of cessation of useful labour from Saturday noon to Monday morning was highly oppressive. William of Scotland, in 1203, decreed in council that Sunday, commencing from 12 o'clock on Saturday should be kept sacred until Monday, and that it should be indicated to the people by ringing bells (*Hect. Boeth. de Scotis, l.* XIII). The observance was fanatical elsewhere: Ilaus, of Sweden, having cut his staff into pieces, was reminded that he had violated the Sabbath, on which he carefully picked up the slips and burned them upon his hand in order to

punish himself for neglecting the commandment of God *(Cranz. Metrop., l.* IV, *c.* 8; *Hospin. de Fest., fo.* 31). A similar story is told in the 13th century of St. Richard.—See *Schere þursday.*

This mode of observing the Sunday occasioned an epigram of point as well as sound sense, which has been preserved by Camden:

"Tende manus, Salomon, ut de stercore tollam;"
"Sabbata nostra colo, de stercore surgere nolo."
"Sabbata nostra quidem, Salomon, celebrabis ibidem."

Remains, p. 442.

"*Christ.*—Stretch me thy hand out, and, Jew, I'll pull thee to land out.
Jew.—Our Sabbath I keep, Sir, and can't leave the dung heap, Sir.
Christ.—Then stay in the heap, Jew; my Sabbath thou shalt keep too."

The circumstance in which it originated is briefly recorded in the *Chronicon de Evesham*, which Leland supposes to have been contemporary: In the year 1260, a Jew at Twekesbyri fell into a privy on the Sabbath, and out of reverence for the day would not suffer himself to be drawn out. Richard, duke of Gloucester, out of reverence for the Sunday, would not permit him to be drawn out the next day, and he died *(Lel. Collectan., t.* I, *p.* 288.) The joke, if it were one, has been attributed to a bishop of Magdeburg. Barrington relates it from Howel's Londinopolis, and adds, "by this cruel joke the poor Jew was suffocated *(Obser. on Stat. de Judaismo).* If it were real, and no joke, one would suppose that absurd fanaticism could go no farther; truth, however, often transcends fiction: a Nantes newspaper *(Le Breton, July* 30, 1835,) relates that three men were buried alive 430 feet deep in the shaft of a coal mine at Montelais, by the bursting of its sides. Their fellow workmen with difficulty saved one man, "but Sunday morning interrupted their work till Monday morning," and of course the others perished.

In 1292, William le Maire (Gullielmus Major), bishop of Angers, convoked his third synod, when a statute was passed which closely resembles the puritanical enactments of this country under the protectorate. From the first section, or preamble, of the act, we learn merely that the bishops his predecessors had issued some injunctions on the subject to the rectors and chaplains of the diocese; the second is an enactment to the following effect: "Whereas on festival days, which are interdicted in reverence of God and his saints, and particularly on Sundays, which are consecrated in honour of the highest majesty, the faithful of Christ are to abstain from all servile labour, we command and enjoin all and singular our rectors and chaplains in virtue of their obedience to inhibit their parishioners under manifestation of divine judgment, and pain of excommunication from mixing themselves in any servile work on the said festival days, particularly Sundays, and especially barbers ["barbitonsoribus"] from shaving beards or otherwise exercising the office of barber on the said Sundays; and even from blood-letting, except when there is imminent peril of death or infirmity. Inhibiting their parishioners ["subditis suis"] under the pain aforesaid, from shaving themselves on Sundays, or suffering others to shave

them, or receiving any barber-like office on peril of their souls. Inhibiting also all millers whomsoever, on pain of the aforesaid excommunication, and the owners of mills from causing or suffering their mills to grind on the said Sundays, especially from vespers on Saturday to vespers on Sunday, notwithstanding the abuse of a long standing, which should not be deemed a use or custom, but truly a corruption [corruptela], since the heavier the sins the longer they detain the unhappy soul in bonds [infelicem animam detinuerint alligatam]; because no prescription can avail against the precepts of the decalogue."—*D'Achery, Spicil., t.* XI, *p.* 201.

Notwithstanding this severe and minute prohibition of shaving, we find that the Sunday named *Misericordia Domini* had, long before the bishop of Anjou, been one of the days set apart for shaving the brethren in the austere monastery of Cluny; and, in fact, Udalric has written a chapter expressly on this subject.—*Antiq. Consuet. Mon. Clun., l.* III, *c.* 16; *D'Achery, t.* I, *p.* 695, *Ed. Fol.*

In the reign of our Edward III, Sunday was not deemed an improper day for taking inquisitions of the ninths: "Die dominica medie quadragesimæ anno r. r. E. t'cij a conquestu xv^mo^." (*Inquis. Nonar., p.* 380). A more secular business could not well be imagined, and this is not the only case; parliaments were frequently held on Sundays in this reign (*Cotton, Abridgm. by Prynne, pp.* 36, 51, 108, *&c.*) The story of the "Gode old Kyng," quoted from Knyghton, is introduced in the petition against "Feyres and Markets from the devoute comyns" to Henry VI in the 27th year of his reign. It is a curious specimen of the language, as well as of the bigotry, which prevailed at that period of our history. They "mekely prayn him to consider the obhomynable wrongys and vylanys don to our lord God and his holy seyntis our synguler helpers and socourers alwey at our most nedys, be cause of feiris & Marketis hold custumabli and synfulli used uppon hir hy & holy principall festis as the Ascension of our Lord, Corporis Cristi day, Whit Sunday, Trinite Sunday with other Sundays, also uppon the hie fest of the Assumption of our Lady, All Halowyn Day, and Goode Friday, &c.," against the following texts: "Si vis ad vitam ingredi serva mandata, &c."—St. Matt.; "Maledicti qui declinant a mandatis tuis," by David Nether aferd, &c. (see the remainder in *note, vol.* I, *p.* 242, *&c.*) The result of this petition was the statute 27 *Hen.* VI, *c.* 5, which enacted that no fair or market shall be held on the principal festivals, Good Friday, or any Sunday (except the four Sundays in harvest,) on pain of forfeiting the goods exposed for sale. Clergymen themselves in this reign made contracts and disposed of landed property on the Sunday (*Harl. MS.* 2042, *fo.* 330 *b*). The fanatics of the 17th century improved upon this statute; and, says Archbishop Laud, who was not a man to relinquish formalities, "This Calvin hath in the meane time assured me, that those men who stand so strictly upon the morality of the sabbath, do by a gross and carnal sabbatization, three times outgo the superstition of the Jews: "Crassa carnalique Sabbatismi superstitione ter Judœos superant.'—*Calvin,* 2 *Inst., c.* 8, *s.* 34" (*State Trials, v.* I, *p.* 900). At Chester in 1611, Midsummer Eve being on Sunday, Mr. Mayor caused the watch to be set forth the day before, "although that some were unworthy thereof." This was an act of prudence, but the following was an act of

injustice and inhumanity, perpetrated from an affectation of sanctity:—"1612, The mayor being persuaded that the Sabbath day should be truly kept, he caused the reapers to be removed, that came every Sunday in the harvest-time to be hired for the week following" (*Ormerod, Hist. Chesh., v.* I, *p.* 202). To the instances of Parliaments being held on this day, might be added that, in 16 Car. I, the puritans themselves did not scruple to sit on the Sunday, when their own worldly interests required the profanation. "Aug. 18. the house of Commons were summoned to sit upon the Sunday being a case of great necessity. They had a sermon and returned to the house about 9 o'clock, and sat all day long, passing a resolution to enter upon no business which did not concern the advancement of religion and the welfare of the kingdom, and a declaration that it be not drawn into a precedent" (*Rushworth, v.* IV, *p.* 361-2). Canute forbade the assembling of the folcgemote on Sunday, except on urgent occasion—mycelne neoðþyrfe (*Ll., cap.* 15). Those who would blend the strict performance of religious duties with innocent relaxations, may find their resolution invigorated by an admirable and liberal paper in the *Rambler, No.* XXX—and those who would, from conscientious motives, condemn all relaxation, may be reminded, by the philosophical observations of Dr. Forster, of the public demoralization which is invariably caused by their impertinent interference.

Suscepimus, Deus.—Introit, and name of the 8th Sunday after Pentecost.

Susceptio Sanctæ Crucis.—Lent, among the Greeks.

Swithun.—July 2; Translation, July 15: V. 428; T. 441; E. 455. Ordination, Oct. 30: V. 431. A bishop of Winchester about 860 (861, *Chron. Sax.*, or 862, *Will. Malmesbur. Pontif., l.* II.) The Saxon homily on St. Swithun does not contain the slightest reference to the prognostication of rain, which is popularly annexed to his day. Though the name is Swithun, there is ancient authority for the modern orthography:

> "Seint Swiþþin þe confessour was her of Engelonde.
> Biside Wynchestre he was ibore as ich vnderstonde.
> Bi þe kinges day Egberd þis gode man was ibore.
> Þt þo was king of Engelond & somewhat ek bifore."
>
> *Harl. MS.*, 2247, *fo.* 78.

Symayne.—A Week, in our Fr. records, as in the will of Henry, duke of Lancaster, 1360: "Et volons q' n're corps ne demeorge de-senterrez outre trois symaynes apres le departir del alme."—*Baines, Hist. Lanc., v.* I, *p.* 334.

Symon.—Jan. 5: G. 397—& Jude, Oct. 28: V. 431.

Symphorian.—Aug. 22: E. 456. A martyr in the time of Aurelian, about 270.—*Petr. de Natal., l.* VII, *c.* 93.

Systus.—See *Sixtus.* "viii id. Aug. Natalis Sancti Syste episcopi et martyris Romæ."—*Kal. Carthag.; Mabillon, Veter. Analect., p.* 165.

Tabbe, Tabbs Day.—A corruption of St. Ebba's Day, Aug. 25.

Talkamunde.—A corruption of St. Alcmund, March 19.

Tathan.—A corruption of St. Aithan, or Aidan.

Taurinus.—Aug. 11: E. 456. A bishop in 3rd cent.

Teath.—A corruption of St. Etha.

Teccla, Tecla, Thecla.—Sept. 23: G. 414; E. 457. According to St. Jerome, Feb. 22: "vii Kalendas Martii, Natalis Teclæ Virginis" (*Hieron. Martyrol.*); but in 1329, it was confirmed to be celebrated ix *kal. Oct.*, or Sept. 23, as it had been for two or three centuries before: Sept. 23 in the *Menol. Sax.* She was a virgin martyr at Iconium, under Nero, ix kal. Oct. (*Petr. de Natal., l.* VIII, *c.* 110). Teccla, Sept. 12: G. 413.—*Ib., c.* 29.

Teffaigne.—In our Fr. records, the Epiphany, or rather a corruption of the Theophany, which is another name of Jan. 6, or the Epiphany. It occurs also in Petr. de Fontaines—*Concil., c.* 5, *s.* 6.

Telme.—A corruption of St. Elme, or Erasmus, a bp. & mart. in the 4th cent., June 3.

Tempora.—Seasons, or tides as applied to periodical fasts.

Tempora Æstivalia.—The Summer fasts, or ember days of Pentecost.

Tempora Autumnalia.—The fasts of Autumn, the ember days of September.

Tempora de Primavera.—The ember-days of Lent. The Italians call the fasts *Quatro Tempi di Primavera.*

Tempora Hiemalia, *or* Hiemis.—The Winter fast, or ember days of December.

Temporalis Dies.—The last day of a space of time, allowed by the canon law to prosecute or to renew an appeal, on the expiration of which the cause itself expires.

Tempora Retroacta.—Times past. In a charter granted by Hen. VI, an. 1457, which is preserved in Jo. Whethamsted's *Chronicle, p.* 422, we read—"Pro perpetuo modo et forma, sicut tempore retroacto *declarabitur.*"

Tempora Vernalia.—The same as *Temp. de Primavera.*

Tempus Carnale.—Flesh or carnival time, during which flesh might be eaten. In a charter of an. 1365—"Quadragesimali vel carnali tempore."—*Du Cange, Suppl., t.* III, *col.* 974.

Tempus Cineris et Cilicii.—Said to be the week of Black Crosses (*Cruces Nigræ, Litania Major*). See *Dies Cineris et Cilicii.*

Tempus Defensionis.—Defence, or Fence Month, *Tempus Vetitum.* In Wales, a stag was deemed in season from July 17 to Nov. 1.—*Cyffreithjeu Hywel Dha, p.* 564.

Tempus Passionis, *or* Pessionis.—In the forest laws, mast time, from Michaelmas to Martinmas, or about those festivals.

Tempus Pinguidinis et Firmationis.—The season of killing the buck and the doe. See *Femisonia.*

Tempus Quadragesimale.—See *Tempus Carnale.* It occurs in *Rot. Parl.*, (28 Hen. VI,) *v.* V, *p.* 172.

Tempus Vetitum.—See *Fence Month.*

Tenables.—The three nights before Easter. "Worshipfull frenedis, ye shall cum to holi chirch on Wednesday Thursday and Friday at even for to here dyvyne seruice as commendable custom of holi chirch hath ordeyned. And holi chirch vseth tho iij dayes Wednysday, Thursday & Friday þe service to be seide in þe Eventyde in derkenes. And hit is called wᵗ diuers men Tenables, but holi chirch calleth it Tenebras as Raccionale Diuinorum seth þᵗ is to sey, thienes or derknes to commemorate the betrayel of our lord by night" (*Harl. MS.*, 2247, *fo.* 83). See *Tenebræ.*

Tenabulles.—The same as *Tenables;* both from *Tenebræ*:—"Gode men & wymmen, os ȝe seine þeise þre dayes for to sayne seruice in þe euontyde in darknesse wherfore hit is callyd wᵗ ȝow Tenabulles, but holy churche callyth hit tenebras, þᵗ is to say derknesse. þan why þis seruice is done in derkenesse holy faderes wrytuth to vs þre skylles, On skylle is for enchesone þᵗ criste þis nythe before þᵗ he was takon he ȝode þre tymes into payne þᵗ hym was towarde, giff hit were his wille & elly noȝte, &c.——Anothur skylle is for anone aftur mydnyȝte Jiudas gedurred fyfty knytus strongge ⁊ bolde wᵗ oþʳ grete cumpany of misse doerres ⁊ come for to takon cryste, &c.——The þrydde skylle is for whan cryste was naylud fote ⁊ hand hangyng on þe crosse þre owrus on þe day from vndron to none þe sunne withdrewe hur lyȝte ⁊ was also darke os nyȝte oure alle þe worlde" *(Cott. MS., Claud., A.* II, *fo.* 53). See *Tenebræ.*

Tenebræ.—Darkness. The vigils of the three last nights of Passion Week, which are sung, and all the rites, which partake of the nature of a theatrical pantomime, are performed in darkness *(Rupert., de Div. Off., l.* V, *c.* 24), are so called. All the ceremonies, which are too numerous, and of too little interest on account of their extreme puerility, to be described, are intended to represent, or symbolically imitate, the passion of our Saviour. From the directions given by Ælfric to the clergy of his archbishopric, it seems that, in England, nearly the same follies were commanded by this otherwise sensible and enlightened clergyman as are detailed by Durandus, and as are now performed in the modern chapels *(Epist. ad Sacerdotes, Cott. MS., Tiber., A.* III, *fo.* 103 *b, &c.)* One ceremony, which has already been mentioned under *Festum Dominicæ Cœnæ*, and which gives the name of *Tenebræ* to these vigils, is the extinction of the lights one by one. They are put out in this manner, to represent the miraculous darkness at the passion; and the darkness produced in the church further signifies the blindness of the Jews, who crucified our Saviour *(Rupert., c.* 26). Because the bells are tied up (see *Succinctio Campanarum)*, the three days are called *Dies Muti*, and the week, *Hebdomada* or *Septimana Muta.* See *Tenabulles.*

Teobald.—July 1: E. 455. See Theobald.

Teodosia.—April 3. Theodosia, A. D. 308.

Teofle.—Theophilus, Dec. 6:

> "Sent Teofle was a gret man. & gret clerk also.
> Heȝest mayster he was bifore. al vnder þe bischop ido."
>
> *Harl. MS.*, 2247, *fo.* 58.

Termini Censuales.—Rent Days.

Terminus Paschalis.—See *Paschal Terms.*

Terminus Rogationum.—See *Rogations.*

Terminus Quadragesimæ, Septuagesimæ.—See *Quadragesima*, &c.

Terminus.—A Term, the commencement of a moveable feast, but in our ancient law, terminus was equivalent to *festum*, thus, the old translation of *Magna Charta* renders the words, "ad illum terminum sancti Michaelis" *(cap.* 35), "at the feast of St. Michael."—*Rushworth, Stat., v.* I, *p.* 99.

Terms.—(From the *Terminus* of the chronologists), spaces of time, during which the law-courts and universities are kept open. There are four terms

in the year, of which each is denominated from the festival immediately preceding it. In each law term are stated days of appearance, called *Dies in Banco*, which are usually a week from each other, and on which all original writs are returnable; whence they are also called *Return Days*. The first return is, properly speaking, the first day of the term. The days on which the court sits to hear reasons for non-appearance, are called *Essoign Days*. By *st.* 24 *Geo.* II, *c.* 18, the sittings are extended to 14 days after each term. In the law courts, the terms are Hilary, Easter, Trinity and Michaelmas Terms. In Scotland, the Terms form the cross quarters, Candlemas, Whitsuntide, Lammas & Martinmas. If any of the days on which the Terms should begin or end fall on Sunday, or other *Dies Non*, the day following is taken for business. In the universities the terms are different (see *Crastino* S. VINCENTIS; *Dies non Juridici*). In 932, the Council of Erfort enacted some regulations with regard to law days, which are considered to be the foundation of the Terms as now observed.—*Brady, Clavis Calend., v.* I, *p.* 168.

Tesday.—Tuesday. "Wrete at Norwyche on ye tesday next aft^{r} y^{e} co'verc'on seynt poull," 1459 (*Paston Letters, v.* III, *p.* 326). The Conversion of St. Paul, Jan. 25, in this year fell on Thursday, and the following Tuesday was the 30th. The writer seems to have remembered nothing of the time but the festival.

Tessaracoste.—The Quadragesima or Lent of the Greeks; the 40th day.

Tethe.—Old participle, tithed, decreed, ordained, &c.; Sax. ꝺeoꝺ. See *Clene Lente*, in the passage beginning—

"Now beþ þ^{r} to ȝ fourti dawes in six woukes iwis,"

and ending—

"ȝ so moche ouer þe riȝt tethe þr to we mote caste."

Here the tethe, or ordained, days appear to be, Septuagesima, Sexagesima, Quinquagesima and Quadragesima, the trigessima, vicesima and decima, having other names. I render the passage thus:—

"Now are there two & forty days in six weeks certainly,
And so much forth to Easterday right clean lent is;
But do away six Sundays & then remain there
Just six and thirty days the ten ding (*tithing*) of the year.
Take then four cleansing days and join also thereto:
Then hast [thou] an even forty days when they are thereto.
And so muche over the right appointed days thereto we must cast."

It appears to me to be the participle of ꝺeon, *trahere*, ꝺeoꝺ, *tractus, dispositus, ordinatus*, decreed. See *Teyyes Dayes*.

Tetrada.—Among the Greeks, Wednesday, the *fourth* day of the week.

Tewesday, Tewysday.—Tuesday. *Paston Letters, v.* II, *p.* 37; *v.* I, *p.* 68.

Teyyes Dayes.—Appointed days. See *Tethe, Dominica Quadragesima*. Under the latter is a quotation from Mirk, in which he says: Then is quadragesima a number of forty, for from this time to Easter are forty days, the appointed days of the year, and because each man doth surfeit each day more or less,

therefore to make satisfaction for their guilt, each man is held by the law of God and holy church to fast these forty days. Teyye by a common antithesis of the Saxon þ into *y*, is *teththe*. I take both this and tethe to be old participles of ᵹeohhian, instruere, ordinare, &c., from ᵹeon. If from ᵹyðian, annuere, *donare*, it will make scarcely any difference in the explanation, as they are in that case days *laid out* or *granted* for Lent.

THECLA.—See TECCLA.

THELWOLD. See ATHELWOLD.

THEOBALD.—July 1. (See TEOBALD.) A hermit of Vincentia, who died about 1050 under the emperor Henry II.—*Petr. de Natal., l.* VI, *c.* 36; *Hospin. de Fest., fo.* 115.

THEODORET.—March 22. A martyr in the time of Constantine, "x kal. Aprilis, Passio Sancti Theodoreti."—*Kal. Carth. Mabillon, V.* I, *Anal., p.* 187.

THEODORUS.—April 6: G. 403. A bishop of Ancyra.—*Petr. de Natal., l.* IV, *c.* 33.

THEODORUS.—Feb. 7. *(Vol.* I, *p.* 167.) A bishop of Heraclea in the time of Constantine the Great, about 319. In the Greek church Feb. 17. Gregory of Nazianzin has a panegyric on this Saint, and an inquiry into the cause of his commemoration.

THEODORUS.—Nov. 9: G. 417; V. 432; T. 445. There were two martyrs of this name on the same day, one of Amasin under Dioclesian and Maximin, *(Petr. de Natal., l.* X, *c.* 39,) and a soldier of Heraclea under Licinius. —*Ib., c.* 40.

THEODORUS.—Dec. 7: G. 419. Besides the above there were—1, Theodore, abbot of Tabenna, 367, Dec. 28; 2, in 821, Nov. 22; 3, Theodore Grapt, 822, Dec. 27; 4, Theodore the Studite, 826, Nov. 27.

THEODOSIA.—April 3: G. 403. A virgin of 16 years, martyred at Cæsarea under Dioclesian, "IIII non. April."—*Petr. de Natal., l.* IV, *c.* 25.

THEODULUS.—Feb. 17.

THEONIS.—April 24; J. 404, *n.* Theonas, a bishop "x kal. Sept." *(Pet. de Natal., l.* VII, *c.* 98,) or an abbot, *c.* 99.

Theophania, Theophany.—Jan. 16, the day of the Epiphany. The word signifies the manifestation or appearance of God (See *Epiphania.*) "Theophania seu Baptismum Jesu Christi," is the title of a homily by Chrysostom *(Oper., t.* V, *hom.* 74, *Ed. Savil.)* The Theophany is said to be a more ancient festival than the Epiphany, but it seems to be nothing more than a synonyme as regards religious rites. The Φωτισμον, or illumination, in commemoration of the Baptism of Christ is one thing, and Epiphany and Theophany are others, but celebrated on the same day; so of the Bethphania, Phagiphania. All the names given to the ceremonies of Jan. 6, except Epiphany and Theophany, belong to different events. See the extract from a MS. homily, *p.* 119.

"Octavo ante idus agitur Theophania sanctum."
Bed. Oper., t. I, *p.* 243.

"Theophonie." *Chron. Sax., ann.* 1118.

Thephan.—Theophany, in our Fr. records: "La vigile de Thephan."

Thetha.—See *Teath.*

Thiefane.—The Theophany, in the old metrical life of St. Brandin:

> " Tu doies icy celebrer
> Le Noel Dieu et demorer,
> En jusqu' a l'apparition
> Lors remestroient li compaignon
> Quant la Thiefane fut passée
> Si orent lor nef aprestée." *La Vie de S. Brandin.*

Thomas, Apostle.—Dec. 21: G. 420; V. 433; T. 446; E. 460; L. 472. This is his translation. " Suche a day ȝe schul haue Sent Thomas day þ^t was crystes holy apostel ⁊ ȝe schul faste þ^e euen & specyaly schal worschep hym for þre þynges þ^t hys holy apostel hade þ^t ys to say for h^s heygh p'uyng of oure fey, for grete wondres in his way and grete myraclus on his day."—*(Cott. MS. Claud. A.* II, *fo.* 11.) July 3: G. 409. This is his *Natalis.*

Thomas Aquinas.—March 7; in Paris, July 18. He died in 1272, and was canonized by John XXII.—*Hospin. de Fest., fo.* 17 *b.*

Thomas of Canterbury.—July 7: E. 455. This is his Translation; his Passion, Dec. 29: E. 460.

Thomas of Hereford.—Oct. 2: D. 458.

Thomas le Martyr.—July 7: L. 467. This is Thomas à Becket, archbp. of Canterbury. This is his Translation; his Passion, Dec. 29, L. 472.

Thomas of Ynde.—Dec. 21 & July 3. "Goode men & wemen suche a day ȝe schalle haue sent Thomas day of Ynde þ^t was goddus holy apostyll þe whiche euen ȝe schalle faste & cum to þe churche on þe day to worschep god & his holy apostell sent Thomas" *(Lansdowne MS.*, 392, *fo.* 8 *b).* " Suche a day N. ye schal haue seynt Thomas day of Ynde" *(Harl. MS.*, 2403, *fo.* 12). St. Thomas of the Apostle is reported by tradition to have gone into India: " Thomam in Indiam usque penetravit" *(Baron., Annal., an.* 44). " Thomas Parthos sortitus" *(Pol. Verg., l.* IV, *c.* 2, *p.* 219; see *Festum Divisionis Apostolorum).* The two days occur thus in the Kalendar of Arras, an. 826: " v non. Julii Apud Edessam Sancti Thomæ Apostoli;" and " xii kal. Jan. In India Translatio Sancti Thomæ Apostoli." The Translation was made in the time of the emperor Alexander, July 3 *(Petr. de Natal., l.* VI, *c.* 44). As there are several days to which the name of Thomas is annexed in the kalendars, the following date is vague: " Wretyn at Bruggys the Fryday next aftyr seynt Thomas."—*Paston Letters, v.* II, *p.* 8.

Thoresene.—Eve of Holy Thursday, in *Robert of Gloucester, p.* 394:

> " Hii by gonne an holy Thoresene, þen toun asaly þere
> Stalwardlyche ⁊ vaste ẏnou, noblemen is þ^t were."

Thornagium.—See *Hybernagium.*

Thorsdai, Thorsday.—The day of Thor, corrupted to Thurday and Thursday. —*Robert of Glouc., p.* 297, 505, 507, 532; *Robert of Brunne, p.* 93, 290, *&c.; Paston Letters, v.* II, *p.* 36-8, *&c.*

Thorysdaye.—The same. " Thorysdaye in Esterne weke."—*Paston Letters, v.* II, *p.* 66.

Thre Kynges Day.—Jan. 6. With the empress Maud, wife of Henry II, first peace came into England, of which there was none before:

> "And pays also vorst myd hyre, vor erst nas per non
> By pys pre kynges Day, pat uncunde were echon."
>
> *Robert of Gloucester, p.* 423.

Thrymylce Monath.—May: V. 426. The Saxon Menology (*Jul., D. A.* X), has the following explanation of this term:—Donne on pone fiftan monaŏ (*sic*) on geape bið an ⁊ þritig dagas. þe monaŏ is nemned on læden mainf ⁊ on ure geŏeode ðrymilce. forðon fyle genihtfumnef pæf geo on Brytone. ⁊ eac on Germania lande of ðæm ongla ŏeoŏ on þar Breotone þ hi on þæm monðe þripa on dæge mylcedon heora neat—Then in the fifth month of the year are one & thirty days. The month is named in Latin *Maius* & in our language Thrymilce, because such abundance there was of yore in Britain, & also in the land of Germany, from which the Angles came, that they in this month milked their cattle thrice a day.

Thurday.—Thursday, in *Robert of Brunne, p.* 93:

> "On a Thurday at nyght at euen he gede to reste,
> To hunte per he had tight in his new foreste."

Thursday.—"They worshipped Jupiter also under the German-Celtic denominations of Thor, Thur or Thunder, as *Tor-an* & *Tur-ur* signify thunder in Irish and Welsh, and as we have a Roman British inscription discovered at Chester: *I. O. M. Tanaro*—to Jupiter the Thunder (*Horsley.*—The name was originally Thoran, Thorn, as a circus of stone dedicated to this day, in Iceland, is denominated *Thornes Thing* at present.—*Dan. Mon., p.* 27); and the present appellations of Tuesday, Wednesday, Thursday are, as the latter is similarly denominated in Dutch, *Thunderday*, remain to the present hour lively memorials of the idolatry of our forefathers" (*Whitaker, Hist. Manch., v.* II, *p.* 359). Thor lends his name to the Swedish January, which is called *Thoremonath.*

Thwelfth.—The Twelfth Day, in *Paston Letters, v.* III, *p.* 152.

Tibertius.—April 14: G. 403; V. 425; T. 438; E. 452. *Tiburtius*, or Tyburtius, Valerian & Maximus, were martyrs at Rome under Almagius, prefect of the city (*Petr. de Natal., l.* IV, *c.* 51). Hospinian says that he suffered in 174, under the emperor Commodus, because he would not sacrifice to Jupiter.—*De Fest., fo.* 78.

Tiburtius.—Aug. 11: G. 411; V. 429; T. 442; E. 456. A martyr at Rome, under Dioclesian and Maximin.—*Vincent., l.* XII, *c.* 17; *Petr. de Natal., l.* VII, *c.* 46; *Hospin. de Fest., fo.* 127.

Tiburtius.—Aug. 12; the day on which the Danes sometimes began the year.

Tid, Tide.—This is the Saxon word for hour, tide, time, ebb and flow of the sea, and also the day of a festival, or the festival itself. The following computation is transcribed from the MS. *Titus D.* XXVII, *fo.* 25 *b*: Dif full geaf tpelf monþaf fulle ⁊ endlufan dagaf ⁊ fix tida. þ if ðonne ðfeo hund dagа ⁊ fif ⁊ fixtig dagа ⁊ feorðan dæl dægef. þ fyndon fix tida þæf bið tpa ⁊ fifti pucena. ⁊ eahta þufenda tida. ⁊ feouan

hunᵭ ⁊ ſixti. hunᵭ ealhtatiȝ ᵭuſenᵭa hpila ⁊ ſix hunᵭ. ᵭa man hateþ minuta. ⁊ ſeouan ᵭuſenᵭa ⁊ ſix hunᵭ. þonne biᵭ ᵭæſ eac beoſhta hpila ᵭſeo hunᵭ ᵭuſenᵭa. ⁊ ſipti ᵭuſenᵭa. ſiſ hunᵭ ⁊ tpentiȝ. ᵭonne biᵭ þæſ ſiſ ⁊ þittiȝ þuſenᵭ ſpiᵭa* ⁊ ſeopentiȝ. On anre æren neahtlicne tiᵭe beoᵭ ſeopeſ punctaſ ten minuta ſiftene paſtef ſeopentiȝ momenta be ſumre manna tale.—"The full year contains 12 full months, 11 days, and 6 hours; that is, then, 365¼ days, or 365 days, 6 hours. Of this are two & 50 weeks. And 8000 hours & 760 (*i. e.* 8760 hours) and 80000 whiles & 600 which are called minutes (*i.* 80,600 whiles or minutes). And 7000 and 600. Then there are also of bright whiles 300,000 & 50520 (*i.* 350520 bright whiles). Three are 35,040 *prides*. In one equal hour there are 4 points, 10 minutes, 15 parts and 40 moments by some men's reckoning." The first part of this computation, although erroneous, presents no difficulty. The writer means that a full year is equal to 12 m. 11 d. 6 h. or 365 d. 6h. which make 52 weeks. In one day are 80,600 minutes which are our seconds. A day contains 350,520 bright whiles. Then he says, in one hour are 4 points; one point contains 10 minutes, 15 parts, or 40 moments.

The computation of Bridforth, a monk of Ramsey about 980, contained in his treatise *De Computo Ecclesiastico*, preserved among the Ashmolean MSS. in the Bodleian Library (*Cod.* 6682 & 7420,) is as follows: Fiſ hunᵭ ⁊ ſeopeſ ⁊ ſẏxtiȝ atomi ȝepẏncaᵭ an momentum. ſeopeſ momenta ȝeſẏllaᵭ minutum. ⁊ tpeȝen minuta ⁊ healf ȝepẏncaᵭ anne ſpican ⁊ ſeopeſ ſpica ȝepẏncaᵭ an tiᵭ on þære ſunnan ſẏne. ⁊ ſix tiᵭa ſincaᵭ anne ſẏnᵭlinȝ. ⁊ ſeopeſ ſẏnᵭlinȝaſ anne ᵭæȝ. ⁊ ſeoſen ᵭaȝaſ ane pucan.—"564 atoms make 1 moment; 4 moments fill a minute; 2½ minutes make 1 prick, and 4 pricks make, in the sun's course, one hour; and 6 hours make 1 quarter, and 4 quarters 1 day, and 7 days 1 week."

As to tides, the following occurs in the *MS. Titus:* Heſ iſ ſeo enᵭe ẏſᵭneſ monan ȝonȝeſ ⁊ ræ ſloᵭeſ. On ᵭſeona nihta ealᵭne monan panaᵭ ſe ſæſloᵭ. oþþ ſe mona biᵭ .xi. nihta ealᵭ. oþþe .xii. Oſ .xi. nihta ealᵭum monan ſeaxeᵭ ſe ræ ſloᵭ. oþ .xii.iii. nihta ealᵭum monan. ſam .xii.iii. nihta ealᵭum monan. panaþ ſe ræ ſloᵭ oþ .xxiii. nihta ealᵭum monan. Oſ .xxiii. nihta ealᵭum monan ſeaxeᵭ ſe ſloᵭ. oþþ ſe mona biᵭ eſt ᵭſeona nihta ealᵭ (*fo.* 56 *b.*)—Here is the order of the course of the moon and the sea-flood, until the moon be 11 or 12 nights old. On a three nights' old moon the sea-flood diminishes till the moon be 11 or 12 nights' old. From a moon of 11 nights' old to a moon of 15 nights' old, the sea-flood increases. From a moon of 15 nights' old to a moon of 23 nights' old the sea-flood ebbs. From a moon of 23 nights' old the sea-flood flows till the moon be again 3 nights' old. Sometimes *tide*, in English, is joined with the name of a saint. In the case of Col. Fiennes, 19 Car. I: "He told Mr. Talbois that he should not be in Bristol at St. James's tide then next ensuing, and used such expressions as made him

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* This word is not very distinct in the manuscript, but may it not be ſpicla, for ſpicaſ?

believe he meant to surrender the town by that time (as he did the very next day after St. James's Feast")—*State Trials, v.* I, *p.* 783. It is found in several compounds, as Shrovetide, Whitsuntide, &c.

Tiefane.—The Theophany, in our records and French kalendars of the 13th century.

TIGNAN.—A corruption of St. Agnan, or *Aignan*, Nov. 17.

TIMON.—Apr. 19. A deacon & martyr, the first of the seven elected by the apostles. He went to preach at Corinth, and was there cast into the flames, but coming out unhurt, he was crucified by the Jews and Greeks.—*Hospin. de Fest., fo.* 78 *b.*

TIMOTHEUS, TIMOTHY.—Jan. 8: G. 397.

TIMOTHEUS & APOLLINARIS.—Aug. 23: E. 456.

TIMOTHEUS & SYMPHORIANUS.—Aug. 22: V. 429 *(Ubi Simphonianus)*; T. 442; E. 456. There were also—1, Timotheus, Jan. 13; 2, Jan. 21, at Paris, March 31; 3, Timotheus, Polius & Eutychius, martyrs in Mauritania, May 21.—*Petr. de Natal., l.* V, *c.* 28; *t.* XI, *c. ult., n.* 30.

Tiphayne, Tipheyne.—The Theophany, in our Fr. records; as in the letter of safe conduct of Henry III to his insurgent barons, in 1261: "E ceo denz la tiphayne procheine a venir" *(Rymer, Fœd., t.* I, *p.* 412); and the date of the letter from John, duke of Brabant, on the marriage of his son to the king's daughter. "Faites et donnes en l'an de l'incarnation nostre segnor, MCCLXXVIII, le jour de Tipheyne."—*Ibid., p.* 549.

Tiwesday.—Tuesday, Saxon and old Engl.

TOMAS.—See THOMAS. Robert of Gloucester relates the Translation of Thomas a Becket thus *(p.* 518*)*:

> "The king wende þo to Canterbury, ⁊ hele men al so
> To mine vp sein Tomas body, ⁊ in to sryne do,
> Erst he adde ileye an erþe vnsryned vifti ȝer."

TOMER.—A corruption of St. Omer *(Audomarus)*, Sept. 9.

TOMOTHEUS.—Aug. 22: G. 412. A priest & martyr at Rome under Valerian. —*Petr. de Natal.*, VII, *c.* 91.

TOOLEY.—A corruption of St. Olave, or, as Camden has it, St. Olye, Apr. 14. —*Remains, p.* 123.

TOOSES.—A corruption of St. Osithes (Oct. 7).—*Bailey, Life of Bishop Fisher, p.* 88.

TORPETUS.—May 17. A Pisan, who erected a temple to Diana, where he formed a brazen sphere, supported on 90 columns, with figures of the sun, moon & stars, which rose and set, and with pipes, through which water dropped so as to imitate rain. He also imitated thunder, by a subterranean invention. He was a counsellor of the emperor Nero, who ordered him to be beheaded on his conversion to Christianity. His body was thrown into the sea, but was cast on shore in Spain, where it was honorably interred on this day, in a place on which a church was afterwards erected, and his feast celebrated on the anniversary of his funeral.—*Petr. de Natal., l.* V, *c.* 8; *Hospin. de Fest., fo.* 86.

TORQUATUS.—May 15. A bishop of Actium.

TOSSET'S DAY.—A corruption of St. Oswald's Day, Aug. 5.—*Baines, Hist. Lanc., v.* IV, *p.* 550.

Town.—A corruption of St. Owen, Aug. 24.

Traditions, des.—Wednesday of the third week in Lent, among the French.

Transfiguracio Domini.—Transfiguration of our Lord, Aug. 6: D. 45.

Transfigurationis Dominica.—Sunday of the Transfiguration, is the second in Lent.

Transfiguration of our Lord.—Aug. 6. This appears to have been celebrated July 27, in 845 *(Revelat. Eldefonsi de Pane Eucharistico, apud Mabillon, Analect. Veter, p.* 550). See *Festum Transfigurationis.*

Translation.—The removal of a saint's remains from one place of interment to another: "Suche a day ȝe schal haue seynt Thomes day of Caunterbyri. þ^t day ȝe schal come to chyrch in worschep of god & seynt Thomes, for þ^t day he was translated, þ^t is to say, he was takyn vp of hys graue & hys bonys layde in a schryne" *(Cott. MS., Claud. A.* II, *fo.* 87; see *Relics.)*

Translation of St. Athelwold, Sept. 10: V. 430; T. 443.
——— St. Benedict, or Benett, July 11: G. 409; V. 428; T. 441; E. 455; L. 467.
——— St. Birinus and Cuthbert, Sept. 4: V. 430; T. 443; E. 457; L. 469.
——— St. Eadburge, July 18: T. 440; V. 428.
——— St. Eadmund, or Edmund, June 9: V. 427.
——— St. Eadweard, or Edward, June 20: L. 466.
——— St. Felix in Pincis, Jan. 14.
——— St. Fritheswide, Nov. 12.
——— St. Judoc, Jan. 9.
——— St. Martin, July 4.
——— St. Swithun, July 15.
——— St. Thomas of Canterbury, July 7.
——— St. Wolstan, or Wulstan, Jan. 24.

Trenyte.—The festival of the Trinity. "No mor I wryte to yow atte this, but ye holy trenyte hawe yow in kepyng. Wretyn in Norweche on trenyte Sune day."—*Paston Letters, v.* III, *p.* 20.

Tres Pueri.—The three Boys, Jan. 24: G. 398 (See Babilla). There is also a festival of this name, Sept. 12, in commemoration of three boys who were martyred at Ancyra.—*Petr. de Natal., l.* XI, *c. ult., n.* 236.

Tricennalia.—Commemorations, similar to *Annualia* or anniversaries, but taking place once every three years. By the constitutions of Richard, bishop of Sarum, in 1217, laymen and others are forbidden to give or bequeath anything in their wills "pro annualibus vel tricennalibus missarum."—*Spelman, Concil., t.* II, *p.* 141.

Triduana.—A feast of three days.

Triduanæ Litaniæ.—The Litania Minor was so called, because it fell three days before the Ascension. It was celebrated by all the German, French, and English churches.

Triennalia.—The same as *Tricennalia*, in the constitutions of Richard, bishop of Durham in 1220.—*Spelm., Concil., t.* II, *p.* 165.

Trigintalis.—An Anniversary Day, in the rubric of a MS. homily (temp. Edw. IV.): "In die sepultare, seu trigintali, seu anniversariis alicujus defuncti."—*Harl. MS.*, 2247, *fo.* 206.

Trilidi.—An embolismal year, containing three superfluous months, called Lida. —See *Menses.*

Trimestrium.—A space of three months.

Trimilchi.—See *Thrymilce Monath.* "Trimilchi dicebatur quod tribus vicibus in ea per diem pecora mulgebantur. Talis erat quondam ubertas Britanniæ, vel potius Germaniæ, e qua in Britanniam, natio intravit Anglorum." *Bed., Oper., t.* I; *De Rat. Temp., c.* 13.

Trinite, Trinity Sunday,—The Sunday after Pentecost. It is called the double or twofold Sunday *(Dominica Duplex),* because, at the same time that it is the feast of the Holy Trinity, it is also the octave of Pentecost; but, as Udalric observes, the eighth day of Pentecost is celebrated, not so much for an octave, as in commemoration of the Trinity *(D'Achery, Spicil., t.* I, *p.* 656; *Ed. Fol.)* See *Dominica Sanctæ Trinitatis; Benedicta, Domine, &c.*

> "Vp on a feste of þe trinite
> A feste of greet solempnite
> In Carlyon was holde."
>
> *Launual Myles, Cott. MS. Calig. A.* II, *fo.* 34 *b.*

"Gode cristyn pepuls ȝe knaw wel þis is called trinite sunday and is a heygh principal feste in holy chyrche for þere as oþ^{r} tymes of ȝere holy chyrch makyth solempnite of oþ^{r} festes þ^{t} ben halowed in worschep of þe son os is cristmas & astur day & þe ascension day & in worschep of þe holy goste Whytsonday & þe weke aftyr. But now þis day is halogh in hegh reuerens of þe þre personis in trinite fadur, an son & holy gost." *(Cott. MS. Claud. A.* II, *fo.* 75.) Trinity Sunday and Whitsunday are poetically named by Dryden in "*Britannia Rediviva,* a Poem on the Prince, born 10th June, 1688:"

> "Last solemn sabbath saw the church attend,
> The Paraclet in fiery pomp descend;
> But when his wondrous octave roll'd again
> He brought a royal infant in his train.
>
> *Works, v.* I, *p.* 129, *Edinb.* 1777.

Triodion.—Among the Greeks, Sunday before Septuagesima.

Trojanus.—Feb. 10: G. 399. A bishop in 532.

Trophinus.—Nov. 28: G. 418. Trophianus, a bishop, who died at Santona and was translated to Tolosa.—*Petr de Natal., l.* I, *c.* 11, *Nov.* 29.

Tua nos quæsumus, domine.—Introit and name of the 16th Sunday after Trinity.

Tuesday.—In Saxon, Tiþæʀ ᵹdæȝ, Tiþeʀ ᵹdæȝ, *Tiwæsday, (Tiwesday, Tewesday,* old English,) the day of *Tiwa;* in German, *Dienstag,* which Kilian traces to *Dijnsdagh, Dijssendagh, Dingsdag. Ding* anciently signified judgment, because judgment of death was attributed to Mars, to whom the northern nations dedicated the third day. Verelius refers to the Asiatic Thor, Thurr, or Tyr, for Mars, as if the name had been Tyrsdag, and at length Tyrsday, but both Tyr and Odin are the sun. The *r* in Tyrsdag was omitted in pronunciation, like the *n* in Thunresdag, which thus became Thursday, as Tyrsdag, after almost innumerable variations in orthography, has settled into Tuesday. Loccenius derives it from Titsdag, the day of

the people: "quo populus convenit ad mallum" (*l.* IV, *c.* 28.) In this case, the name comes from the Teutonic *thot*, or *theot*, (Sax. þeoꝺ,) people.

Turnyng of Seynt Poule.—See *Conversio S. Pauli.*

Tus Seinz, la feste des.—The feast of All Saints, Nov. 1: L. 471:

"Leuriz la nuit de tus seinz
A sa fin alad." *Chron. Petriburg. An.* 1056.

Twelft Euen.—Day before the Epiphany.

"On ꝺpælfꝺan æfan." *Chron. Sax., An.* 1052.

"Upon þe twelft euen." *Robert of Brunne, p.* 61.

Twelfth Day.—A name of the Epiphany, which, however, is the thirteenth day.

Twesday, Twesdie.—Tuesday in old English and Norman French. In the parliamentary roll, 23 *Hen.* VI, *n.* 42, "Twesday afore the feste of Seynt Lauerens the yere of youre reigne the xxij^{e}."—*Rotul. Parliam., t.* V, *p.* 111.

Twisdaye, Twyesday.—Tuesday.—*Paston Letters, v.* I, *p.* 184; *Archæol. v.* XXIII, *p.* 56.

Twinnel.—A corruption of St. Winnol, Winwaloæus, or Guinole, March 3.

Tybi.—Dec 27, commencement of the 5th Egyptian month: V. 433.

Tyde. See *Tide.* In the purgatory visited by Sir Owayne. See *Vol.* I, *p.* 173–5.

"As he stode vp ┐ loked aboute
Of deueles he sẏȝe ┐ (*an?*) full g^{r}t rowte;
Knẏȝte þeẏ sayde, why standes þ^{u} here,
And wher ar all þẏ false frere.
They tolde þe þ^{t} þẏs was helle,
But oþ^{r} wyse we shall þe telle.
Come w^{t} vs a lytill sowth,
We shall þe lede to þe deueles' mowth.
They drewe hym be þe hatere
Tyll þey come to a g^{r}t wetter
Broode ┐ blakke as any pyke.
Sowle wer þ^{r}ẏn monẏ ┐ thẏkke,
And also deueles on ooche sẏde
As þẏkke as flowres yn someres tyde."

Cott. MS. Calig. A. II, *fo.* 31.

Typhayne.—The Theophany in our Fr. records.

Tysday.—Tuesday. Old English.

Tywesday.—Tuesday. *Robert of Gloucester, p.* 568.

Tyysday.—Tuesday. *Paston Letters, v.* I, *p.* 246.

Udalric.—July 4. A bishop, otherwise called Hildric, Huldric, Hudalric, and Ulric, died 973, and canonised in 993. See *Feast, p.* 133, *century* 10.

Undecim Mille Virgines.—The 11,000 virgins, Oct. 20: V. 431; E. 458. An

interpolation. The festival of these fabulous martyrs was instituted in the 12th century.—*Hospin. de Fest., fo.* 16 *b.*

Undern.—A Saxon and old English name of a canonical hour, tierce, or 9 o'clock in the morning, but sometimes it means morning generally (See *Vol.* I, *p.* 487.) So in Sir Launual:

" To day to cherche y wolde haue gon,
But me fawtede hosyn ⁊ schon,
And for defawte of clodynge
No myȝte y wᵗ þe peple þrynge.
No wonþʳ douȝ me smerte;
But oþyng dameselle y pray ye,
Sadel ⁊ brydel leue wᵗ me
A whyle for to ryde,
þᵗ y myȝte comfortede be,
By a launde vnþʳ þys cyte
Al yn þys vndern tyde."
Cott. MS. Calig. A. II, *fo.* 34, *b.*

" Pouʳly þe knyȝt to hors gan sprynge,
For to dryue away lokynge,
He rood toward þe west,
þe weþʳ was hot þe vndern tyde,
He lyȝte adoun ⁊ gan abyde
Vnder a fayr forest." *Ibid., fo.* 35.

In Chaucer it points to the tierce:

" The time of vndern of the same day
Approcheth, that this wedding should be."
Clerkes Tale.

In the Life of St. Brandon, it is mentioned under the name *vnthern* among other canonical hours:

" Now was þis an ester dai. þᵗ al þis was ido.
þis foul nom his leue at ȝhim. ⁊ to his felowes wende also.
þis fowles þo hit time was. bigonne her eue'song.
Morgore song ne ne miȝte be. þov god self wer þʳ among.
þᵉ monkes wente to bedde. ⁊ slope þo her soper was ido.
⁊ þo hit was time of matyns. hi arise op þʳ to.
þis foules songe ek her matyns, wel riȝte þo hit was time.
⁊ of þe sauter sede vers. ⁊ suþþe also prime.
⁊ vnþern seþþe ⁊ middæi. ⁊ afterward suþþe non.
⁊ eche tide of þe dai. songe as cristenmen scholde don."
Cott. MS., Jul., D. IX, *fo.* 74 & 74 *b.*

Hearne has the following note on the words *undron* and *prime*, in *Robert of Brunne:* " Our ancestors before the Reformation, and many since, called this *hora tertia*, the hour of tierce; and in Edward the Fourth's time, when some disputes arose about the exact hour of the day which this word denoted, in the statutes of the Order of the Garter, it was determined to be

nine of the clock in the forenoon, though afterwards, in Henry the Eighth's time, it was reported to be three o'clock, as plainly appears from the ancient canonical hours of the church, which were seven in number, viz.—*Matutina laudes*, matins; the *prima hora*, or prime; the *hora tertia*, the *hora sexta*, the *hora nona*, vespers, and the *completorium*, besides the *nocturnum officium*, or office for nights, which is also divided into four vigils, the *conticinium*, *gallicinium*, *intempestum*, & *antelucinam*. Now since their matins were performed about break of day, and their prime, by consequence, at 6 o'clock in the morning, I can see no reason to doubt but the hour of tierce was 9 o'clock in the morning, and so the rest at three hours' distance. And this determination of it to 9 of the clock is confirmed again by Mr. Somner, in another place of his Saxon Dictionary, where this passage occurs: 'Kýɲɲıole *(Bridfred. Rames. MS.)* þa halȝan unᵹeɲn tıᵹ aɲcebiɾcopaɾ mıᵹ ȝehaᵹeᵹum þeȝnum kýɲɾenlıce pýɲɾumıað. ⁊ þa æþelan munecaɾ þæɲe tıᵹe loɾ mıᵹ kýɲɲıole ⁊ engla loɾɾanȝe ȝepuɲðıað: *i. e. (fortasse)* Sacram horam diei (veterum) tertiam, (nostram autem nonam ante meridiem) archiepiscopi cum clero festiva celebrant hilaritate, nobiles etiam monachi illius horæ laudes (quas vocant matutinas ecclesiastici—*Bed., Hist., l.* III, *c.* 12) cum *kyrriole* & angelorum hymno honorant, &c.; Kýɲɲıole being from *kyrie eleison*, and so producing carrol.' And so, agreeably to this sense, the word *undarne* is used in the old MS. of the Holy Festivals of the Church, composed in metre in the reign of Edward I, in the Life of St. Brandon:—

> 'þe foweles songe here *Matyns*; rigt so hit was tyme,
> And of þe sauter seide þe vers suþe also *prime*,
> And undren *Myddai*; and afterwards *none*.
> And eche tide of þe dai, as men scholden done.'"
>
> *Hearne, Glossar., p.* 669.

Verstegan, and the old glossiographers of Chaucer, seem to be at a total loss to explain this word, which they take to be afternoon, as noticed by Somner, whose authority, however, mentions it only as one of the three times a day proper for drinking—undern, mid-day, and noon. The following passage, confirmatory of Hearne, and the antiquaries in the reign of Edward IV, will set all controversy at rest: On ðæm þɾým ᵹum *(viz.* ᵹanᵹ ᵹuᵹum) cɲıɾᵹene men ɾceolan alætan heoɲa poɲolslıcan þeoɲe on ða þɾıðdan tıᵹ ᵹæᵹeɾ. ðæt ıɾ on unᵹeɲn. ⁊ ɾoɲð ᵹonᵹan mıᵹ þam halıᵹɲa ɲelıcquum oð ða nıᵹeðan tıᵹ. þ ıɾ þonne non *(Cott. MS., Julius, A.* X, *fo.* 104 *b.)*: that is—On these 3 days *(gang days)* Christian men shall leave their worldly labour on the third hour of the day, which is undern, & go in procession with the holy relics till the ninth hour, which is none or noon.

Underntide, Undertide.—The hour of undern. In the *Colloquium Monasticum*, which is an essay by Ælfric to teach Latin by means of an interlinear translation, in the same manner as Antesignanus, five centuries afterwards, attempted to teach Greek, and as Locke recommended, a century after the Greek grammarian—the pupil gives the following account of his manner of spending the day:

Manega þing ic dyde on þirre niht. þa þa cnyll ic gehyrde
Multas res feci hac nocte. Quando signum audiui

ic aras on minon bedde ⁊ eode to cyrcean ⁊ sang uhtsang
surrexi de lectulo & exiui ad ecclesiam & cantaui nocturnam

mid gebroþru'. æfter þa we sungon be eallum halgum ⁊
cum fratribus. deinde cantauimus de omnibus sanctis &

dægredlice lofsangef. æfter þyrum prim ⁊ seofon sealmas
matutinales laudes. post hec primam & .VII. psalmos

mid letaniun ⁊ capitul mæssan. syþþan undertide. ⁊ dydon
cum letaniis & primam missam. deinde tertiam & fecimus

mæssan be dæge. æfter þyrum we sungan middæg ⁊
missam de die. post hec cantauimus sextam &

eton ⁊ druncon ⁊ slepon ⁊ eft we aris on ⁊
manducauimus & bibimus & dormiuimus & iterum surreximus &

sungon non ⁊ nu we syndon her æfore þe gearwe gehyran
cantauimus nonam & modo sumus hic coram te parati audire

hwæt þu us secge.
quid nobis dixeris. *(Cott. MS., Tiber, A. III, fo. 62 b.)*

This is of some value, as a picture of the occupations of novices and monks, as well as a farther elucidation of our old terms for the canonical hours.

Undron.—Undern, in Robert of Brunne's date of the death of Vencilian, daughter of Prince Llewellyn:

> " þese day of Juny, Whitsoneuen þat tyme,
> Died þat lady bituex vndron ⁊ prime,
> þe date of Criste numbred, þus many 3eres euen,
> A þousand ⁊ þre hundred þritty 3ere ⁊ seuen."
>
> *Chron., p.* 243.

Mirk, in his sermon on the *Tenebræ*, mentions the crucifixion of our Lord as continuing from " vndron to none." See *Tenabulles.*

Urban, Pope & Martyr.—May 25: G. 406; V. 426; T. 439; E. 453. The 16th bishop of Rome, who, having converted many persons, was put to death under Alexander. He sat from 223 to 230, and was martyred on this day, which is called a *Dies Criticus*, or critical day, because its serenity portends abundance. Rain on this day equally threatens scarcity. In Alsace, which is fertile in vines, if the sky be serene on this day, they lead the wooden image of Urban with great pomp through the streets and villages; but if it should rain, they exhibit their indignation at the negligent saint by dragging him through the mire. Molanus Pontificius (*De Picturis, c.* 26) very bitterly reprobates this irreverent custom.—*Hospin. de Fest., fo.* 87.

URBAN.—Dec. 8: G. 419. He was a martyr, v *id. Dec.*, with Peter, Successus, Bassinus & Porphyry, in Africa.—*Petr. de Natal., l.* XI, *c. ult., n.* 4.

Utas, Utaves.—Octaves, in old English and French; indeed, it appears to be derived from the *huit*, or *eight*, of the latter language. "Lendemaine de la Clause Pask," in the *Stat. Westm.* I, passed in 3 Edward III, (25 April 1275,) is rendered in the old translation "next day after Easter utas." "On the utas of seynt Hillary last passed *(Rotul. Parliam.* (12 *Edw.* IV,) *t.* VI. *p.* 53). "Wr' tyn at Norwych on y^e^ utas day of Pet^r^ & Powll" (*i. e.* July 6, 1453.—*Paston Letters, v.* III, *p.* 188). "Any day (says Jacob) between the feast and the octave is said to be within the utas. The use of this is in the return of writs, as appeareth by Stat. 51 Hen. 3."

> "Lette say þese masses by ȝo^r^ hestes
> W^t^ inne þe vtas of þe festes."
>
> *Cott. MS., Calig., A.* II, *fo.* 86.

See *Octave.*

Utes.—Octaves in our French records.

UULFRID, Archbishop.—April 24: D. 452.

UULFRID, Bishop.—Oct. 12: T. 444. Wilferth, or Wilfred, archbishop of York, died in 829.—*Chron. Sax. ad Ann.*

UULMAR.—July 20: T. 441. "XIII kal. Aug. Natalis Sancti Wulmari confessoris."—*Kalend. Arr.*, 826.

VALDPURGA.—Feb. 25 and May 1 *(Bed. Oper., t.* I, *p.* 244). The eves of St. Valdpurga is noted in Germany for the resort of witches and demons on the Blocksberg (See *Vol.* I, *p.* 207, *n.*) See *Walvurga.*

VALENTINE.—Feb. 14.

VALENTINE.—April 16: G. 399. A priest and martyr *(Petr. de Natal.)* Others—1, July 16: G. 409; 2, a priest of Cæsarea Mauritania, Nov. 13 *(Kal. Carthag. Mabillon, Anal. p.* 166); 3 & 4, Dec. 9 & 16: G. 419.

VALERIUS.—Jan. 29: G. 398.

VALERIUS & RUFFINUS.—June 14. Beheaded under Dioclesian.—*Petr. de Natal., l.* V, *c.* 116; *Hospin. de Fest., fo.* 113.

VEDASTUS & AMANDUS.—Feb. 6: G. 399; V. 423; T. 436; E. 450. See AMANDUS.

VEDASTUS & REMIGIUS.—Oct. 1: G. 415; V. 431; T. 444; E. 458. See GERMANUS.

Veilings.—A name given to some feasts, when marriages might or might not be solemnized in Spain, where veils were used during the ceremony. They stand thus in their almanacs and kalendars:

> Veilings shut—Advent Sunday.
> Veilings open—Epiphany.
> Veilings shut—Ash Wednesday.
> Veilings open—Low Sunday.
>
> *Gent. Mag., Apr.* 1755, *Jan.* 1756.

Veille.—Vigil, eve, wake, or watch, in our Fr. records, as in the date of the

bishop of Lincoln's letter in favour of Sir William de Dunenverde, in 1327, "Faites & donees a Brouselles la veille de la Pentecost, lan de Grace mill troiscens trente sept."—*Rymer, Fœder., t.* III, *p.* 973.

VENANTIUS.—May 12. A martyr under Decius.—*Petr. de Natal., l.* V, *c.* 12; *Hospin. de Fest., fo.* 86.

Venatio Piscium.—See *Dominica de Venatione Piscium.*

Vendredi Aoré *or* Aorné.—Good Friday. The custom of worshipping the cross on this day (See *Vol.* I, *p.* 186,) existed in the time of Charlemagne, as appears from Amalarius, who lived in that age *(l.* I, *c.* 14): "Ut præparetur crux ante altare, quam salutant & osculantur omnes."—*Ord. Rom.* I, *Mabillon, Mus. Ital., t.* II, *p.* 23, and *Ord. Rom. Comment., p.* lxxj.

Veneres.—Fridays, and by consequence, *Venus* was Friday. The abbot Pirmin, who wrote in 758, treating of diabolical usages in his *Libellus de Singulis Libris Canonicis Searapsus*, says, that women name Minerva in their weaving, and observe Fridays, or another day, in their nuptials: "Mulieres in tela sua Minervam nominare; et Veneres aut alium diem in nuptiis observare." The whole passage, directed against the idolatry of the time is exceedingly curious: "Noli adorare idola, non ad petras, nec ad arbore; non ad angulos, neque ad fontes, ad trivios adorare, nec vota reddere. Præcantatores et sortilegos, karagios, aruspices, divinos, ariolos, magos, maleficos, sternutus et auguria per aviculas, vel alia ingenia mala et diabolica nolite facere, nec credere. Nam Vulcanalia et kalendas observare, laurus obperire, pedem observare, effundere super truncum frugem, et vinum, et panem in fontem mittere; mulieres in tela sua Minervam nominare; et Veneres aut alium diem in nuptiis observare; et quo die in via exeatur attendere, omnia ista quid aliud nisi cultura diaboli? Karuchures herbas succino nolite vobis vel vestris appendere. Tempestarias nolite credere, nec aliquid pro hoc eis dare. Qui impurias, quæ dicunt homines super tectas mittere, et aliqua futura possint eis denuntiare quod eis bona aut mala adveniant, nolite eis credere, quia soli Deo est futura præscire. Cervulos et vehiculas in Quadragesima vel aliud tempus nolite ambulare. Viri vestes femineas, feminæ vestes viriles in ipsis kalendis vel alia lusa quam plurima nolite vestire. Membra ex ligno facta in trivios et ab arboribus vel alio nolite facere, nec mittere: quia nullam sanitatem vobis possunt præstare. Luna quando obscuratur, nolite clamores emittere. Nolite criminum diabolicum credere, nec super se mittere ne præsumat. Nullus Christianorum neque ad ecclesiam, neque in domibus, neque in trivios, nec in nullo loco ballationes, cautationes, saltationes, jocus et lusa diabolica facere non præsumat. Minraritas et verba turpia et amatoria vel luxuriosa, ex ore non proferat. Omnia philacteria diabolica, et cuncta supradicta nolite ea credere, nec adoare, nec nullum honorem impendere."—*Mabillon, Vet. Analect., p.* 69, *Ed. Fol.*

Venerinus Dies.—Friday in a charter of the year 1478.

Veneris Dies Adoratus.—Good Friday. See *Vendredi Aore.*

Vepres.—See *Vesperæ.*

Verbenalia.—Palm Sunday.—*Dresser, de Festib. Diebus, p.* 55.

Veris Initium (habet Dies XCI).—Feb. 7 : G. 397; V. 423; T. 437; E. 450.

Vernal Equinox.—See *Equinoctium.*

VERONICA.—Feb. 4 *(Aurea Legenda).* The account of St. Veronica is curious:

They pretend to show at Rome (says Dr. Middleton) two original impressions of our Saviour's face on two different handkerchiefs, the one sent a present from himself to St. Agbarus, prince of Edessa, who by letter had desired a picture of him; the other given by him, at the time of his execution to a saint or holy woman, Veronica, upon a handkerchief which she had lent him to wipe his face on that occasion; both which handkerchiefs are still preserved, as they affirm, and now kept with the utmost reverence; the first in St. Sylvester's church, the second in St. Peter's, where, in honor of this sacred relic, there is a fine altar built by Urban VIII, with the statue of Veronica herself, with this inscription:

SALVATORIS IMAGINEM VERONICÆ
SVDARIO EXCEPTAM
VT LOCI MAJESTAS DECENTER
CVSTODIRET VRBANVS VIII.
PONT. MAX.
MARMOREVM SIGNVM
ET ALTARE ADDIDIT CONDITORIVM
EXTRVXIT ET ORNAVIT.

(Aring. Rom. Lubt.) There is in their Book of Offices a prayer ordered by the rubric to be addressed to this sacred and miraculous picture in the following terms: Conduct us, Oh, thou blessed figure, to our proper home, where we may behold the pure face of Christ.—*Conform. of Anc. and Mod. Ceremonies, p.* 158.

But notwithstanding the authority of the Pope and his inscription, this Veronica, as one of their best authors has shown, was not any real person, but the name given to the picture itself by old writers being formed by blundering and confounding the words VERA ICON, the true image, the title inscribed or perhaps given by the first contrivers of the imposture *(Iter Ital., p.* 88). These stories, however fabulous and childish they appear to men of sense, are yet urged by grave authors in defence of their image worship, as certain proofs of its divine origin, and sufficient to confound all the impious opposers of it *(Letter from Rome)*. Polydore Vergil is one of those who speak of St. Veronica as the woman to whom the handkerchief belonged *(De Invent. Rerum, l.* VI, *c.* 13, *p.* 403).

Veronica of Milan, 1497, Jan. 13.

Verontus.—Feb. 22: G. 400.

Vertex Kalendarum, Nonarum, &c.—The same as *Caput Kalendarum.* "Nonarum in vertice." Jan. 5: G. 397.

Vesperæ, Vespers.—A canonical hour (See *Hours Canonical).* For Vespers as an institution the text *Ps.* LIV, *v.* 118, is quoted: "Vespere et mane, et meridio narrabo." The first Vespers are about 4 o'clock, or later, in the afternoon, and the second, called *complin,* about 7 (See *Completorium).* "In festo annunciationis B. Mariæ Virginis, a primis vesperis usque ad secundas vesperas."—*Thomas Otterbourne, Chron., p.* 267.

Vespres Siciliennes.—Sicilian Vespers. An historical fact rather than a date is alluded to, when French historians employ the words *les Vêpres Siciliennes.*

In 1282, the French in Sicily were massacred in the night, without regard to age or sex, to the number of 8000; and from the hour at which the murders took place, the crime is called the Sicilian Vespers.—*Hist. de France, t.* VI, *p.* 361, *et suiv.*; *Voltaire, t.* XVII, *p.* 193, *et suiv., et t.* XXVIII, *p.* 368; *Le P. Barre, t.* VI, *p.* 193.

Veuve de Naim, la.—Thursday, in Midlent week.

Vexati a Dæmone.—See *Dominica de Vexatis.*

Victor.—March 29: G. 402. A martyr with Doninus, in Thessalonia, March 30.—*Petr. de Natal., l.* XI, *c. ult., n.* 103.

Victor.—April 27: G. 404. Another, July 1: G. 409.

Victor, Martyr.—July 21: E. 455. This is the patron saint of Marseilles, who owes his name and station in the Roman Catholic pantheon to an inscription on a pagan altar to Julius Cæsar. St. Victor has a magnificent church dedicated to him in Marseilles. Montfaucon, after describing many other things in that city, says, we visited the church and convent of St. Victor, at which place is seen the cell in which Mary Magdalen retired to live after her arrival there. St. Victor is, however, no less a person than Julius Cæsar. The saint is said to have destroyed a dragon—Cæsar destroyed the grove in which the human sacrifices took place. The church is built on the exact spot where a Roman altar was found, with this inscription—" C. J. C. Divus victor, Locum impia superstitione cædibusque humanis inquinatum excidit, Massiliamque in potestatem P. R. redigit." This by the church is read, instead of Caius Julius Cæsar, " Carissimus Jesus Christus," and the P. R. " Papali Romani," as well as Populi Romani, and thus it is seen, on the papal construction, St. Victor, the beloved of Jesus Christ, having cut down a grove profaned by an impious superstition and human sacrifices, reduced the people of Marseilles into the jurisdiction of the Pope of Rome.

Victor.—July 24: G. 410. A soldier, martyred with two others in Spain.—*Petr. de Natal., l.* VI, *c.* 132.

Victor.—Oct. 3: G. 415. Others, Oct. 23, G. 416; Nov. 2, G. 417; Dec. 2 & 14, G. 419.

Vigil, Vigilia.—Watch or Wake, in time, the same as Eve. Arnobius, junior, in his Comment on *Ps.* CIX, says the 1st begins at vespers, the 2nd at midnight, the 3rd at cock-crowing, and the 4th at matins or day-break. " Prima custodia a vespere incipit, secunda ad medium noctis attingit, tertia pullorum cantus transit, quarta vigilia matutina, quæ in ortum luminis ad impletur" (*Du Cange, t.* V, *col.* 970). Durandus enumerates the nocturnal vigils in the following order: *Conticinium*, the first vigil; *Gallicinium*, the second; *Intempestum*, the third, and *Antelucinum*, the fourth vigil. The Vigil, although, in respect of religious exercises, it was originally the night before a festival, is taken in dates for the day before, the same as eve. Athelwold was consecrated bishop of Winchester " on the vigil of St. Andrew, that day being Sunday" (*Chron. Sax., an.* 963). In the time of the apostles, and long afterwards, the Christians could scarcely meet together for worship, on account of the persecution to which they were subjected. Pliny, in his epistle to Trajan, bears testimony that they assembled to pray and sing hymns before day-light. When the persecution ceased, this custom continued. The nocturnal and twilight meetings were held in cemeteries, near the tombs of martyrs. Theodoretus states that Leontius, bishop of Antioch,

was the first that persuaded the people to abandon the sepulchres, and hold their vigils in churches. But these nocturnal vigils, in the course of time, gave rise to the most abandoned profligacy; boys & girls, young men & women, old men & matrons, were actors in scenes, which, though sometimes described in general terms, but sufficiently particular to be understood *(Polyd. Verg., l.* VI, *c.* 4, *p.* 364; *Hildebrand. de Dieb. Sanct., p.* 73), may be left with more convenience and decency to the imagination. The Eliberitan Council *(can.* 35*)*, about the end of the 3rd century, found it absolutely necessary to prohibit, with great strictness, the access of women to vigils in cemeteries, because, under pretext of devotion, many shameful things were perpetrated. In the Theodosian Code, nocturnal worship is prohibited; and Vigilantius declared open war against vigils, for which Jerome abused him without mercy, and, by a wretched pun, called him Dormitantius, because he rejected vigils *(Oper., t.* IV, *par.* 2, *p.* 286). At last the church was obliged to abolish them; and, about 420, they were succeeded by the fasts of vigils, which are held on the day before a greater festival, and retained the ancient name:—

> " Majores nostri in templis vigilare solebant
> Festa recepturi. Hunc morem nova sustulit ætas.
> Nam quia nox silere solet esse occasio et illud
> Observant, qui furta volunt committere, tempus;
> Jejunare diem visum est sapientius olim
> Qui præit festum, et noctem dormire cubili."
>
> *Mantuan. Fast., l.* I.

The reformation was not complete, as we learn by the Council of Valladolid in 1322, which prohibited vigils in churches, on account of the shameful excesses committed under this pretext, and still more recently, the provincial Synod of Aquileia, in 1596, states that, though vigils were piously and laudably instituted in ancient times, they had latterly been diverted by iniquity from their right course; and that it has been heard that women ply in the churches in which vigils are held. On this account, the Synod prohibits such vigils *(Sagittar., Dissert. de Natalibus Martyrum, c.* 4, *s.* 19, *s.* 21; *Ed.* 4*to*, 1578). See *vol.* I, *p.* 354.

Vigilia Horemii.—The eve of St. Lawrence Aug. 29, in a contract between Gibbehard, bishop of Halberstadt, and the Abbess of Quedlinberg.—*Ludwig, Reliq. MSS., t.* X, *p.* 93.

Vigilia Luminum,—The Eve of Lights, is Christmas eve, from the custom of illuminating on the night of Dec. 24.

Vigilia Vigiliæ Nativitatis,—The Eve of the Eve of the Nativity, is the day before Christmas Eve, and another name of *Prævigilia.—Haltaus, Cal. Med. Ævi, p.* 17.

Vignerons.—Among the Fr., Friday in the second week of Lent.

Vincent, Vincentius.—Jan. 22: L. 461; V. 422; E. 449. He was martyred in 304, and his bones are pretended to have been translated, in 762, to a promontory in Portugal, thence called St. Vincent.

Vincentius.—Aug. 21: G. 412. Eusebius, Vincentius, Peregrinus & Romanus, were martyrs at Rome in the time of Commodus, on the 8th day before the kalends of September, and perhaps this is the same Vincent *(Petr. de*

Natal., l. VII, *c.* 111). There were, besides these—1, mart., 3rd cent., June 9; 2, priest, of Lerrins, 450, May 24; 3, Vincent of Spain, a monk of the order of preachers, died 1418, Apr. 5, canonized by Calixtus III, 1455 (*Hospin. de Fest., fo.* 77 *b.*); 4, Vincent de Paul, 1660, July 19.

Virgilius.—Nov. 27. Bishop of Saltzburg, 784, canonized by Gregory IX in 1233.—*Verif. des Dates, t.* III, *p.* 362.

Virgo.—The sun's entry into this sign, Aug. 18: G. 411; V. 428; T. 442.

Visitatio Occisorum a Tartaris Sendomiriæ.—June 2, instituted by Alexander IV, in commemoration of the Christians who were slain by the Tartars in 1260.—*Cromer. de Reb. Polon., l.* IX; *Hospin. de Fest. Christ., fo.* 17 *b, & fo.* 87 *b.*

Visitation of our Lady.—July 2. See *Festum Visitationis.*

Vitalis.—April 28: G. 404; V. 425; T. 438; E. 452. Vitalis of Milan, refusing to sacrifice to the gods, was cast into a pit at Ravenna, and crushed with earth and stones, about A. D. 50 (*Petr. de Natal., l.* IV, *c.* 95). Date of a letter to Henry V: "Writen atte Swines atte departyng of the Emprer goynge in to Beheme in the feste of seyn Vitale martir."—*Ellis, Orig. Lett., v.* I, *p.* 79.

Vitalis.—Nov. 3: G. 417—Nov. 4, according to *Petr. de Natal., l.* X, *c.* 18. A martyr in 304.

Vitalis.—Oct. 24: G. 416.

Vitus, Modestus & Crescentia.—June 15: G. 407; V. 427; E. 454. Martyrs in Sicily, under Dioclesian; the first was a boy, and the second his tutor.—*Petr. de Natal., l.* V, *c.* 118.

Vocati ad Nuptias.—See *Dominica de Vocatis.*

Vocem Jucunditatis annunciate.—Introit and name of the 5th Sunday after Easter, from *Isa., c.* 64: "Die Lunæ post vocem jucunditatis" (*D'Achery, Spicil., t.* X, *p.* 286). In the letter of the cardinals, in the reign of Henry II, it is introduced more fully: "Ad quam (civitatem) dominica qua cantatur vocem jucunditatis, convenimus cum multis personis."—*Rog. de Hoveden, p.* 530. See *Script. post Bed., t.* I, *p.* 170; *Baring., Clav. Dipl.*, XIII, *p.* 492; LX, *p.* 533, &c.

Volentyn.—Valentine. *Paston Letters, v.* IV, *p.* 248.

Vtaues.—Octaves, in our French records.

Vtaues seint Esteuene.—Jan. 2: L. 461—and so throughout this kalendar.

Vyle.—For *Veille*, in our Fr. records, as in the date of a letter to a lady, June 23, 1298: "Done dens les quatre mers de Engleterre la vyle de la seynt Johan le Baptist le aan du regne le Roy Edward fiz le Roy Henry vint et setime."—*Arundel MS.*, 220, *fo.* 303 *b.*

Wake.—An old Saxon & English word for vigil or eve, and derived from pacan, or pacian, *to wake* or *watch*, as *vigil* is from *vigilare*, to wake or watch. There is this difference between vigil and wake—that the former precedes any greater festival, but the latter is confined to the festival of the dedication of a church, the church haliday or holiday (see *vol.* I, *p.* 354). We have the following passage in a Saxon sermon, "De Dedicatione Ecclesiæ," relating to the wake:—Ne ȝebyneð æt cyrican æniȝ þinȝ to ðonne butan ȝoð to heriannе ȝ hine to ȝebiddanne. Þa þam þonne pitoðlice þe

cýnican oftorft mið iðele fecað. þ fýnðan þa unzefælizan þe ðæn fleanðiað mið iðelne fpæce. ⁊ hpilum mið iðelne ðæðum. Ðæn man fæcð fonoft fpýðe ymbe fela þinze ⁊ þæn na zebýnede þ þæn æniz man face zehýnde. ⁊ þæn man facað ealleſ to oft fpýðon on unnýt. þonne man fcolde. Anð micle betene iſ ællum cniftenum men. þ hi nane pæccan æt cýnican næbbe. þonne hi þæn þacize mið ænzan zefleanðe. Ac fe þe nihtlice hiſ pæccan healðan pille. fane þænto mið zoðeſ eze ⁊ bninze hiſ ælmeſſan. ⁊ pacie. ⁊ zebiðde hine zeonne. þonne fnemað him feo pæcce. fonðam heo bið þonne zoð lic pýnðe:—It does not appertain [to our duty] at church to do any thing but praise God & pray to him. Wo to them, then, who oftenest seek church with vanity: they are the miserable who trifle there in idle discourse, and sometimes in idle deeds. There people very often seek much after many things, where it is not proper that they should hear any business & where they watch or wake much too often, rather on unprofitableness than they ought. And much better it is for all Christian men to have no wakes at church than wake there in frivolity. But he who will rightly keep his wakes, let him go thereto with the fear of God & bring his alms, & watch & pray to him earnestly; then the wake will perfect him because it will then be godly *(Cott. MS., Cleopatra, B.* XIII, *fo.* 33 *& 33 b.)* "Holy faders ordeyned þe pepull to leue þt wakyng & faste þe euon & so turned þe wakyng in to fastyng but zett holdiþ þe olde name & is called in latyne *vigilia* þt is wakyng in englysch & also in englisch hit is called þe euon," &c. (see *Eve).* A full account of English wakes is given in *Vol.* I, *p.* 351.

Waking.—Watching over corpses previous to interment. This custom, which has long since declined in England,—except, perhaps, among some of the papists,—seems to have originated in a notion of preventing evil spirits from flying away with the defunct—a terror from which the survivors were not entirely delivered after the burial (see *vol.* I, *p.* 191). It appears from a prohibitory canon of the Synod of Worcester, in 1240, that waking was celebrated with dances, songs and games, of different kinds, which, in all probability were carried to a licentious excess: "Quod etiam idem statuit in coreis, et cantilenis, sæcularibus ludis, et aliis turpibus et fatuis declinandis, in vigiliis quæ fiunt circa corpora mortuorum præcipimus inviolabiliter observari."—*Spelman, Concil., t.* II, *p.* 256.

Walaricus.—Apr. 1. "Kal. Aprilis Natalis Sancti Walarici confessoris" *(Kal. Arr.,* 826). He was an abbot, who died on this day *(Petr. de Natal., l.* IV, *c.* 21). There is another Walaric, Dec. 12 in the Arras Kalendar.

Walentyne.—See Valentine. "Walentyne is day."—*Paston Letters, v.* IV, *p.* 142.

Walericus.—April 1: G. 403. See Walaricus.

Walpurga.—May 1, according to Matt. Dresser, who derives the name from the Teutonic *Wald,* a wood, and *Pyrg,* a tower. She was an abbess of Eisted, in Bavaria, about 780 *(De Festib. Dieb., p.* 77). There is another abbess, whom Bede calls *Valdpurg,* and others *Walburgis* (the names being in reality identical), whose day is Feb. 25 (see Valdpurga. Hospinian says that the festival of Walpurga was instituted by the Council of Mayence, in 813 *(De Fest. Christ., fo.* 16 *b.)* If so, it must have been observed long before without canonical authority.

WALSTAN.—See WULSTAN.

WANDRAGISILUS, Abbot.—July 22: V. 428; E. 455. An abbot in the time of Justinian II, in 682 (*Petr. de Natalibus, l.* VI, *c.* 127). He is otherwise called *Vaudrille.*

Wederynge.—A Season, from *weder*, old English & Saxon, a storm, whence our weather:

> " As in þe norþ west a derk weder þer aros
> Sodeinliche smart inou þat mani man egros."
>
> *Robert of Gloucester, p.* 560.

" In this yere, that is to saye y^e^ four yere of kyng John by reason of the vnreasonable wederynge, as in the last yere fell, y^t^ whete was sold for xv^s^ a quarter."—*Fabyan, Chron., p.* 314, *by Ellis.*

Week Days.—That is, Wic Days, *Sax.* ꝑıc ᵹaᵹaꝛ, the days on which people resorted to the *wic* or town, to market or fair, and which were, therefore, days of business, and distinguished by this name from Sundays, and other holidays exempted from labor and traffic. Week, ꝑeoc, is in ancient British *Wythnos*, that is, *wyth*, eight, and *nos*, night, a space included in eight nights (*Cyffreithjeu Hywel Dha, p.* 558), where time is reckoned by nights for days (see *Semaine, Septimana*). The week, or wic, days are not dissimilar, in the origin of the name, to the *Nundinæ* of the Romans.

Weidemonat.—August, in Bede. See *Weod Monath.*

WENEFRED.—Nov. 3. Her day was not ordained by the church in the 13th century, as appears from Mirk's homily on this day: Thysday is seynt Wenefreday. It is not ordeyned to be haliday but þ^t^as men hau deuocion wherfore who so euer hath deuocion comyth þ^s^ day to chyrch & doth hir worchep" *Cott. MS., Claud., A.* II, *fo.* 80 *b.*) This defect was amended in 1415 by Henry Crichley, archbishop of Canterbury, who ordered it to be celebrated as a double festival.—*Spelm., Concil., t.* II, *p.* 669.

Weod Monath.—August: V. 429. Of this name the Saxon Menology says: On uꝛe ᵹeþeoᵹe ꝑe nemnaþ þone monaþ ꝑeoᵹ monaþ ꝓoꝛþon þe hı on þam monþe mæꝛt ᵹeꝑeaxaþ—In our language, we name the month Herb Month, because they grow most in this month.—*Cott. MS., Julius, A.* X; see *Hervest).*

⁊ þæꝛ ẏmle ꝓoꝛıþ.	And then ever cometh
ẏmb ꝑeoꝑeꝛ nıht þæꝛ.	Four nights there-after
ꝓumeꝛe ᵹebꝛıhteᵹ.	Summer brightened:
ꝑeoᵹ monaᵹ on tun.	So it bringeth well
ꝑel hꝑæt bꝛıᵹeᵹ.	weed month to us,
aᵹuꝛtuꝛ ẏnmen ꝑeoᵹum.	August; to poor people
hlaꝓ mæꝛꝓan ᵹæᵹ.	Loaf mass day.

Cott. MS., Tiber., B. I, *fo.* 111 *b.*

Wendemonath —November. " Wendemonath, mensis zizaniorum, quod ea tempestate maxime abundat" (*Bed. Oper., t.* I; *De Rat. Temp., c.* 13). The month of winds, which much abound at this time. It is one of the lunar months of the Saxons.

WEREMUA.—Jan. 12: D. 449.

Weydmonath.—The month of weeds, August (*Verstegan, Restit. of Decayed Intelligence, p.* 62). This is *Weod Monath.* The word *weod,* is weed, herb, grass, mast, &c.

Whesontid.—Whitsuntide. "Prince Rubert tooke Liverpooll whesontid 1644, putting all to ye sword for many howrs" (*Sir Edward More's MS., fo.* 17, *penes Thomam More de Liverpool, arm.)* See *Whisson Weke.*

While.—A space of time, from the Saxon hpil, a minute (See *Tide*). In Saxon and old English, it is compounded with other words, as æmet hpil, leisure, beorht hpil, bright-while, a twinkling, &c. See *Paternoster While.*

Whipdog Day.—Oct. 8. See *Vol.* I, *p.* 360.

Whisson Weke.—Whitsun Week. "Wretyn at Lederyngh'm this tewes day in Whisson weke" (about 1450).—*Paston Lett., v.* III, *p.* 142.

Whitsunday.—The day of Pentecost which was called the White Sunday, because on the eve of this festival the candidates for baptism were anciently clad in white robes; hence its Latin name, *Dominica Alba.* L'Estrange mentions the possibility of its derivation from the French *huict,* eight, as being the eighth Sunday after Easter.—*Alliance of Div. Off.*

Whyghtsonweke.—Whitsun Week, in *Paston Letters,* 1478, *v.* II, *p.* 264.

Wilfrid.—Oct. 12: V. 431. He is also called Wilferth. In 679 he was expelled from the archbishopric of York by King Egfrid, who appointed two bishops in his stead (*Chron. Sax. An.* 678). Theodore, then archbishop of Canterbury, was reinstated in the see of York by an apostolical sentence, which was of no avail in England. Wilfrid, in 680, assisted at the Council of Rome. The synod of Nesterfield, in 703, would have deposed him, but Wilfrid appealed from it to Rome, where he had already been justified and re-established. In the following year the Roman Council absolved him a second time and returned him to his church, and John VI wrote in his favor to Ethelred of Mercia and Alfred of Northumbria. Near the river Nid, a council was held in 705, at which the English bishops became reconciled to Wilfrid, and finally restored him to his dignities. He died at Oundle, April 24, 709, and his body was interred at Ripon.—*Chron, Sax. An.* 709.

Wilhelm.—May 28. He was duke of Aquitaine and earl of Poicton, and a disciple of St. Bernard. He became a monk in 1150 because he was childless. His life was very superstitious, and his brethren were called Wilhelmites, but Innocent IV afterwards gave them the title of Augustinians.—*Petr. de Natal., l.* V, *c.* 61; *Hospin. de Fest., fo.* 87.

William, Bishop.—Jan. 19: V. 422.

William, Archbishop.—June 8: E. 454. Of York, 1150. There were also—1, William the Venerable, an abbot, 1031, Jan. 1; 2, bishop of Roschild, 1067 or 1074, Sept. 2; 3, W. of Monte Vergine, 1142, June 25; 4. W. of Maleval, 1157, Feb. 10; 5, abbot of Eskille, 1203, Apr. 6; 6, abbot of Bourges, 1207 or 1209, Jan. 10.

Willibrod, Bishop and Confessor.—Nov. 7: E. 459. Bishop of Utrecht, 738. "vii id. Novemb. Natalis Sancti Willibrordi episcopi et confessoris." *Kal. Arr.,* 826.

Willielmus. See William.

Winefred. See Wenefred.

Winter.—The Saxons, like the rest of the northern nations, numbered their

years by winters, as others counted their by autumns. The Samoiedes, Ostiacs, Burates and others, having no knowledge of the kalendar, and little acquaintance with the apparent motion of the sun, compute their time by the snow, which falls at regular intervals, and every winter they say—I am so many snows old *(Voltaire, Pierre le Grand, ch.* I). The custom of reckoning time by winters was not immediately laid aside. King Cambuscan, says Chaucer,

"Had twenty winter borne his diadem."

Squiers Tale.

Johanne Lady of Bergavenny, in 1434, employs this term in her will: I ordein & devise to have five Prests to sing for me 20 winters for my lord my Fader, my lady my Moder, my husband, my son Richard Earl of Worcester, S^r^ Hugh Burnel K^t^. and alle my good doers, and alle Chrysten Soules." *(Dugd. Baron., v.* 240.) Old Scottish poets sometimes compute by winters; thus in *Wyntoun's Cronicle,* VI, *l.* 75:

"Sevyn hundyr wynter & fourty
And fyve to rekyn fullyly."

In the reign of Henry VI, the duke of Norfolk, providing for his foundation at Ewelme, wills, "that a nother lerned man of the Universitie of Oxenford, passed xxx^ti^. winter of age, if any such may goodly be hadde, be provided." —*Duo Rerum Angl. Script., t.* II, *p.* 565.

This season is employed for the whole year by Horace, who advises Leuconoe not to inquire whether several winters are allotted to him, or the present is his last:

"Seu plures hyemes, seu tribuit Jupiter ultimam."

I, *Od.* 11, *v.* 4.

In the same manner, Nereus prophecies the destruction of Troy after the lapse of certain winters:

"Post certas hyemes uret Achaicus
Ignis Iliacas domos." *Ib., Od.* 15, *v.* 35.

This poet uses December also for the year:

"Hic tertius December, ex quo destiti
Inachia furere." *Epod.,* IX, *v.* 7.

He has burned with love of Inachia three Decembers, or years.

Claudian also represents a husbandman computing his years by the number of his harvests—to him of far more importance than the succession of consuls; but it does not appear that the Romans ever dated their transactions by the part of a year for the whole, like the Gothic nations. On the northern computation by winters, see *Lakmann, de Comput. Annorum per Hyemes; 4to, Kiel,* 1744.

Winter Fylleth.—October: V. 431. The *Menol. Sax., Jul., A.* X, gives no explanation of this term, probably because the words signify no more than Winter is filling, or coming in. See *Wynterfyllet.*

Anᵭ þær embe tpa niht	And then after two nights
þ þe teoða monð.	the tenth month
on folc feneð.	to people passes
fnoᵭe geþeahte.	prudent in council
octobep on tun.	October in its place;
up to genihte.	to us for sufficient
pintep fylleð.	Wynter Fylleth
þa hine piᵭe cigð.	as widely call it
igbuenᵭe engle ⁊ þeaxe.	the islanders Angles & Saxons
penaf miᵭ pifum.	men with women.

Cott. MS., Tib., B. I, *fo.* 11 *b.*

Winter Heyning.—The season between 11th Nov. and 23rd April, which is excepted from the liberty of commoning in the forest of Dean.—*St.* 20 *Car.* II, *cap.* 3.

Wissonday.—Whitsunday, in *Robert of Brunne, p.* 61:

> "On the Wissonday at Burgh in Lyndeseie
> Com bode to the kyng and thus gan to seie."

This term is closely allied to the Teutonic "Weissentag."

Witembre.—October, in a charter of 1228, from the Fr. *huit*, eight.

Wittave, Wittive.—Octave; foreign corruptions of the Fr. *huitieve* & *huittieve*.

Witt Sonday.—Whitsunday, but with a different derivation. In a MS. homily of the 15th century *(In die Pentecosten)*, the "righte worshipfulle frendis" are told that "this day is callide Witt Sonday because the Holy Goste this day brought wytte & wisdome to alle Cristes appostles & disciplis, and so bi theire prechinge, Doctrine ande Teachinge, to alle Cristene Peple" *(Harl. MS.*, 2247). The same thing is found nearly in the same words, in several other ancient MSS.

Wives' Feast Day.—Candlemas Day, in the north of England.

Wlfrannus, Bishop & Confessor.—Oct. 15: E. 458. See Wulfran.

Wlfrid.—Oct. 12: T. 444; E. 458 (see Wilfrid). His day at Paris is March 29.

Wlmar.—July 20: G. 410; V. 428; T. 441. See Wulmar.

Wodnesday.—Wednesday, in *Robert of Gloucester, p.* 229:

> "Englisse clupede, after Woden, Wodnesday,
> þat ys day in þe wouke, and, after Frye, Fryday."

Woke.—A Week, from the Sax. poec: "xvi^{d} wokely, that is to say lxix^{s} iiii^{d} in the yere."—*Duo Rer. Angl. Script., p.* 549.

Wolfmonat.—January, among the Saxons.—*Verstegan, p.* 62.

Woodmunday.—The Monday after Midsummer Day. The following is the title of a MS. in the Bodleian Library *(Codex* 2067, *fo.* 113 *b)*: "Insurrectio comitatus Essexiæ & Middlesexiæ propter metum Ducis Burgundiæ, &c. applicantis apud Maldon, ut dicebatur, in crastino S. Johannis Baptistæ, scil. die Lunæ vocato le *Woodmunday*."

Wolstan, Bishop.—January 19: L. 461. His Translation, June 7. See Wulstan:

" The viij day the frowth to telle
In the fest of seint Wolston that day bifelle,
And thus was vpon a thorisday
Oure kynge thanne in good aray,
Fulle rialliche in his estate
As a conquerour there he sate.
Siege of Rouen, Harl. MS., 2256, *fo.* 192 *b.*

Wouke.—A Week, from one of the Saxon varieties, ꝑoec or ꝑuce :

" Jon king Richards broþer, after his broþer deþe
Ne abod noȝt wel longe, seue wouke vnneþe
Ar he let him crouni king an holi þorisday."
Robert of Gloucester, p. 492.

Wulfran.—See Wlfrannus. He was canonized in the 7th century—*Vincent., l.* XXIII, *c.* 131 ; *Hospin. de Fest., fo.* 16.

Wulmarus.—July 20 : G. 410. A confessor, who died on this day.—*Petr. de Natal., l.* XI, *c. ult., n.* 173.

Wulstan, Translation of.—June 7 : V. 427 (interpolated) : " vii id. Junii" (*Tho. Wikes, Chron., p.* 39). See Wolstan.

Wunne Monath.—The Month of Joy, *i. e.* May.

Wyke.—A Week (see *Wouke*). " In the wyke Friday."—*Robert of Gloucester, p.* 112.

Wyn Monath.—The Month of Wine, *i. e.* October.

Wynter.—See *Winter*. The date of King Athelstan's death, in *Robert of Brunne, p.* 32, is—

" The date whan he died of God men tellis by
Nien hundreth wynter, & fulle fourty."

" þan sayde þe lady ȝa quothe scheo mykul may fallon in xxx wyntur, gow we & be weddud."—*Cott. MS., Claud., A.* II, *fo.* 66.

Wynterfyllet.—See *Winter Fylleth*. " Ac si dicas composito nomine hyemeplenium."—*Bed., Oper., t.* I, *De Rat. Temp., c.* 13.

Wytesoneday.—Whitsunday. *Robert of Gloucester, p.* 148.

Wytsonday.—" Gode men ȝe knoweth wel þt þis day is callyd Wytsonday for encheson þt þe holy goste as þis day broght wytte & wysdam in to alle crystes dysciplus & so be here prechyng aftur into all crystys pepul. þan schal ȝe knowen þt many have wytte bot no wysdome," &c. (*Cott. MS., Claud., A.* II, *fo.* 73).

" þey wer ywedded as y you say,
Vp on a wytsonday,
Before princes of moche pryde,
No man ne may telle yn tale
What folk þr was at þt bredale."
Cott. MS., Calig., A. II, *fo.* 33 *b.*

Wytson Tyde, Wyttesontyd.—Whitsuntide.—*Robert of Gloucester, p.* 149, 187, 332, &c.

Wytson Wyke.—Whitsun Week (see *Wyke*).—*Paston Letters, v.* IV, *p.* 210.

Xena.—Jan. 24.
Xenophon & Sons.—January 26.
Xerophagia.—A Greek fast. See *Lent*, *p.* 238.
Xixtus.—Aug. 6: G. 411. See Sixtus.

Yannunciac'on.—The Annunciation (*Paston Letters*, *v.* IV, *p.* 76). Y, in this case, and others similar, is a corrupt writing of þ, as þ'annunciacion, after the þ had ceased to be recognized as an English letter. In some MSS. as early as the 14th century, we find p instead of þ; now p in writing may very easily be changed into the *y* of our older MS. characters. Such words as *the, them, this, that*, &c., were mostly contracted thus—þ^{e}, þ^{m}, þ^{s}, &c.; then p^{e}, p^{s}, &c., and, lastly, y^{e}, y^{t}, y^{m}. In the *Progressus Domini Suffraganei* (an original MS., by one of the visitants of monasteries in the reign of Henry VIII), *y*, þ, & *th*, are used indifferently in contractions of this kind; as, for instance—"Item to Lanchast^{r} to y^{e} Fryer p'cheers off y^{e} fu'dac'on off S^{r} Hew Haryngtone knyghte v mylys fro' y^{e} toþ^{er}" "x mylys fþ^{r}" "But y^{is} furst fu'dac'on was in y^{n} yeer off our lord," &c.—*Harl. MS.*, 604, *fo.* 106.

Yassumpcion.—The Assumption.—*Rot. Parl.*

Years of Christ.—*Epochs of the Nativity.* Father Thomas Vincent Morelia has drawn a brief synopsis of the writers who have supported five hypotheses, respecting the precise year from the building of Rome in which Christ was born. Hardouin appears to be the only chronologist who places his birth in the year 747—and from him widely differ Baronius, Scaliger & others, who ascribe the Nativity to 759.

A. U. 747. P. J. 4707. Ol. 193. ii Aug. 38 Herodis, 34 & 31 A. Æ. Chr. 7.

Coss. { Tib. Claud. Nero ii. / Cn. Calpurn. Piso.

Sub his consulibus Christum mense Septembri natum perperam censuit J. Harduinus.

748.—In hunc annum conferunt natalem Christi diem, Keplerus, M. Anton. Capellus, Henschenius, Pagius, Schestratius, Blanchinus.

749.—Hoc anno auspicatissimo nativitatem J. Christi consignant J. Deckerius, Petavius, Usserius, Lancelottus, Norisius, Natalis Alexander, Tillemontius, Gravesonus, ceterique eruditi viri, quibus accedimus.

750.—Sub his consulibus (Calvisio Sabino, Rufo, seu Rufino) natum Christum sensit inter veteres Sulpitius Severus, inter recentiores Bernardus Lamius.

751.—Baronius, Josephus Scaliger aliique arbitrati sunt hoc anno nativitatem consignandam, &c.

(*Tab. Chron.* XVII), *De Annis Jesu Christ. Dissert. Rom.*, 1741.

Ancient Commencements of the Year.—The Latins had eight beginnings of the year. Some began it in March, with the first Romans under Romulus; others in January, like the Romans under Numa. Several began it on Dec. 25, seven days before us. Others went back to the 25th of March, the day of the conception or incarnation, commonly called the Ascension, so that they began the year 9 months and 7 days before us. There were others who taking March 25 for New Year's Day, differed a whole year in their manner of reckoning from those who have just been mentioned. The former carried the year back 9 months and 7 days, and reckoned, for instance, the year 1000 from March 25 of our year 999; the latter, on the contrary, delayed the beginning 3 months *minus* 7 days, and still counted the year 999 to the 24th March inclusively, where we reckon 1000 from Jan. 1.. Others began the year at Easter, and advanced or retarded the first day according to Easter Day; these, like the preceding, also began the year 3 months after us—sometimes a little more or less, as Easter might fall. There were some few who appear to have begun the year an entire year before us, dating, *ex. gr.* from January, 1103, where we should reckon the year 1102.

We shall not extend the proof that Gregory of Tours, and other writers of the 6th & 7th centuries, have sometimes begun the year in March. Mabillon has demonstrated it in his *Diplom., l.* II, *c.* 23, *n.* 4. We still find this usage in the 8th century, as in a statute of the Council of Ver, or Vern *(Concil. Vernense)*, held in 755, by which it is ordained—"ut bis in anno Synodus fiat: prima synodus mense primo, quod est kalendis Martiis." Here not only the month of March, but the kalends, or March 1, appear for the beginning of the new year.* It is indifferent to our subject to enquire into the kind of year, whether solar or lunar, of which this council speaks. We know that these sorts of years have often been distinguished, and that different beginnings have often been given to them. This well-founded distinction may conduce to raise several difficulties—but for the present it matters little: we are merely seeking to prove a commencement of the year in

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* The French derived their usage of beginning the year at March 1 from Germany. In fact we see in the German laws, that *tres kalendæ Martiæ* are employed to express three years: "Ne in mallo publico transactis, tribus kalendis martiis posthac ancilla maneat in perpetuum" *(tit.* 17, *s.* 5). The decree of Thassilo, duke of Bavaria in the 8th century, says the same thing *c.* 2, *s.* 12). This *mallum publicum* was the general assembly of the people called *Campus Martis*,* because it opened with this month, and consequently with the year. But in 755, according to the *Annales Petaviennes*, it was transferred to the 1st of May: "Venit Thasilo ad Martis Campum, et mutaverunt *Martis Campum in mense maio.*" But it does not appear that this change carried with it that of beginning the year. We see by a letter from Pope Zacchary to St. Boniface, archbishop of Mayence, that in this same age, during the life of Thassilo, the year began Jan. 1 in Germany: "Ubi Germani kalendas januarias et brumam ritu Paganorum colere, et aliquid novi facere propter novum annum prohibentur."

* It was called *Campus Martii* by our writers, and the meeting was held May 1.—See *Vol.* I, *p.* 267-8.

March, which may be of use in verifying certain dates. To make this verification, it is not necessary to know whether the date which occasions the difficulty be the date of the year according to the course of the sun, or of a year according to that of the moon—it is sufficient that it is a date which has been employed, and which is found to be true according to one or other of the courses followed by the ancients, indifferently enough perhaps, as we shall see by Gregory of Tours, who sometimes begins the year in March, and sometimes in January. When he begins the year in March, he calls July the fifth month (in *l.* IV, *c.* 4 *of the Miracles of St. Martin*). On beginning it with January, he calls May the fifth month, in *c.* 35 of the same book.

We find but one example of the year commencing on March 18; it occurs in a letter from the clergy of Liege to the clergy of Treves, on the difference of the *Quatuor Tempora*, or Ember Weeks, in *Martenne, Anecd., t.* I, *p.* 295. It was written at the beginning of the 12th century, and the author attests that this century began March 18: "Mense martio secundum positionem gentilium mediato primus dies seculo præfigitur in XVIII ejusdem mensis, qui est XV kal. Aprilis." He speaks, no doubt, of the beginning of the astronomical year, which opens with Spring, and not of the civil year of Liege and Treves.

With respect to the beginning of the year on Dec. 25 or March 25, nothing is clearer than what we read in the statutes of the churches of Cahors, Rodez & Tulle, in 1289, in Martenne's Anecdotes—"Nota quod numerus lunaris et littera dominicalis mutantur annuatim in festo Circumcisionis; anni vero incarnationis domini mutantur ista in festo Annunciationis beatæ Mariæ, et quibusdam regionibus in festo Nativitatis Domini." Here are two well-defined commencements, Christmas Day and the Annunciation. But does this day of the Annunciation precede by 9 months and 7 days, or follow by 3 months *minus* 7 days, our commencement of the year in January? This question is decided by the following: "Ita quod in festo Circumcisionis Domini, ubi mutatur numerus lunaris, incipias quod hoc computare numerum annorum domini, qui erit in festo Annunciationis proxime tunc sequenti." These words clearly demonstrate that the day of the Annunciation, regarded as the first of the year 1289, was March 25, which is after the month of January; and, therefore, they began the year 3 months *minus* 7 days after us.

We must now prove that the day of the Annunciation, which precedes the Nativity by 9 months, and 9 months and 7 days before our Julian year with the month of January, has been considered the first year of the Incarnation. This is certain as to Italy. All agree that Dionysius Parvus established the usage there, on introducing the method of computing by the years of the Incarnation. We know that the Pisans followed, until 1745, the same usage in their dates, being guided by this motive, that it is more natural to put the day of the conception before that of the birth, than to place the birth before the conception, as those do who commence the year on Christmas Day. In the chronology of the Popes, bulls were dated in this manner, like the Pisans.* We must shew this usage in France—for in Spain, England and

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* Gelasius II (from 1118 to 1119) followed the Pisan calculation, but began

Germany, it appears that they never knew of it; and it is probable that it passed from Italy to France.

In the cartulary of St. Maur des Fosses, a charter of King Robert is dated "Datum VII kalend. Novembr., indictione XII, anno XII regnante Roberto rege—anno incarnati verbi millesimo." The first year of King Robert, with Hugh Capet his father, is 988, so that the 12th year answers to 999 of the Incarnation, according to our manner of reckoning. The indiction 12 also marks the year 999. Why has the notary joined the 12th year of Robert and the indiction 12 to the year 1000 of the Incarnation, if he did not begin with the 25th of March, or 9 months & 7 days before us? For the same reason, an original charter of the same king is dated—"Actum Parisiis anno dominicæ incarnationis MXXVIII regnante Roberto rege XL;" and another for the abbey of Coulombs—"Actum publice Parisiis anno incarnati verbi MXXVIII regnante Roberto rege XL." If the chancellor or notary had not reckoned the year 9 months & 7 days before us, he would have put 41 of the king, since 41 answers only to 1028, beginning at January, 9 months & 7 days after the Annunciation.*

The calculation of Helgand, in his Life of King Robert, agrees with these acts. He expressly says that Robert died—"anno qui est incarnationis millesimus tricesimus secundus." He would have said 31st, if he had not begun the year 9 months & 7 days before us, since, in fact, Robert died July 20, 1031, as Helgand himself proves by his words: "Obdormivit autem in domino XIII kal. Augusti lucescente aurora diei Sabbati;" that is to say, Tuesday, which will agree with 13 kal. Aug., or July 20 in 1031, a concurrence not to be found in 1032. †

Such are the means of making Helgand agree with himself and with the truth of history. The same means will serve to reconcile several other seeming contradictions, which come from our ignorance, or little attention to the ancient mode of computing.

These proofs leave nothing to be desired for Robert's reign. Let us add one for the following reign, which may be carried up to the last evidence. An original charter of Henry I is dated, "Actum Vitriaco palatio publice—mense Septembr., luna XI, indictione V, ab incarnatione domini MLII, regni Henrici XXI, XII kal. Octobr." It is evident that the charter begins March

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the year at Easter; hence, we are not to be surprised that he dates one of his bulls Dec. 20, 1119, although he died on the 29th of January this year.—*L'Art de vérifier les Dates, t.* III, *p.* 342.

* Nevertheless, this usage was not constantly followed in Robert's diplomas. We have proof to the contrary in a charter of this prince's, dated—"Acta sunt hæc anno pene finito decimo post millesimum, indictione IX, epacta XV, mense Februario, feria secunda, luna XX, sub imperio Roberti," &c. This 20 of the moon fell on Feb. 26, 1011—consequently the notary began the year three months after us, whether at March 25 or Easter.—*Ibid.*

† This is not perfectly clear: Helgand says that Robert slept in the lord in the year which is 1032nd of the Incarnation, July 20, at day-break on Saturday. July 20 fell on Saturday in 1028, but on Thursday in 1032. Probably there is an error in the "XIII kal. Augusti," instead of "XI."

25, 9 months & 7 days before us, if the dates do not answer to 1052, and if they all agree with 1051. The XII *kal. Aug.* marks Sept. 20, which was the 11th of the moon in 1051, since in that year the first of the moon was Sept. 10. This date of the moon cannot be absolutely allied to the 20th Sept., 1052; but is just so in the 21st of his reign. This 21st regnal year does not answer to 1052, but to 1051, provided that this king began to reign July 20, 1031. As to the indiction V, it also agrees with 1051, beginning it in September, as was sometimes done in France.

This reasoning appears decisive, and applies to a charter in *Gallia Christiana, t.* I, *p.* 57: Facta donatio hæc anno incarnationis domini MLXII, indictione XIV, pridie idus Junii, III feria, epacta XXVI, luna XIX." All these dates, except the first, mark the year 1061. We make the first date, 1062, agree with the rest, by commencing the year 9 months & 7 days before us. The editors, who did not know this manner of computing, have reported this charter in 1062, and, in consequence, they have thought that there was a fault in the indiction, and that instead of 14 it should be 15. Critics are exposed to like anachronisms, where they pay attention to the years of Christ and the indiction, without examining other chronological indices.

There remains to be examined a charter, in which Mabillon believed that he perceived the usage of beginning the year on the 25th March, 9 months & 7 days before us, well established in the church of Rheims at the end of the 14th century (*Diplom., l.* II, *c.* 23, *n.* 7): "Datum et actum in monasterio nostro Sancti Basilii sub anno Domini, secundum cursum ecclesiæ Remensis, MCCCXC, XIII die mensis Junii, pontificatus Clementis—papæ VII anno XII." This date, says Mabillon, marks 1389, which was in June the 12th of Clement VII, who was elected in 1378; whence he concludes that it is probable that, at the end of the 14th century, the Pisan calculation was followed in the church of Rheims. This remark would be well founded, if the election of Clement had preceded 13 June, 1378, but as this pope was not elected till 21 Sept., 1378, Mabillon's reasoning falls to the ground. For, beginning the years of the pontificate on 21 Sept., the day of his election, the 12th year of Clement VII would still run to the month of June, 1390. But what do the words, "according to the course of the church of Rheims," which necessarily fall on the year 1390, signify? Do they not indicate that there were churches, at the end of the 14th century, where they followed a manner of counting the years of Christ, according to which it would not have failed to reckon 1390? If it be so, it will appear out of doubt that this other manner of reckoning was that of beginning at 25th March, 9 months & 7 days before us. This conjecture is confirmed by the date of the Council of Soissons: "Anno domini MCCCCLVI, indictione III, mensis Julii die Veneris II, pontificat. sanctissimi in Christo patris et domini nostri, domini Calixti divinæ providentiæ Papæ tertii anno primo." This pope was elected 8th April 1455. The same year the indiction was 3, and July 11 was Friday.*

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* The confirmation of the convention between Edward III and the archbishop of Treves contains a date, which proves that the churches of England and Treves followed the same calculation, but nothing more: "Dat' anno

A very common practice under the third race of French kings, was to begin the year at Easter, about 3 months after us. Thus, in two charters, both in 1363 according to our manner of counting—the first is dated, " De Villeneuve pres d'Avignon le Vendredi saint, 31 Mars, de l'an 1362," beginning the year at Easter: the second, which is on the day following, is dated—" De Villeneuve pres d'Avignon le samedi de Pâques, apres la benediction du cierge, le premier d'Avril de l'an 1363." This scrupulous attention to mark "*after the benediction of the taper*," which anciently was a ceremony performed from Saturday night to Sunday, indicates, so to speak, the first first moment of the new year. It began with, or immediately after this ceremony.* We ought not here to forget the ancient inscription on the paschal taper; it marked the year of Christ, the indiction, and other chronological notes, as Mabillon proves by examples (*Diplom.*, *l.* II, *c.* 23, *n.* 8). It is probably from this inscription that the usage commenced of beginning the year at Easter.

The time at which this usage began to be established in France cannot be precisely marked;† but we know that it lasted to the edict of Charles IX, in January, 1563, O. S., in which, *art.* 39 ordains, that public and private acts shall be dated from Jan. 1, which was confirmed by his declaration at Roussillon, on the 4th of August following.‡ It is only since this law that uniformity is found in French dates. For anterior dates, nothing more is necessary than to remember the divers commencements of the year, and another of which we shall soon treat, and which is one entire year before ours. Without this attention, it is impossible to reconcile an infinity of dates, which are very exact and true, and we shall certainly be exposed to the error of contradiction where there is none. We must pay the same attention in pe-

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Domini MCCCXXXVIII secundum stylum et consuetudinem ecclesiæ Anglicanæ et provinciæ Trev' die XVIII mensis Martii" (*Rymer, Fœder.*, *t.* III, *p.* i, *p.* 1077). The confirmation was made 13 Edw. III, or 1339, whence it appears that both churches began the year at March 25, 9 months & 7 days before us; but the date itself does not prove the fact. See another date of this kind, *infra*, *p.* 408.

* In some places, they began the year after the consecration of the fonts. A contract made April 5, 1539, is dated—" apres les fons benis." From this usage of commencing the year at Easter, it sometimes happened that there were two months of April almost complete in the same year. For instance, 1374 beginning on Easter Day, April 1, ended on the following Easter, April 2. There are several charters of this year dated from April, in which there is nothing to shew whether they belong to 1347 or 1348.—*Verif. des Dates.*

† We find vestiges of this usage from the 6th century, at least for the ecclesiastical year. The Council of Tours in 567, noting the distribution of divine service through the course of the year, ends the distribution at Easter.—*Can.* 18.—*Ibid.*

‡ This law was not adopted by the parliament of Paris till 1567. The year preceding had only 8 months 17 days from April 14 to Dec. 31. The church of Beauvais was still more tardy, and did not adopt it till 1580. The neighbouring countries of France copied the same reform in their kalendar, sooner

rusing annals and chronicles, where we suppose that we find contradictions without number. One chronicle, for instance, relates a fact in 1000—another in 999. We decide without hesitation, that it is a fault in one or the other. This fault, however, is not always real, and sometimes it is only apparent. It would disappear if attention were paid to the divers commencements of the year. Sometimes it happens, that the beginning of the year is not the same every where in the same chronicle. This is because the greater part of the writers of chronicles were only compilers or copyists of several authors, connected together in the same work. They have put, without discernment, such years as they have found in the different authors, of whom some began the year as we do now, some earlier, and others later. The *Annales de Metz* supply a proof. It is well known that Charlemagne was crowned emperor Dec. 25, 800, according to our manner of counting the years—and that he died Jan. 28, 814. Two annalists relate the coronation in 801, and his death in 813. They relate the coronation in 801 instead of 800, in consequence of beginning the year on Dec. 25—and his death Jan. 28, 813, instead of 814, from beginning the year with March, or rather March 25, or perhaps only at Easter.

If we meet with different commencements of the same year in one and the same chronicle, what are we to expect from divers chronicles compared with each other? Shall we not find all the variations in this respect? This is certain, and Gervase of Canterbury furnishes a proof of it. This author lived at the commencement of the 13th century, when chronicles were multiplied to infinity. Let us hear what he tells us: "Inter ipsos etiam chronicæ scriptores (these are the terms with which he prefaces his own chronicle) nonnulla dissentio est. Nam cum omnium unica et præcipua sit intentio

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or later. In the Franche Comté, as soon as the edict of Charles IX appeared, the States addressed the parliament of Dole, and in 1566 obtained a provisional rule conformable to the edict, which was confirmed, in 1575, by an edict of Philip II. The same year (1575) the Duke de Requesens, governor of the Low Countries, ordained by placard, 16th June, that the year should commence Jan. 1. In 1576, Philip II of Spain ordered the same thing for Burgundy. The States of Holland had long before established this manner of reckoning time, and we see that they laboured to introduce it from 1532. In Louvaine, the duke, Charles III, established it by edict, Nov. 15, 1579. Previously there was nothing fixed—some began at the Annunciation, some at Christmas, and others at Easter, in this country. Though there was no express law in Germany to begin the year at Jan. 1, it appears that this usage was almost universally established there before it was in France. We should be led to believe that it was introduced by the emperor, Maximilian I; the act by which he ratified the famous treaty of Cambray, concluded Dec. 10, 1508, was dated from Malines, Dec. 26 the same year; and that we may not believe that he began the year at Easter or March 25, we give the date of the hereditary league made between the Houses of Austria and Burgundy on one part, and the Swiss Cantons on the other: "Faict a Basle, en Urgou, le vendredi, 7 jour de fevrier, l'an apres la nat. &c. courant 1511," &c.; and Feb. 7 fell on Friday in the year 1511, begun at January 1.—*Ibid.*

annos domini eorumque continentias supputatione veraci enarrare, ipsos domini annos diversis modis et terminis numerant, sicque in ecclesiam Dei multam mendaciorum confusionem inducunt. Quidam enim annos domini incipiunt computare ab Annuntiatione, alii a Nativitate, quidam a Circumcisione, quidam vero a Passione." Let us add to this enumeration of Gervase what we have proved above: *Quidam a Martio, quidam tandem a Paschate.* The following are the reflections which he makes on these different commencements of the year of the incarnation: "Cui ergo istorum magis credendum est? Annus solaris secundum Romanorum traditionem et ecclesiæ Dei consuetudinem, a kalendis Januarii sumit initium: in diebus natalis Domini, hoc est in fine Decembris sortitur finem. Quomodo ergo utriusque vera potest esse computatio, cum alter in principio, alter in fine anni solaris annos incipiat incarnationis? Uterque etiam annis Domini unum eundemque titulum apponit, cum dicit, anno ab incarnatione tanto vel tanto facta sunt illa et illa. His aliis similibus ex causis in ecclesia Dei orta est non modica dissentio."

After a testimony of an eye-witness so clear and precise, we may regard as sufficiently proved the confusion which the different usages of beginning the year had cast into chronicles. But Gervase's text says still more than it appears to express. On examining it more closely, we think that we find another commencement, of which we speak without proving it. This is founded on these words: "Annus solaris secundum Romanorum," &c.—"annos incipiat incarnationis." It does not appear that we must understand these words of those who began the year with Dec. 25, and those who began seven days later, with January. A difference of seven days was not capable of causing the confusion of which this monk complains, when he says—"Quomodo ergo," &c. Does not this manner of speaking clearly mark two things: 1st, that there were authors who began with January, and that 1 year *minus* 7 days before those who began on Dec. 25; and, 2ndly, that both, notwithstanding the difference of a year, marked these two years in their chronicles by the same year of the Incarnation? If such is a true sense of these words (as it appears to us we cannot doubt it), we are in a condition to answer a difficulty proposed by Mabillon (*Diplom., l.* II, *c.* 25, *n.* 9). This difficulty turns on two bulls of Paschal II, who was consecrated 14th Aug. 1099. The first is dated 5th February, 1103, and the second, 23rd March of the same year, both before March 25. The other dates of these bulls are, indiction 10 and 3rd year of the pontificate of Paschal II. These two last dates mark the year 1102, while those of the bulls announce 1103, and that before March 25. How are we to resolve these difficulties? By saying that the chancellor who prepared these bulls began the year of the Incarnation a full year before us, and that he counted 1103 where we say 1102. This reply is founded on the words of Gervase, and the interpretation which we have given of them is confirmed by these bulls.*

* An instance of this occurs in the Saxon chronicles, under the year 806. A crucifix, the writer says, was seen in the moon on Wednesday morning, 2 non. Junii. Here he has reckoned 806 where we have 805, in which 2 non. Junii was Wednesday.

For the rest, these commencements of the year of the Incarnation a twelvemonth anterior to ours ought not to excite astonishment, when every author was at liberty to begin the year when he chose. We have seen above, that there were some who began the year on the 25th March, 9 months and 7 days before us. This manner did not prevent those who followed it from regarding Jan. 1 as the first day of the solar year, according to the Romans, which usage was well known in the West.* Thence it very naturally happened that, not to estrange themselves from this usage, they began to date their facts by such or such a year of the Incarnation, though they well knew that this such or such a year ought not to commence till March 25 following. There are authors of this kind among those who dated by the years of our kings, and who, without paying attention either to the month or the precise day of the beginning of a reign, dated from the month of the following January, the second year of these princes, though they were not ignorant that their reign began only a certain number of months after that January.†

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* Letters of grace granted in 1455, in the *Trésor des Chartres*, are dated "le premier jour de janvier, qu'on appelle communement le premier jour de l'an." It was the custom at this time to give new year's gifts on Jan. 1.—*Ib.*

† *Practice of different Countries.*—Fredegarius and his continuator began March 1. This custom was not peculiar to the French: we observe it in several diplomas of the German emperors. La Mire reports one of the emperor Otho, dated 22nd Jan., 966, the 31st of his reign. This prince came to the throne in the beginning of July, 936; on the 22nd Jan., 966, he was only in the 30th, and not the 31st year of his reign. But Otho or his chancellor counted the incomplete years like the complete, and regarded the year 936 as if it had begun on the first day of this year, and consequently reckoned the last seven months as a complete year of this prince's reign. A number of examples of this kind are found in other diplomas of this monarch, of Henry his father, of Otho II his son, Henry II, Conrad II, Henry III, and Lotharius III, as may be seen in the first column of Gotwick's chronicle. Cardinal Noris, in his letter on a medal of Herod Antipas, remarks from Kepler & Petavius, that the Jews reckoned the years of their kings from the month Nisan, which preceded their ascent to the throne. In this manner, they counted a second year on the 1st of Nisan following, however short a time they had reigned before. He proves it by a passage from Josephus, which bears no difficulty. The Talmud is equally formal with the above: "Primus dies Nisan est novus annus regum. Annus est a quo numerare et supputare incipiebant annos regum suorum in contractibus, chirographis et publicis omnibus instrumentis et diplomatibus, qui ad annos et menses regis regnantis componebatur." But we also see by the same book, and by other monuments, as Samuel Petit proves, that the Jews counted the reigns of the emperors and other foreign princes from the month Tisri, which had preceded their ascent to the throne, when it had passed only a few months, and even a single day. On these principles we may explain the dates of the Jewish princes on the medals of Philip the tetrarch, Herod, king of Chalcidia, Herod Antipas, Agrippa I, and Agrippa, jun.

The Egyptians, says the Abbé Bellei, followed the peculiar usage of reckon-

What has been said of the divers commencements of the year in charters and chronicles, proves what attention we should bring to the perusal of these ancient monuments. Without it, we shall be continually liable to mistakes —and the more readily, as those who began the year differently did not, like Gervase, advertise us of the fact. They all date from the Incarnation, without saying whether they began it on the 25th of March, 9 months & 7 days before us, or 3 months *minus* 7 days after us—nor whether they began with January 1 of the year which precedes ours, or with the same month of January as we, or with March, Easter, or Christmas.*

But it is not the years of the incarnation only that we are liable to mistake; we may easily err as to the years of the passion. We find several charters, in which the years of the passion are added to those of the incarnation. Du Cange reports three examples under *Annus*. To reconcile these two dates, it is not sufficient to know how our ancients counted the years of the incarnation, we must further know how they computed those of the passion, or in what age of our Lord they report his death. Some thought that

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ing a new regnal year in Thoth, or the first day of their civil year, so that they reckoned a second year at Thoth, which opened a new year, when the princes had reigned only a few months before. Pagi has observed that, without this method, we cannot explain the date of a second year of Galba, nor the fifth year of Heliogabalus, on Egyptian medals. By the same method, Baron de la Bastie explains the eighth year, H, of the emperor Probus, on medals struck in Egypt.

Cardinal Noris proves that the inhabitants of Antioch and Laodicea, in Syria, counted, in the same way, a new year of a reign at the beginning of their civil year. Such was the practice of the Tyrians and of Seleucia.—*Ibid.*

* *Practice in the West.*—The commencement of the year at Christmas was long observed in *Germany*, where we see it established from the 10th century. Wippo, in his Life of Conrad the Salic, says—" Inchoato anno Nativitatis Christi Chonradus in ipsa regia civitate Natalem Domini celebravit." The historian Bruno, who wrote towards the end of the 11th century, thus finishes his history of the Saxon war: " Anno MLXXXII (1081) in natali Stephani Protomartyris, Heremannus a Sigefrido Moguntinæ sedis archiepiscopo in regem venerabiliter est unctus." The Saxon annalist, who has brought his history to 1139, begins every year of his annals in this manner—the emperor celebrated his Christmas in this city, then the Epiphany, then the Purification, in such a place. This usage, however, was not universal in Germany. At Cologne, the year began at Easter. It is true that a council in 1310 *(can. 23)* ordained, that henceforth the year should begin at Christmas, *according to the custom of the Roman church;* but that regarded only the ecclesiastical style, and they continued to begin the civil year at Easter, which they called the *style of the court*. The university of Cologne had its own style, and began at March 25, which was in use in 1428. At Mayence, until the 15th century, Christmas Day opened the year, but at length the custom of beginning the year at January 1 was gradually established. We have already remarked that Sigbert, *(suprà, fo.* 544), in giving March 18 for the first day of 1101, understood the astronomical, and not the civil year. Haltaus is certainly mistaken in saying,

he died aged 32, others 33, and others 34. This is what Gervase of Canterbury expressly says, where he complains of this diversity of opinions as a new source of error. In order not to mistake, we must continually recal these three opinions on the year of the passion, and never forget what has been said according to Gervase. We ought farther to add an important remark, namely, that the year of the passion is sometimes confounded with that of the incarnation, as in a charter of Thibaud 1, count de Champagne: " Data v idus Januarii, indictione vi, anno a passione Domini MLXXXIII, regni autum Philippi xxiii, scripta manu Ingelrani, Carnotensis ecclesiæ decani et chancelleri." We cannot suppose that Ingelran was mistaken in this charter, and wrote, without thinking of it, " passione" instead of *incarnatione*, because he is not the only one of that time who wrote in this manner. We have an author of the same age, who, in the first book of his Miracles of St. Aile, abbot of Rebais, also takes the word passion for that of the incarnation:

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that March 19 began the civil year until towards 1287, and then gave way to Jan. 1. It appears, on the contrary, that the custom of the church of Liege, from the commencement of the 13th century, and even before, to begin the year at *Sabbatum Sanctum*, after the benediction of the paschal taper: " Attendendum (says Hocsem, canon of Liege in the 14th century, in his Life of Bishop Henry de Gueldre, *cap.* 1) quod a tempore cujus memoria non existit, annorum Nativitatis Domini cumulatio, sive cujuslibet anni succrescentis initium in cereo consecrato paschali hactenus depingi tabula consuevit, et ab illa hora annus dominicus inchoabat." But that was changed in 1334 by Bishop Adolphus, who substituted Christmas Day for that of Easter. At Treves, March 25 began the year about the same age. After a long time, it began at Jan. 1. Bronver, in the 17th century, says—" Our notaries and other public writers, in their acts, always take March 25 for the first of the new year." But this custom was abolished by the elector, Gaspar Wanderleyen, who was made bishop in 1652, and died in 1676. At Strasburg, a kalendar of the 11th century begins the year with the Circumcision. But we cannot infer from it that it was the beginning of the civil year. A proof to the contrary is found in a charter of Bishop Wernarius, granted at the beginning of that century: " Actum anno incarnationis dominicæ, MV°, indictione ii, epacta xxvi, concurrente vi." These chronological characters answer only to 1004, begun at January 1, from which the conclusion is, that the charter was made between Christmas Day of that year, which Wernarius began with that day, and Jan. 1 following, and to which he attached the commencement of the indiction, epact & concurrent. We can bring more ancient proofs of the beginning of the year at Christmas in Alsace. A kalendar of the 8th century begins at viii *kal. Januarii*, and a ritual nearly as ancient begins, " Ordo in Nativitate Domini." The style of the imperial court, from the beginning of the 16th century, was to open the year with Jan. 1. The proof of this is in the famous treaty of Cambray, between Julius II, the emperor Maximilian, and Louis XII, against the Venetians. It was signed Dec. 10, 1508, and the ratification, Dec. 26, 1508. Therefore Maximilian did not begin it at Christmas.

In *Hungary*, they began the year either at Christmas or Jan. 1.

In *Denmark*, according to Ol. Wormius, they began sometimes at Christ-

" Roberto apud Merovingiam, quæ alio nomine dicitur Francia, tenente jus regium, post mille a passione Domini volumina annorum, ipso millenarii impleti anno," &c. (*Acta SS. Bened., s.* 11, *p.* 326). This deed expressly says, that Robert reigned the year 1000 after the passion; but King Robert did not reign in the year 1000 of the passion properly so called, since he died in 1031, and the 1000th year of the passion, properly so called, does not answer to any year of Robert, in whatever manner we reckon it, but only to the years 1032, 1033 & 1034. Thus the year of the passion, in this charter, is taken for that of the incarnation.

Another name given to the incarnation is *Annus Gratiæ*. The first example which we have remarked of this name, so common in later times, is in the year 1132. It is met with in a charter of Hugues, *seigneur* of Chateau Neuf, in the *Spicil., t.* IV, *p.* 261. Gervase of Canterbury, who lived at the beginning of the 13th century, follows this usage in his Chronicle,

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mas, sometimes Jan. 1, and sometimes Aug. 12, the day of St. Tiburtius. An ancient Runic kalendar in Strasburg begins at the Circumcision.

In *Switzerland*, they began Jan. 1 in the 14th & 15th centuries, except at Lausanne and the Pays du Vaud, where, since the Council of Basil, they begin March 25.

At *Milan*, in the 13th, 14th & 15th centuries, they began at Christmas. *Rome*, and the greater part of the Italian States, followed the same style;* but at *Florence*, from the 10th century, the beginning of the year was March 25, 3 months *minus* 7 days after us: this was called the *Calculation*, or *Era, of Florence*. Some cities adopted this style, which several popes, up to Clement XIII inclusively, have followed in their bulls. The Florentines abandoned this usage in virtue of a decree of the emperor Francis, Grand Duke of Tuscany in 1749, which ordered that the year 1750 should begin Jan. 1 in all cities. The *Pisan* era which precedes that of Florence an entire year, was in use not only in Pisan, but *Lucca*, *Sienna* & *Lodi*. Several popes have conformed to it in their bulls, and several emperors of the West, from the 9th century, in their diplomas. At *Venice*, the civil and common year began Jan. 1, yet, from time immemorial, the legal year, which was followed in acts and deeds, began March 1. This custom still continues. At *Benevento*, they began March 1 in the 12th century; and Falcono, who wrote his chronicle about 1141, always takes February to be the last month in the year.—*Ibid.*

* There are two styles in a letter of Charles V, or the Wise, to Edward III, respecting the surrender of Belleville. The date is Jan. 20, 1366, according to the *style of Rome and ours*, and of our reign the second. The French style was to begin the year at Easter. This was, therefore, the French 1366 begun at Easter, April 13, 1365, and the Roman 1366 begun at Christmas, 1365, which, in England, was considered by diplomatists as finished till the following March 25. A date in the body of the letter, promising to deliver Belleville within Easter, beginning the year of grace 1368, must be referred to our April 18, 1367: " Nous le baillerons et deliverons a nostre dit frere, a ses hoirs, ou deputez, dedens le jour de Pasques commencanz l'an de Grace mill ccclxviii." —*Rymer, Fœder., t.* III, *p.* ii, *p.* 782.

which begins thus: " Anno igitur gratiæ secundum Dionysium MC, secundum Evangelium vero MCXXII, suscepit Henricus primus monarchiam totius Angliæ," &c. Here the year of grace is clearly marked for that of the incarnation. But what is more remarkable, is the distinction between the years of the incarnation according to Dionysius Parvus, and the same years according to the Gospel. He supposes, then, that Dionysius was deceived in reckoning the years of the incarnation, and that, according to the Gospel, we must add 22 complete years to his calculation, in order to find the true year of the incarnation. Marianus Scotus, who died at the end of the 11th century, and other writers of chronicles, though small in number, have made the same supposition. We find it so in a rescript of Urban II: " Data Laterani, VII kal. April. anno ab incarnatione Domini, secundum Dionysium MXCVIII, secundum vero certiorem Evangelii probationem, MCXXI, indictione VI, epacta IV." Pope Urban & Gervase agree in what they say

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In 1350 it was ruled in *Arragon*, by an ordinance of Peter, dated Perpignan, Dec. 16, that the year should begin at Christmas, and that the kalends, nones & ides, should be omitted in the date of the day (*Du Cange, t.* I, *col.* 468). Previously the year began March 25, later than ours by 3 months *minus* 7 days. The same law was published at Castille, 1383, to the Cortes at Segovia; and in *Portugal*, King John I gave a similar ordinance in 1420. This usage subsisted in the 16th century, as appears by the date of the treaty between the emperor, Charles V, and King Francis I: " Ainsy faict traicte et conclu en la ville de Madrid, &c. le Dimanche 14 du mois de Janvier, 1526, pris a la Nativite de N. Seigneur selon le style d'Espagne." A similar ordinance was issued in the same age by Charles IX, in France.

The *Russians*, in the 11th century, began the year at Spring, but at length they adopted the Greek kalendar.

In *Sicily*, from the invasion of the Normans, they began March 25—but in the 15th century, July 1; yet the notaries in the middle of the 17th century continued to take March 25, though the people and the magistrates used Jan. 1.

In *Cyprus*, the year began at Christmas.

In *England*, we find vestiges of this usage from the 7th century, and it continued to the 13th century. Gervase of Canterbury testifies that all preceding writers began at Christmas, because that day served for the term at which the sun ended his course: " Hac ut æstimo ratione inducti sunt omnes fere qui ante me scripserunt, ut a Natali Domini anni subsequentis sumerent initium." However, it appears that, from the 12th century, the custom of the English church was to commence the year on March 25; and it is no doubt for this reason that Eadmer, who wrote towards the middle of this century, styles the ember week of Pentecost, the fast of the fourth month. This style passed into the civil in the 14th century. A diploma of Edward III, by which he pledged his crown to Baldwin, archbishop of Treves, is dated—" Datum anno Domini MCCCXXXVIII secundum stylum & consuetudinem ecclesiæ Anglicanæ et provinciæ Trevirensis, die penultima mensis Septembris" (*Rymer, t.* V, *p.* 101.) We have seen that, at Treves, the year began March 25. This custom was preserved in England until the reception of the reformed kalendar, when the beginning of the year was fixed to be Jan. 1. For the rest, we must distin-

respecting the calculation of Dionysius, which is not distinguished from ours; but there is one year of difference in their manner of reckoning the years, which they say are according to Gospel proof. According to Gervase, in order to find the true year of the incarnation, we must add 22 years to our Christian era, or to the calculation of Dionysius. According to Urban, we must add 23. Marianus Scotus, with Gervase, says we must add 22. Florent. (Bravonius) Worcest. adopts the same opinion in his chronicle, composed at the beginning of the 12th century. He arranges his facts under two eras of the Gospel, which he expresses by *S. E.*, and the era of Dionysius, which he designates by *S. D.* For instance, he places a voyage of William II, duke of Normandy, into England, under the year 1051 of the era introduced by Dionysius, and under the year 1073 of the evangelic era—whence we see that he places the first era 22 years before the other. Others, such as Helinand, the monk of Froimont, who wrote at the end of the 12th

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guish three sorts of years—the historical, legal & liturgic. The historical for a long time began Jan. 1; the legal at Christmas, which was followed in the public acts up to the end of the 13th century, and the liturgic year, the first Sunday of Advent.

The *Low Countries*, *Gueldres* & *Friesland*, began the year at Christmas; the same custom was observed at *Utrecht* after 1333—but before, they began March 25. Good Friday began the year at *Delft*, *Dordrecht* & *Brabant*. In *Holland*, *Flanders* & *Hainault*, it was Easter Day, and this is the style of the notaries in their public acts; but to avoid confusion, they added to their dates, when they preceded Easter—*according to the court style*, or *before Easter*, or *more Gallicano*.

This last style is that of *Savoy*.

With regard to *France*, the custom, from the time of Charlemagne, was to begin the year at Christmas, and it was almost universal in the 9th century—we say *almost*, because there are some exceptions. In several places they began at Easter. A charter of Aire, in Artois, is dated—"Actum Aria monasterio VI kal. April. anno incarn. DCCCLVI, et bissextili, ascensu I, indictione IV, ac embolismo, Sabbato ante Mediam Quadragesimam anno XVII regnante Karolo cum fratre Hludovico ac nepote Hlothario." This date belongs to 856 in our reckoning, and is full of contradictions. Easter, in 856, fell on March 29, and consequently March 27 was Friday. The year 856, the 17th of Charles the Bald, did not begin till June 20, his father dying this day in 840: Easter was not yet finished. But all this is reconciled by referring this date to 857. In fact, Easter fell April 18—March 27 was Saturday of the third week of Lent, and the morrow, the fourth Sunday of Lent, was exactly the middle of Lent, properly so called. The 17th year of Charles runs then to June 20, and indiction 4, begun at Easter, was not yet finished. It is true that 857 was not leap-year, but 856 was, and, consequently, the portion of the following year to which it was extended was thought so too. There is a fault in saying so much of the lunar embolismal year, which was really this year 856, having II for the Golden Number, but which was not thought finished like the solar till Easter. Lastly, the expression *ascensu* I appears to mark the regular, which was I. We are, therefore, sure that there were places where the year began at Easter in the

century, anticipated Dionysius only 21 years: Hoc anno (he says, under 979) complentur mille anni a nativitate Christi secundum veritatem Evangelii, qui secundum cyclum Dionysii anno abhinc vicesimo primo finiuntur." For the reasons on which these authors found their distinction, see *Petav. de Doctrina Temporum, l.* XII, *c.* 5.

Another mode of marking the year of the incarnation, is *Annus Trabeationis Christi,* which is found in several charters of the 11th century. Du Cange explains it by—" Annus quo Christus trabi affixus est." But he was mistaken; and in the new edition, at the word *Trabeatio, Annus Trabeationis* is demonstrated to be the same as *Annus Incarnationis.* In a multitude of charters cited to prove this, the decree of the election of Borel, bishop of Roda in Catalonia, is found: Anno trabeationis D. N. J. C. millesimo XVII, æra vero millesima quinquagesima quinta, indictione XV, concur-

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9th century, but examples of them are rare. At length, nothing was more constant. Some began at Dec. 25, others at the day or eve of Easter. The almost invariable custom of the kings in their diplomas, from the end of the 11th century, and that of the parliament of Paris after it was made stationary, up to the edict for Jan. 1, was to begin at Easter, or rather the *Sabbatum Sanctum,* after the consecration of the paschal taper. But in the provinces possessed by the English, the more common practice was to begin at Christmas. When they dated otherwise, *i. e.* began at Easter or March 25, they generally added *more Gallicano.* At *Rheims,* in the 13th century, they began March 25, as in the acts of the *Concil. Reimense* in 1235: " Notandum quod more Gallicano mutatur annus in Annunciatione Dominica." This custom subsisted in Montdedier to the 16th century, and letters of the provost royal and other deeds are dated in this manner: April 8, 1441, " de l'incarnation renouvelée"—or March 25, " de l'incarnation renouvelée avant Paques," or the day of the Annunciation last past before Easter. At *Soissons,* in the 12th century, they began Dec. 25; at *Amiens,* in the same age, they began on the eve of Easter, after the benediction of the taper. At *Peronne,* in the 15th century, the eve of Easter was New Year's Day. A register begins with—" Sabbato in vigilia Paschæ 14 April. 1487 post cerei benedictionen." In several parts of *Picardy,* they dated from Jan. 1 after the middle of the 13th century. A charter of 1274 is dated—" Au mois de Janvier, le lendemain du premier jour de l'an." The Chronicles of Froissart follow this style. In *Poitou, Guienne, Normandy* and *Anjou,* they began at Christmas, after and while they were in the power of the English. There is an important example for Poitou. Otho of Brunswick, earl of Poitou, and afterwards emperor, the fourth of the name, dates a charter, in which he takes only the title of earl of Poitou, Dec. 29, 1198. He had not then taken the empire. It is certain, from German historians, that he was crowned at Pentecost, 1198. Here is an apparent contradiction, which can be removed only by saying, that the year 1198 in the charter was begun at Christmas, and, consequently, that Dec. 29 belonged to our 1197. But before Poitou passed to the English, they commonly began the year at Easter. An account of Maude d'Artois, countess of Burgoyne, imports that Paques fleuri was April 11, 1304, and " finit à Pasques que li milliaire commença 1305."—*Abridged from L'Art de vérifier les Dates, t.* I, *p.* 8—30.

rente I, epacta XX." All these dates agree with the year 1017 of the incarnation, the same as that which is at the end of the decree—"anno XXI regnante Roberto rege." It is not, therefore, doubtful that *Annus Trabeationis* and *Annus Incarnationis* are the same thing. The source of Du Cange's error is in the word *trabs*, whence he derives *trabeatio*—instead of which it comes from *trabea*, a sort of robe which was used by ancient kings, and with which the statues of the gods were ornamented. St. Fulgentius, in a sermon pronounced on St. Stephen's Day, which every body knows is the day after Christmas Day, says—"Heri rex noster trabea carnis indutus est." It is very probable that the word *trabeatio* has been taken from this passage by the notaries. At least, it is certain that *trabeatio* and *trabea carnis* mark the incarnation of the word, and that is every thing necessary to be known for the prevention of mistakes.

The last remark that we shall make on the manner of dating by the years of the incarnation, is on the omission of a number of years to abridge a date, particularly when it is repeated. In the Hist. of the Bishops of Auxerre, we find the translation of Ardouin to this see dated, "in principio anni MCCCL in nativitate Domini;" and 12 lines after—"anno quinquagesimo tertio curiæ Romanæ (that is to say, beginning the year Dec. 25) more autem Gallico (beginning at Easter) anno quinquagesimo secundo, in festo purificationis beatæ Mariæ." The historian has twice omitted this date, "anno millesimo trecentesimo." It is true that it is easy to supply it from the text; but similar omissions occur in dates which are not repeated, nor have been preceded by entire dates. The first edition of *Martial* (4to) is dated thus: "Impressum Ferrariæ die secunda Julii MLXXI," instead of "MCCCCLXXI."*

Year of Crowning.—The patent, charter, close & fine rolls of Chancery date the regnal years of our kings from the day of their coronation, and not from that of the death of their predecessor, or day of accession (see *v.* I, *p.* 50-1). This manner of dating is sometimes specified in chronicles; thus, Robert of Gloucester dates the rearing of Reading Abbey in the 22nd year of the crowning of Henry I:—

> "Þo was þoru þe kyng arerde þe abbey of Redyngе
> In two ȝ tuentȳ þe ȝer of hys crounyng." *Chron., p.* 440.

The following are the dates of the coronations of the earlier kings:—

1066.—William I, crowned Christmas Day at Westminster by Aldred, archbishop of York; died Sept. 19, 1087.

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* In a charter granted in 1421, this year is expressed as "Anno XXI" (*Mabillon, Diplom., l.* II, *c.* 23). The following is another instance of the same kind of omission: "In the duke's palace yard at Norwich, at the entrance of a house near the river, lies a large grave, with an abbot in his robes cut thereon, brought from the ruins of this abbey (St. Bennet's Hulme), and thus inscribed —'Frater Ricardus de South Walsham, abbas monasterii Sancti Benedicti de Hulmo, qui obiit anno Dominj quadragintesimo vicesimo nono,' with the arms of this monastery." Sir Henry Ellis, who quotes this passage from the fifth volume of Blomfield's History of Norfolk (*p.* 1430), remarks that "the reading must be faulty; the inscription ought to run—*Millesimo* quadragintesimo *trecesimo* nono."—*Dugd., Monast. Anglic., t.* III, *p.* 65 *n. o.*

1087.—William II, crowned Sept. 27; his diplomas generally bear only the date of place. Died Aug. 2, 1100. (See *Lammas.)*

1100.—Henry I was consecrated, according to Matthew Paris, Aug. 15—but others say Aug. 5:

" þe Sondaȳ he was ȳcrouned, ⁊ of heruest þe vȳfte daȳ,
⁊ þe verþe after hȳs broþer deþe, as hȳs conseȳl bȳsaȳ."
Robert of Gloucester, p. 422.

A second coronation with Maude, or Matilda, on St. Martin's Day:

" þe corounȳng of Henry, ⁊ of Maude þat maȳ,
At London was solempnlȳ on S. Martyn's daȳ."
Robert of Brunne, p. 95.

He is commonly said to have died Dec. 2, 1135, but he died on the night of Sunday, Dec. 1: " Calendas Decembris qua nocte decessit."—*Will. Malmesb., p.* 100.

" þe vorste daȳ of Decembre kȳng Henrȳ þen deþ nome,
In þe þre ⁊ þrȳttyþe ȝer of hȳs kȳnedome
And in enlene hundred ȝer ⁊ syxte ⁊ þrȳttȳ þerto."
Robert of Gloucester, p. 443.

The second part of this date is wrong; he died in the 36th year of his reign. As to the year 1136, it is to be reconciled by the manner of beginning the year on the previous Christmas, or March 25, 9 months & 7 days before us.

1135.—Stephen was crowned Dec. 22: " In the yeare of oure lorde M^{l}. CXXXVI^{e} Stephene Bloȳs—the xxii day after his uncles dethe was crouned kyng" *(Chron.* quoted by *Hearne).* Speed makes the day Dec. 26, St. Stephen's Day *(Chron., p.* 468), and others Christmas Day; but this was only the day on which he first held his court and wore the crown:

" A Seȳn Steuene's day, þe croune vorst he bere,
And þe archebyssop of Canterbury Wyllam þat þo was,
Sacrede hȳm, as ȳt was rȳȝt, wel synuolyche, alas!
Robert of Gloucester, p. 445.

He died Oct. 25, 1154.

1154.—Henry II, crowned Dec. 19 by Theobald, archbp. of Canterbury:

" Henri þe emperesse sone, þo king Stefne ded lay
At Westminstre let him crouny king þe next Soneday
Biuore Midewinter day—— *Rob. of Glouc., p.* 467.

He died July 6, 1189.

" As enlene hundred ȝer of grace ⁊ eiȝteti ⁊ nine
The sixte day of Jul he deide, ⁊ mid gret onour ⁊ prute
At fount Ebraud he was ibured, as he lith ȝute."
Ibid., p. 481.

1189.—Richard, crowned Sept. 3 at London:

" Richard king Henries sone to Engelonde com
And after is fader dethe, he let him crowny iwis
At Westminstre hasteliche, as the riȝte crouninge is
Of þe archebissop of Kanterbury, Baldwine that was þo.
In a Sonen day as it vel, gywes to muche wo."
Robert of Gloucester, p. 484.

He died April 6, 1199.

1199.—John, crowned on the moveable feast of Ascension Day, 1199, which was May 27:

" Jon king Richardes broþer, after his broþer deþe
Ne abod noȝt wel longe, seue wouke vnneþe
Ar he let him crouni king on holi þorsdi iwis." *Ib., p.* 492

He died Oct. 18, 1216:

" At Newarke he deide a sein Lukes day." *Ib., p.* 512.

1216.—Henry III, crowned Oct. 28:

" Henri was king imad after his fader don
A sein Simondes day ⁊ sein Jude at Gloster anon."
Ib., p. 513.

A second coronation took place on Whitsunday, May 26, 1219, which Robert of Gloucester calls 1220, but the 4th Henry III:

" Ther after at Westminstre ar þe bronie vi sai
Hii crounede þe king ariȝt a Witesonedai
It was as in þe ȝer of grace a tuelf hundred ⁊ tuenti ȝer
⁊ as in þe verthe ȝer þat he verst croune ber." *Ib., p.* 517.

1272.—Edward I, crowned Aug. 19 (see *vol.* I, *p.* 50), and was recognized Nov. 20. He died, July 7, 1307. (See EDMOND, *king and martyr, p.* 106.

1307.—Edward II, crowned Feb. 24; but the years were computed from July 7, as appears from the *Red Book of the Exchequer*: " Data regis E. filii regis E. mutatur singulis annis in festo translationis S. Thomæ martyris viz. VII die Julii." He was dethroned Jan. 13, 1327, and was murdered Sept. 21 following.

1327.—Edward III was proclaimed Jan. 24, whence his years are computed, and was crowned Feb. 2. The *Red Book of the Exch.* says —" Data regis E. tertii a conquestu mutatur singulis annis 24 die mensis Januarii—et notandum quod idem rex transfretavit primo versus Brabanc. die Veneris 16 Julii, anno regni sui 12 sicut continetur in brevi et magno sigilli de perdonatione debitorum quod est inter communia de anno 14." July 16 was Friday in 1339, which commenced March 25, and it was the 13th of his reign. Two of his diplomas bear the following date: " Don' a Roukesburg lxxiii jour de Nov' lan de la Incarnacion nostre seigneur J. Crist, solom le cours de eglise de Rome, mille & treis centz trentisme secund, & de nostre regne primer" (*Rymer, t.* III, *p.* i, *p.* 848). There must be a mistake in the transcript of the last date. He died June 21, 1377.

1377.—Richard II, crowned at Westminster July 16; but his regnal

years were computed from July 22: "Data regis Ricardi II a conquestu mutatur singulis annis in festo S. Albani accedente 22 Junii et cessavit penult. die Septembris anno regni sui 23" (*Red Book Excheq.*) Resigned, as above stated, Sept. 29, 1399.

1399.—Henry IV, proclaimed Sept. 30; consecrated Oct. 13; died March 20, 1413. His regnal years were computed from Sept. 30: "Data regis Henrici IV a conquestu mutatur singulis annis in die festo S. Jeronimii accedente 30 Septembris vizt. in crastino Sancti Michaelis, et obiit 20 Martii anno regni sui 14."—*Ibid.*

1413.—Henry V, crowned April 9, but proclaimed immediately after his father's death: "Data regis Henrici V a conquestu mutatur singulis annis in festo S. Benedicti accedente 21 Martii, et obiit ultimo die Augusti anno regni sui 10 (1422).—*Ib.*

1422.—Henry VI; first coronation at London, Nov. 6, 1429—second at Paris, Dec. 17, 1431; deposed March 5, 1461—restored Oct. 6, 1470, and murdered June 20, 1471. His regnal years were computed from Sept. 1: Data regis Henrici VI a conquestu mutatur singulis annis in festo S. Ægidii accedente primo die Septembris."—*Ib.*

1461.—Edward IV, proclaimed March 5, crowned June 20 (some say June 28); died April 9, 1483. His regnal years are computed from March 4: "Data regis Edw. IV mutatur singulis annis quarto die Martii, et obiit nono die Aprilis anno regni sui vicesimo tertio."—*Ib.*

1483.—Edward V; his regnal years counted from April 9: "Data regis Edwardi quinti inchoavit nono die Aprilis, et cessavit 22° die Junii proxime sequentis, videlicet anno regni sui primo."—*Ib.*

1483.—Richard III; proclaimed June 22, crowned July 6, regnal date June 26: "Data regis Ricardi tertii mutatur singulis annis 26° die Junii, et interfectus est in bello ab Henrico septimo vicesimo secundo die Augusti, anno regni sui tertio."—*Ib.*

1485.—Henry VII; proclaimed August 22, crowned October 13, regnal years dated from Aug. 21: "Data regis Henrici VII mutatur singulis annis vicesimo primo die Augusti."—*Ib.*

1509.—Henry VIII ascended the throne April 22, which is the commencement of his regnal years: "Data regis Henrici octavi mutatur singulis annis vicesimo secundo die Aprilis, et obiit 28° die Junii anno regni sui 38."—*Ib.*

Year Historic.—This year began Jan. 1, and the ecclesiastical or legal began March 25. To prevent mistakes in the year between these months, it was usual, until the reception of the reformed kalendar, to date thus—Feb. 1, $16\frac{40}{41}$, or 1640-41.

Year Liturgic.—Began the 1st Sunday of Advent.

Years Day.—Is the first day of the new year, in the Saxon Chronicle (*an.* 1096). It is also any anniversary day. See *Anniversalis.*

Years Mind, Yeres Mynde.—An anniversary day:

For XII tapers at the yeres mynde of maister John Hyde, XXI^{d}

1571—To the XII months mynde of Elizabeth Branch, widdow, II tapers, IV^{d}

Archæolog., *v.* I, *p.* 12.

Yeris Tyd (Newe).—New Year's Day, in the accounts of the prioress of St. Mary de Pree: "Item paid for Wassells at New Yeris tyd & Twelf tyde ij^{s} ix^{d}."—*Monast. Anglic.*, *t.* III, *p.* 359.

Ymber, Ymbir, Ymbur Dayes.—Ember or Embring Days. The derivation from *embers*, or ashes (see *Embring Days*, *p.* 112, 113). does not seem to be probable; the Saxon term ymbren, or rather *ymb-ryn*, and *emb-ryn*, signifies a revolution, circuit, circle, course, or anniversary. *Somn.*, *in v.* Ymbeɲ ᵹaᵹaɾ, and Mirk, in a short collection of papal decrees, says—"Calyxtus pope ordeyned to faste þe *ymbir dayes*" (*MS. Claud.*, *A.* II, *fo.* 153 *b.*) In the Harleian MS. poems on festivals, supposed to be earlier than 1326, (*Cod.* 2277), we have "ymbur in Leynte." The following account of these fasts, comprises nearly the whole of a homily of the 15th century, on the "Jejunium Quatuor Temporum."—"The quater temper shall be this weke called þe ymber dayes, Wednysday, Fryday, & Saturday, which dayes Kalixte þe * * * ordeynd by a generall councell to be fasted .iiij. tymes in þe yere for certeyn causes and resons folowyng. Holy fadirs in þe olde lawe they fasted .iiij. tymes in þe yere ageyns .iiij. high festes, and what caused and moved þe holy fadir * * * of Rome Kalixte to make vs faste .iiij. tymes in þe yere:—first, in Marche or elles by þat tyme þe first Wednesday of clene lent, and þat tyme abowte Marche is a tyme þat dryeth þe erth and all þat is in þe erth; wherefore we fast þat tyme to dry up þe erth of our bodyes.——We fast also betwix haruest and sede tyme þe Wednysday after þe exaltacion of þe holy crosse in þe moneth of Septembre after haruest þ^{t} we may haue grace to gaddir fruytes of God in to þe barne of our consciense.——Also we fast in Aduent, þe Wednysday after seynt Luce in December biforn Cristemas and þ^{t} is in wyntre. Wynter fleeth all vntrifty wedis and noxus, therefore we fast þ^{t} tyme to flee and destroye all stinking wedis and vycious lyuing.——After þe opynyon of men, and diverse cuntreyes speche, these quatuor tempora be called ymber dayes, cause whi, olde fadirs on tho dayes whan they shuld fast, þei wolde ete cakes þ^{t} were bake vndir þe asshes in þe ymbers and þ^{t} was callid panis subcinereus, þt is to sey, brede vndir asshes; so þ^{t} in etyng brede undir asshes in þe ymbres þei remembreed þ^{t} þei were but asshes, and they shulde to asshes torne ageyn" (*Harl. MS.*, 2247, *fo.* 191, 191 *b.*) The words where the asterisks occur are carefully erased by some zealous protestant. In a receipt to make "sawge yfarced" of the time of Richard II, it is recommended, "if it be in Ymber day to take sauge butt' ⁊ ayren' and lat it stonde wel by þe sause ⁊ sᵛue it forth."—*Forme of Cury*, *n.* 160, *p.* 72.

Ymbre Day.—"Tart in Ymbre Day."—*Forme of Cury*, *n.* 165, *p.* 74.

Ymbren Weeks.—Ember Weeks: ⁊ ꝑeopeꝛ poᵹneꝛ ᵹaᵹaꝛ on ꝑeopeꝛ ẏmbɲen pucan (*Ll. Alfred*, *c.* 5). Brompton translates the term *Jejunia Legitima.—Chron.*, *p.* 826.

Ymins.—For *Hyems*, in Whethamstede's Chron., *p.* 453.

Ypanti, Ypapanti.—For *Hypapanti:* "Usque ad Ypapanti Domini."—*Gul. Neubrig.*, *Hist.*, *l.* I, *c.* 38.

Ypolite & his Companions.—Aug. 13: L. 46.

Ypolitus.—Aug. 13: G. 411; V. 429; T. 442; E. 456. Hypolitus and all his family, to the number of 19, martyred at Rome under Decius (*Petr. de Natal.*, *l.* VII, *c.* 56). The origin of this saint is contained in the following

passage: "Another is Saint Hippolytus of whom the Martyrology says, 'Romæ beati Hippolyti martyris,' &c. The 13th of August is at Rome the feast of the blessed martyr Hippolytus, who for the glory of the faith, under Valerian the Emperor, after other torments, had his feet tied to wild horses and was dragged over beds of briars and thistles, till, his whole body being torn to pieces, he gave up the ghost. Every one who has read Ovid knows this to be Hippolytus the son of Theseus, whom Phædra his mother-in-law falling in love with, solicited to her bed, which, when the youth refused, abhorring the crime, she accused him to his father of his having forced and ravished her, upon which Theseus, enraged, prayed to Neptune to destroy him. Neptune being engaged by promise to grant whatever Theseus desired, sent a monster from the sea, which so terrified the horses which drew the car of Hippolytus that they ran wild, threw their master, and dragged his body along the ground till it was torn in pieces."

Yule Day.—Christmas Day (see *vol.* I, *p.* 92, 98, 282; and *Ærra Geola, Ærra Iula, Giuli).* Mallet says, in his Northern Antiquities, that the northern nations celebrated Iuul on the night of the winter solstice, which they called Mother Night, as the parent of the rest; and that it was a feast in honor of Thor, the sun The Greenlanders to the present day, keep a sun-feast about the 22nd of December, to rejoice at the return of the sun, and the expected renewal of the hunting season *(Crantz, Hist. Greenl., v.* I, *p.* 176). Keysler and Ihre trace the term *gild* to the early period of the history of the Goths, when the nation met in honor of their false gods, especially at the winter solstice, every one bringing meat and drink for the purpose of mutual entertainment. Hence, the Sueio-Gothic *Julgille* still signifies the feast of Yule.

Yvernagium.—*Hibernagium,* or *Hybernagium,* from the Fr. *Hyvernée.*

Zeir, Zer.—Year. The *Z* is an awkward substitute for the ȝ, in ȝeꝛ, which was probably pronounced *yer,* or *year:* "At Amlerwyck the twenty sevinct day of Februare, the zeir of our lord God one thousand five hundred fifty nyne zeris" *(Rymer, Fœder., t.* VI, *p.* iii, *p.* 95). "To the terme of x zere here aftyr," 9 Hen. VI.—*Rotuli Parliamenti, t.* IV, *p.* 385.

Zeris Day.—New Year's Day. See *Geris Day,* which is another and more correct mode of representing the MS. character.

Zher.—A Year, in an agreement in 1384 for a day of Marche: "Yis Endenture made at ye water of Eske, besid Salom the xv of Marcz ye zher of our Lord $\frac{1}{M}$ ccc $\frac{xx}{iiii}$ and iiii, betwixt the noble lardis and meghty Siris Henry Percy Erle of Northumbro' of thet'n part, and Archibald of Douglas Lord of Galway on ye toyr parte," &c.—*Nicholson & Burns, Hist. Westm., v.* I, *p.* xxxix, *n.*

PERPETUAL LUNAR KALENDAR.

The additional column in March and April, contains the Paschal Terms relative to the Golden Numbers & Epacts, and it comprises March 18 to Apr. 5 inclusively. These terms indicate the day of March or April on which falls the 14th of the paschal moon, designated by the Golden Number, or by the Epact of a year after March 7. Thus, for example, the Golden Number XVI in the second column, and Epact XXIII opposite March 8, marking the new moon for that day of the month, indicate that the 14th of this paschal moon will fall on the 21st of this month. In fact, from 8 to 21, within which these two numbers are comprised, are fourteen days. It is the same in the other epacts of the paschal moon. We have only to remember that, before 1582, these epacts were not considered for finding the paschal moon. They serve only since that year, and only for the new kalendar. The old one is always regulated by the Golden Number.

Though Easter may fall on thirty-five different days, from March 22 to April 25 inclusively, nevertheless the paschal term, or 14th of the paschal moon, can fall only 29 days, of which the first is March 21 and the last April 18. The reason of this difference is easily understood. It is because different Easters may have the same paschal term, according to the different days of the week on which it may fall. For example, the Easters of March 22, 23, 24, 25, 26, 27 & 28, may equally have March 21 for the paschal term, according to the day of the week on which this term falls. If March 21 is Sunday, Easter will fall Sunday after, and so of the others. For the same reason, April 18 is the last paschal term. For since seven different Easters may have the same paschal term, it follows, that the term April 18 is common to the seven Easters, and, consequently, the last of all.

The paschal term, being known, shews Easter by means of the Dominical Letters. Thus: Easter fell March 27 in 1785, because the letter B of this year is marked at March 27, the first Sunday which falls after the 26th of this month. In 1786, the Golden Number being I, the Epact is XI, and the Dominical or Sunday Letter, A. This concurrence shews Easter to have fallen April 2; for Epact XI gives April 2 as the term, and April 16 is the first Sunday after the 14th day from the term April. April 19 was Easter in 1840—when the Letter was D, the Golden Number XVII, and the Epact VII; for April 6 is the term, and D falls fourteen days after it, on April 19. 1841 has Letter C, Golden Number XVIII, and Epact XVIII; then Epact XVIII gives March 26 as the term, and C is found at April 11, after the 14th day from the term: it is, therefore, April Day.

JANUARY.				FEBRUARY.			
Days.	Golden Numbers.	Dominical Letters.	Epacts.	Days.	Golden Numbers.	Dominical Letters.	Epacts.
1	III	A	*	1	o	D	XXIX
2	o	B	XXIX	2	XI	E	XXVIII
3	XI	C	XXVIII	3	XIX	F	XXVII
4	o	D	XXVII	4	VIII	G	25. XXVI
5	XIX	E	XXVI	5	o	A	XXV XXIV
6	VIII	F	25. XXV	6	XVI	B	XXIII
7	o	G	XXIV	7	V	C	XXII
8	XVI	A	XXIII	8	o	D	XXI
9	V	B	XXII	9	XIII	E	XX
10	o	C	XXI	10	II	F	XIX
11	XIII	D	XX	11	o	G	XVIII
12	II	E	XIX	12	X	A	XVII
13	o	F	XVIII	13	o	B	XVI
14	X	G	XVII	14	XVIII	C	XV
15	o	A	XVI	15	VII	D	XIV
16	XVIII	B	XV	16	o	E	XIII
17	VII	C	XIV	17	XV	F	XII
18	o	D	XIII	18	IV	G	XI
19	XV	E	XII	19	o	A	X
20	IV	F	XI	20	XII	B	IX
21	o	G	X	21	I	C	VIII
22	XII	A	IX	22	o	D	VII
23	I	B	VIII	23	IX	E	VI
24	o	C	VII	24	o	F	V
25	IX	D	VI	25	XVII	G	IV
26	o	E	V	26	VI	A	III
27	XVII	F	IV	27	o	B	II
28	VI	G	III	28	XIV	C	I
29	o	A	II				
30	XIV	B	I				
31	III	C	*				

MARCH.					APRIL.				
Days.	Golden Numbers.	Dominical Letters.	Epacts.	Paschal Terms.	Days.	Golden Numbers.	Dominical Letters.	Epacts.	Paschal Terms.
1	III	D	*		1	o	G	XXIX	14 A
2	o	E	XXIX		2	XI	A	XXVIII	15 A
3	XI	F	XXVIII		3	o	B	XXVII	16 A
4	o	G	XXVII		4	XIX	C	25. XXVI	17 A
5	XIX	A	XXVI		5	VIII	D	XXV XXIV	18 A
6	VIII	B	25. XXV		6	XVI	E	XXIII	
7	o	C	XXIV		7	V	F	XXII	
8	XVI	D	XXIII	21 M	8	o	G	XXI	
9	V	E	XXII	22 M	9	XIII	A	XX	
10	o	F	XXI	23 M	10	II	B	XIX	
11	XIII	G	XX	24 M	11	o	C	XVIII	
12	II	A	XIX	25 M	12	X	D	XVII	
13	o	B	XVIII	26 M	13	o	E	XVI	
14	X	C	XVII	27 M	14	XVIII	F	XV	
15	o	D	XVI	28 M	15	VII	G	XIV	
16	XVIII	E	XV	29 M	16	o	A	XIII	
17	VII	F	XIV	30 M	17	XV	B	XII	
18	o	G	XIII	31 M	18	IV	C	XI	
19	XV	A	XII	1 A	19	o	D	X	
20	IV	B	XI	2 A	20	XII	E	IX	
21	o	C	X	3 A	21	I	F	VIII	
22	XII	D	IX	4 A	22	o	G	VII	
23	I	E	VIII	5 A	23	IX	A	VI	
24	o	F	VII	6 A	24	o	B	V	
25	IX	G	VI	7 A	25	XVII	C	IV	
26	o	A	V	8 A	26	VI	D	III	
27	XVII	B	IV	9 A	27	o	E	II	
28	VI	C	III	10 A	28	XIV	F	I	
29	o	D	II	11 A	29	III	G	*	
30	XIV	E	I	12 A	30	o	A	XXIX	
31	III	F	*	13 A					

MAY.				JUNE.			
Days.	Golden Numbers.	Dominical Letters.	Epacts.	Days.	Golden Numbers.	Dominical Letters.	Epacts.
1	XI	B	XXVIII	1	o	E	XXVII
2	o	C	XXVII	2	XIX	F	25. XXVI
3	XIX	D	XXVI	3	VIII	G	XXV XXIV
4	VIII	E	25. XXV	4	XVI	A	XXIII
5	o	F	XXIV	5	V	B	XXII
6	XVI	G	XXIII	6	o	C	XXI
7	V	A	XXII	7	XIII	D	XX
8	o	B	XXI	8	II	E	XIX
9	XIII	C	XX	9	o	F	XVIII
10	II	D	XIX	10	X	G	XVII
11	o	E	XVIII	11	o	A	XVI
12	X	F	XVII	12	XVIII	B	XV
13	o	G	XVI	13	VII	C	XIV
14	XVIII	A	XV	14	o	D	XIII
15	VII	B	XIV	15	XV	E	XII
16	o	C	XIII	16	IV	F	XI
17	XV	D	XII	17	o	G	X
18	IV	E	XI	18	XII	A	IX
19	o	F	X	19	I	B	VIII
20	XII	G	IX	20	o	C	VII
21	I	A	VIII	21	IX	D	VI
22	o	B	VII	22	o	E	V
23	IX	C	VI	23	XVII	F	IV
24	o	D	V	24	VI	G	III
25	XVII	E	IV	25	o	A	II
26	VI	F	III	26	XIV	B	I
27	o	G	II	27	III	C	*
28	XIV	A	I	28	o	D	XXIX
29	III	B	*	29	XI	E	XXVIII
30	o	C	XXIX	30	o	F	XXVII
31	XI	D	XXVIII				

JULY.				AUGUST.			
Days.	Golden Numbers.	Dominical Letters.	Epacts.	Days.	Golden Numbers.	Dominical Letters.	Epacts.
1	XIX	G	XXVI	1	VIII	C	XXV XXIV
2	VIII	A	25. XXV	2	XVI	D	XXIII
3	o	B	XXIV	3	V	E	XXII
4	XVI	C	XXIII	4	o	F	XXI
5	V	D	XXII	5	XIII	G	XX
6	o	E	XXI	6	II	A	XIX
7	XIII	F	XX	7	o	B	XVIII
8	II	G	XIX	8	X	C	XVII
9	o	A	XVIII	9	o	D	XVI
10	X	B	XVII	10	XVIII	E	XV
11	o	C	XVI	11	VII	F	XIV
12	XVIII	D	XV	12	o	G	XIII
13	VII	E	XIV	13	XV	A	XII
14	o	F	XIII	14	IV	B	XI
15	XV	G	XII	15	o	C	X
16	IV	A	XI	16	XII	D	IX
17	o	B	X	17	I	E	VIII
18	XII	C	IX	18	o	F	VII
19	I	D	VIII	19	IX	G	VI
20	o	E	VII	20	o	A	V
21	IX	F	VI	21	XVII	B	IV
22	o	G	V	22	VI	C	III
23	XVII	A	IV	23	o	D	II
24	VI	B	III	24	XIV	E	I
25	o	C	II	25	III	F	*
26	XIV	D	I	26	o	G	XXIX
27	III	E	*	27	XI	A	XXVIII
28	o	F	XXIX	28	XIX	B	XXVII
29	XI	G	XXVIII	29	o	C	XXVI
30	XIX	A	XXVII	30	VIII	D	25. XXV
31	o	B	XXV XXVI	31	o	E	XXIV

SEPTEMBER.				OCTOBER.			
Days.	Golden Numbers.	Dominical Letters.	Epacts.	Days.	Golden Numbers.	Dominical Letters.	Epacts.
1	XVI	F	XXIII	1	XVI	A	XXII
2	V	G	XXII	2	V	B	XXI
3	o	A	XXI	3	XIII	C	XX
4	XIII	B	XX	4	II	D	XIX
5	II	C	XIX	5	o	E	XVIII
6	o	D	XVIII	6	X	F	XVII
7	X	E	XVII	7	o	G	XVI
8	o	F	XVI	8	XVIII	A	XV
9	XVIII	G	XV	9	VII	B	XIV
10	VII	A	XIV	10	o	C	XIII
11	o	B	XIII	11	XV	D	XII
12	XV	C	XII	12	IV	E	XI
13	IV	D	XI	13	o	F	X
14	o	E	X	14	XII	G	IX
15	XII	F	IX	15	I	A	VIII
16	I	G	VIII	16	o	B	VII
17	o	A	VII	17	IX	C	VI
18	IX	B	VI	18	o	D	V
19	o	C	V	19	XVII	E	IV
20	XVII	D	IV	20	VI	F	III
21	VI	E	III	21	o	G	II
22	o	F	II	22	XIV	A	I
23	XIV	G	I	23	III	B	*
24	III	A	*	24	o	C	XXIX
25	o	B	XXIX	25	XI	D	XXVIII
26	XI	C	XXVIII	26	XIX	E	XXVII
27	XIX	D	XXVII	27	o	F	XXVI
28	o	E	25. XXVI	28	VIII	G	25. XXV
29	VIII	F	XXV XXIV	29	o	A	XXIV
30	o	G	XXIII	30	XVI	B	XXIII
				31	V	C	XXII

NOVEMBER.				DECEMBER.			
Days.	Golden Numbers.	Dominical Letters.	Epacts.	Days.	Golden Numbers.	Dominical Letters.	Epacts.
1	o	D	XXI	1	XIII	F	XX
2	XIII	E	XX	2	II	G	XIX
3	II	F	XIX	3	o	A	XVIII
4	o	G	XVIII	4	X	B	XVII
5	X	A	XVII	5	o	C	XVI
6	o	B	XVI	6	XVIII	D	XV
7	XVIII	C	XV	7	VII	E	XIV
8	VII	D	XIV	8	o	F	XIII
9	o	E	XIII	9	XV	G	XII
10	XV	F	XII	10	IV	A	XI
11	IV	G	XI	11	o	B	X
12	o	A	X	12	XII	C	IX
13	XII	B	IX	13	I	D	VIII
14	I	C	VIII	14	o	E	VII
15	o	D	VII	15	IX	F	VI
16	IX	E	VI	16	o	G	V
17	o	F	V	17	XVII	A	IV
18	XVII	G	IV	18	VI	B	III
19	VI	A	III	19	o	C	II
20	o	B	II	20	XIV	D	I
21	XIV	C	I	21	III	E	*
22	III	D	*	22	o	F	XXIX
23	o	E	XXIX	23	XI	G	XXVIII
24	XI	F	XXVIII	24	XIX	A	XXVII
25	XIX	G	XXVII	25	o	B	XXVI
26	o	A	25. XXVI	26	VIII	C	25. XXV
27	VIII	B	XXV XXIV	27	o	D	XXIV
28	o	C	XXIII	28	XVI	E	XXIII
29	XVI	D	XXII	29	V	F	XXII
30	V	E	XXI	30	o	G	XXI
				31	XIII	A	XIX XX

ADDITIONAL CORRECTIONS, &c.

Vol. I.

P. 7, *l.* 23,—For *fixing*, read *fixes*.

P. 9, *l.* 22,—For *this*, read *their*.

P. 29, *l.* 2,—For 15, read 5. *l.* 18,—For 1306, read 1307. The date is as follows: "Anno Domini MCCCVII, anno regni regis Edwardi secundi primo, litera dominicali A, luna currente per XVI, die Mercurii proxima post festum Epiphaniæ, quarto scilicet anno papæ Johannis, capti sunt omnes fratres de Milicia Templi per mandatum regis, per bullam papæ." The moon, which was in its 16th day in Jan. 11, 1307, was new on Dec. 28, 1306.

P. 76, *l.* 5,—For *Hybernicised*, read *Hibernicised*.

P. 94, *l.* 21,—For *Andrimmer*, read *Audhrimmer*.

— 2 *from bottom*,—For *Angel-cynna*, read *Angel-Cynnan*.

P. 106, *l.* 20,—For *Fœmineis Calendis*, read *Fœmineæ Calendæ*.

P. 107, *l.* 5,—For *Jour d'Etrennes*, read *Jour des Etrennes*.

P. 114, *l.* 5 *from bottom*,—For Bırceopaꞃ, read Bırceopaꞃ.

P. 125, *l.* 12,—For *itinerent*, read *itinerant*.

— 29,—For *age*, read *use*.

P. 127, *l.* 13,—For *Estum*, read *Estan*.

P. 132, *l.* 6,—For *strenicas*, read *strenias*.

P. 133, *l.* 8,—For *newyeryests*, read *newyeryefts*.

P. 137, *l.* 2 *from bottom*,—Read *Salmuth ad Panciroll.*

P. 142, *l.* 22,—Insert a comma after *precentor*.

P. 155, *l.* 12,—For *destruction*, read *abundance*; and for ȝeꞃıhꞇ, read ȝenıhꞇ.

P. 164, *l.* 17,—Insert *to* before *Frisch*.

P. 168, *l.* 19,—For *Kalenda*, read *Kalendæ*.

P. 206, *l.* 9,—For *He so*, read *Ho so*.

P. 207, *l.* 8 *from bottom*,—For *Hebdomadis*, read *Hebdomada*.

P. 214, *l.* 2 *from bottom*,—For *Excepta*, read *Excerpta*.

P. 234, *l.* 11 *from bottom*,—For *Estre*, read *Entre*.

P. 239, *l.* 15 *from bottom*,—For *du*, read *de*.

P. 250, *l.* 13,—For *opposita*, read *apposita*; and for *canella*, *camella*.

P. 254, *l.* 5 *from bottom*,—For *Taauties*, read *Taautes*.

P. 263, *l.* 8 *from bottom*,—For ꝑẏꝛeꝑe, read ꝑẏꝛeꝑ.

P. 264, *l.* 12 *from bottom*,—For ue, read ut; for ꝑẏþeꝑ & ꝑẏꝛeꝑ, read ꝑẏꝛeꝑ.

P. 266, *l.* 7 *from bottom*,—For ꝑꝛeonƀꝛcipe, read ꝑꝛeonƀꝛcipe.

— 6 *from bottom*,—For æꝫþen, read æꝫþeꝑ.

P. 267, *l.* 28.—For *Marten*, read *Martenne*.

P. 270, *l.* 20,—For *Invocation*, read *Invention*.

— 26,—For *domeres*, read *domeras*.

— 32,—For *Dissert.*, read *Dissect.*

P. 271, *l.* 23,—For *Bawn*, read *Baum*.

— *ult.*,—For Calꝺneppe, read Calꝺneppe.

P. 295, *l.* 3 *from bottom*,—For bꝺuce, read buce.

P. 333, *l.* 5 *from bottom*,—For mæꝛꝛam, read mæꝛꝛan.

P. 348,—Dele reference, †

P. 374, *l.* 4 *from bottom*,—For ꝺu, read ꝺa.

P. 378, *l.* 12 *from bottom*,—For *Auseribus*, read *Anseribus*.

P. 382, *l.* 3 *from bottom*,—For ꝺeoꝛ peoꝛꝛ tan, read ꝺeoꝛꝛeoꝛꝛtan.

P. 406,—For the Golden Numbers, see the *Perpetual Lunar Kalendar*.

P. 413, *Sept.* 16,—For *Eutemia*, read *Eufemia*.

P. 419, *Dec.* 7,—For VII *n.*, read VII *id.*

P. 421, *l.* 20,—After *Pope*, read *Felix* II *and the emperor*.

P. 425, *Apr.* 5,—For XVIII, read VIII. See the *Perpetual Lunar Kalendar*.

P. 435, *Jan.* 10,—For Bẏꝺhtꝛici ⁊ ꝑulꝼꝛini *D*, read Bẏꝺhtꝛici ⁊ ꝑulꝼꝛini Ð.

P. 437, *Mar.* 1,—For Bꝺihtno ði, read Bꝺihtnoði.

— 30,—For Leoꝼʒẏꝺa, read Leoꝼʒẏꝺa.

P. 439, *May* 19,—For ꝛicꝛ°, read picꝛ°.

P. 449, *Oct.* 2,—Read *Leodegarii*.

P. 452, *Apr.* 25,—For *Ew*[*angelista*], read *Ew*[*angelistæ*].

P. 455, *Jul.* 1,—For *Karileſi*, read *Karilelſi*.

P. 457, *Sept.* 30,—For *Jerononimi*, read *Jeronomi*.

P. 476, *l.* 17,—For *Conferreatio*, read *Confarreatio*.

— 27, *col.* 2,—For *Deva*, read *Devi*.

P. 480, *l.* 18,—For *Deva*, read *Devi*.

ADDITIONS AND CORRECTIONS,

Vol. II.

P. 6,—*Ærra Geola.* The former Yule.

For *Ærra Januaria,* read *Æra Januaria.*

P. 7, *l.* 25,—After *year,* read *occurs.*

P. 8, *l. ult.,*—There are two errors in the following date: "Also in this yere (lij^{do} Edwardi 3^{tii}) in the xij kal'. of Jull, that is for to seye on Seynt Albones even at Schene, deyde the moost excellent and doughted prynce Edward the thridde" *(Chron of London, p.* 71). St. Alban's Eve is II kal. Jul., as stated in the MS. just quoted. The editors of the *Chronicle of London* (Messrs. Norton and Tyrrell) have the following note on this passage: "He died in the 51st year, namely, 21 June, 1377. The commencement of his reign is always calculated from the 25th of January 1327, when his father resigned the crown" *(p.* 154*).* See *Years of Crowning, p.* 413.

P. 9, *l.* 3 *from bottom,*—Read *Cott. MS.* before *Cleop.,* and *fo.* before 103.

P. 10, *l.* 30,—"No such rubric." See *Note, p.* 56.

P. 13, *l.* 2,—John XVIII was not ordained before Dec. 26, 1003.

P. 14, *after l.* 2,—*Andrewes Day:* "Gode men ȝe schul haue suche a day seynt Andrewes day and fast þe even. þe qwhech day ȝe schul come to god & holy chyrch to see þ^{r} god & do worschep to þ^{s} holy seynt, specyaly for þre virtues þ^{t} he had do, won for he hadde gret holynes & was holy in lyuyng. þe secunde for gret myraculus doying. þe þyrdde for gret passyon suffryng."—*Cott. MS., Claud., A.* II, *fo.* 4.

P. 14, *l.* 40,—After *Anniversary,* read "Pro annalibus seu anniversariis celebrandis."—*Spelm., Concil., t.* II, *p.* 330.

P. 17, *l.* 18,—For 10 *in* 656, read XI *in* 656.

P. 19, *l.* 25,—After *calculation,* read—It is also the Paschal Cycle of 532 years. See ***Paschal Cycle.***

P. 19, *l.* 42 & 43,—For *Trabentionis,* read *Trabeationis.*

P. 20, *l.* 8 *from bottom,*—For τον κρεατον, read τον κρεατον.

P. 25, *l.* 19,—For *Augustura,* read *Augustum.*

P. 27, *l.* 14,—After 826, read—The festival of St. Barnabas was not observed in all churches, as appears from the writers of homilies of the thirteenth century: "Gode men & women, such a day is þe feste of sent Barnabe, Cristes

holy apostull, but for he is not on of þe nowmbur of þe xij apostulus þerfore his day is not halowed but in certen places" *(Lansdowne MS.*, 392, *fo.* 76 *b.)* Mirk has the same remark, and says that—" in eueriche place it com an holy and plowes for goddes love."—*Cott. MS., Claud., A.* II, *fo.* 79 *b.*

P. 33, *l. ult.*,—Add

Bonefyrenyght.—The night of a bon fire. See *p.* 266, *l.* 7.

P. 36,—After BRIGITTA, add—

BRISCE.—See BRICE:

" It fell in tyme of þe ȝere, at saynt Brisce feste,
þat he had regned here, nyen ȝer it þe meste."
Robert of Brunne, p. 89.

P. 36,—Between BRITIUS and *Bules*, add—

Bryme.—Midst of Winter, from the Latin *bruma.*

Brymlent.—On a recipe for a " Tart de Brymlent," Dr. Pegge has the following note: " Perhaps Midlent or High Lent. *Bryme*, in Cotgrave, is the *midst* of winter. The fare is certainly lenten. A.-S. bryme, solennis; or beginning of lent, from A.-S. bryma, *ora, margo.* Yet, after all, it may be a mistake for Prymlent" *(Forme of Cury, p.* 75). It is the prime or Spring lent, distinguished from the Winter lent, before Advent.

P. 44,—After *Cedda*, add—

Celebritas Celebritatum.—Easter Day.

P. 45, *l.* 10,—After 17 *b*, read—His translation is Aug. 28.

P. 49, *l.* 18,—For $\frac{28}{1}$, read $\frac{1}{8}$.

P. 53, *l.* 19,—For *Cœmgan, Cœnigen*, read *Coemgan, Coenigen.*

P. 54,—COLUMKILLE. After *Colms Mass*, add—Ikolumkille signifies the grave of Columba in Ionia, from *kill*, a grave.

P. 56, *l.* 12,—For *Isiaci; or*, read *Isiaci, or.*

— 26,—For *Collyrians*, read *Collyridians.*

— 30,—For 538, read 553.

— 43,—See *Festum Immaculatæ Conceptionis.*

P. 57, *l.* 7 *from bottom*,—For *month*, read *moon.*

P. 61,—CRISOGONUS. The orthography of these kalendars was that of the 8th century. A charter of Æthelbald, king of the Mercians, bears this date: " Hanc cartulam composui in quarta feria .VIII. kl. Decembrii Passio Crisogoni martiris."—*Heming., Chartular. Wigorn., t.* I, *p.* 16.

P. 63, *l.* 29,—For *c.* 35, read *c.* 39.

P. 80,—After *Dies Solis*, add—

Dies S. Spiritus.—Pentecost. See *Festum S. Spiritus.*

P. 81, *l.* 31,—For DIODORUS ALEXANDRINUS, read DIODORUS Alexandrinus.

P. 83, *l.* 4 *from bottom*,—After *July* 14, add—*(Ol. Worm., Fast. Dan., p.* 138*).*

P. 87, *l.* 15,—For *Samaritana*, read *Samaritano.*

P. 87,—After *Dominica Gaudii*, add—

Dominica Gestationis Ramorum.—Palm Sunday. *Macri*, 416.

P. 88,—After *Dominica Jubilate*, add—

Dominica Judica.—The fifth Sunday in Lent.

P. 89,—Dele the *second Table*, which was inserted by mistake. The following shews the Dominical Letters of the—

NEW STYLE.

Years less than One Hundred.				CENTURIES.			
				1700	1800	1900	2000
				2100	2200	2300	2400
				2500	2600	2700	2800
				2900	3000	3100	3200
				3300	3400	3500	3600
				3700	3800	3900	4000
				C	E	G	B A
1	29	57	85	B	D	F	G
2	30	58	86	A	C	E	F
3	31	59	87	G	B	D	E
4	32	60	88	F E	A G	C B	D C
5	33	61	89	D	F	A	B
6	34	62	90	C	E	G	A
7	35	63	91	B	D	F	G
8	36	64	92	A G	C B	E D	F E
9	37	65	93	F	A	C	D
10	38	66	94	E	G	B	C
11	39	67	95	D	F	A	B
12	40	68	96	C B	E D	G F	A G
13	41	69	97	A	C	E	F
14	42	70	98	G	B	D	E
15	43	71	99	F	A	C	D
16	44	72		E D	G F	B A	C B
17	45	73		C	E	G	A
18	46	74		B	D	F	G
16	47	75		A	C	E	F
20	48	76		G F	B A	D C	E D
21	49	77		E	G	B	C
22	50	78		D	F	A	B
23	51	79		C	E	G	A
24	52	80		B A	D C	F E	G F
25	53	81		G	B	D	E
26	54	82		F	A	C	D
27	55	83		E	G	B	C
28	56	84		D C	F E	A G	B A

P. 113, *l.* 20,—For *Cloveshon*, read *Cloveshou.*

P. 114,—After *Enfant Prodigue*, add—

Engaria.—For *Angaria. Macri, Hierolex., p.* 35.

P. 126, *l.* 9,—For *Wyntersone*, read *Wyntersesone.*

P. 130, *l.* 30,—For *Smyran*, read *Smyrna.*

— 35,—For *Iter. Ital.*, read *Iter Ital.*

P. 135, *l.* 10,—For *Cælestine*, read *Cœlestine.*

P. 138,—After *Feria Prima*, add—

Feria propter Messem, propter Vindemias.—Days of exemption in law, on account of harvest, vintage, &c.—*Macri, Hierolex., p.* 257.

P. 153, *l.* 3 *from bottom*,—After 1286, add: In the French churches, feasts of the first and second class were denominated *Festum quinque*, or *septem Candelabrorum*, according to the number of candles placed upon the altar.—*Macri*, 105.

P. 159,—After *Festum Evangelismi*, add—

Festum Evangelismi Palmarum.—Palm Sunday.

P. 160, *l.* 7,—For *caps*, read *capes or copes.*

P. 184,—After GODRIC, add—

Golden Friday.—The Fridays before the Annunciation, Easter Sunday, Ascension, Pentecost, St. John's D., St. Peter's D., the Nat. of the V. Mary, St. Michael's D., All Saints and Christmas D., are called Golden Fridays.

P. 190, *l. ult.*,—Add: Bradley, astronomer royal, had a considerable share in the assimilation of the British Kalendar to that of other nations; but Lord Chesterfield was the original promoter of the measure. The following curious anecdote happily illustrates the presumption and ignorance of the mob in those days:—Lord Chesterfield took pains, in the periodicals of the day, to prepare the minds of the public for the change; but he found it much easier to prevail with the legislature, than to reconcile the great mass of the people to the abandonment of their inveterate habits. When Lord Macclesfield's son stood the great contested election for Oxfordshire, in 1754, one of the most vehement cries raised by the mob against him was, "Give us back the eleven days we have been robbed of" (the reader will recollect that Hogarth introduces this in his "Election Feast"); and several years after, when Bradley, worn down by his labours in the cause of science, was sinking under the disease which closed his mortal career, many of the common people attributed his sufferings to a judgment from HEAVEN, for his having been instrumental in what they considered to have been an impious undertaking.—*Edinburgh Review.*

P. 199,—Before *Holidays*, add—

Hœures.—Hours, in our Fr. records, 10 Hen. III.

Hokmonday.—See *Hock.* "In this yere (26 Hen VI) was an heretike brent at the Tour Hill, upon Hokmonday."—*Chron. of London, p.* 135.

P. 201,—After *Hora Auroræ*, add—

Hornus.—Time of the current year: "In synodo apud Vermarium palatium olim ab horno habita" (*Flodoard., l.* III, *c.* 22). That is, in the synod celebrated this year.—*Macri*, 299.

P. 204, *l.* 16,—After *Kalendæ*, read: "This yere (17 Hen. III) in the idus of Feverer was a gret erthequake and a gret thundyr."—*Chron. of London, p* 14.

P. 250, *l.* 1,—After *services*, read: Man ne mot halgian hurle on Lange Frige dæg. forþan Crist þropode on þone dæg for us.—*Ælfric., Epist. de Canonibus, c.* 36.

P. 265, *l.* 19,—After *p.* 304, read: "This same yere (4 Hen. IV) on Maudelyn even, between Englysshmen and Englysshmen was the sory bataill of Schrovesbury."—*Chron. of Lond.*, *p.* 88.

P. 268,—After *Meintefortz*, add—

Meisdy.—Mid-day or noon, in our Fr. records. See *Ore.*

P. 275, *l.* 38,—For *pro assidens*, read *pro foribus assidens;* and after *collegii*, dele *foribus.*

P. 276, *l.* 15 *from bottom*,—For *hewn*, read *fought.*

P. 292,—Before *Nightsang*, add—

Nightertale.—Night-time. Tyrwhytt explains the word as derived from the Saxon nightern dæl—*nocturna portio.*

"So hote he loved, that by nightertale
He slept no more than doth the nightingale." *Chaucer.*

"First the company that towards the Dauphin did conduct her (Joan of Arc) through places all dangerous as held by the English, where she never was afore, all the way & by nightertale safely did she lead."—*Holingshed; Illustr. Shaksp., act* 1 *Henry* VI, *part* I.

P. 331, *l.* 13,—For *Bracarens* 11, read *Bracarens* II, or *Bracarense* II.

— 17,—Similar formulæ occur in Saxon dates, as in that of a council or mote held under Offa, king of the Mercians, in 896: Rixiendum uprum dryhtene ðem helendan cpiptе epten þon þe agan par ehta hund pintna ȝ pyx ȝ hund nigontiȝ epten hip acennednerre, &c. *(Heming., Chartul. Wigorn., p.* 93). "Regnante in perpetuum Domino nostro Ihesu Christo"—an. 899 *(Ib., p.* 87; see also *pp.* 100, 153, &c.) A Mercian charter of 984 has the formula *Regnante Trinitate:* "Alma et individua ubique et localiter regnante trinitate, &c."—*Ib., p.* 121.

P. 367, *l.* 17,—For *duke*, read *earl.* The story of the jew of Tewksbury is related in the Chronicle of London, *p.* 20: "And in this yere, that is to seye the yere of our lord m[l] cclviij, there fel a Jewe into a pryve at Tewkesbury upon a Satirday, the whiche wolde nought suffre hym selfe to be drawe out of the preve that day for reverence of his Sabot day: and S[r] Richard of Clare, thanne erle of Gloucestre herynge therof wolde noughte suffre hym to be drawe out on the morwe after, that is to say on the Soneday, for reverence of his holy day; & so the Jewe deyde in the preve."

P. 398, *l.* 29,—For *quod*, read *quoad.*

P. 414, *l.* 13,—According to the Chronicle of London *(p.* 95*)*, Henry IV died March 21, 1412: "In this yere of oure lord, m[l]ccccxij the xxj (xx *Cott, MS.)* of March on a Monday deyde kyng Herry the Fourthe at Westm.'" The 21st March, 1412, fell on Monday, and the 20th of March, 1413, fell also on Monday. The Chronicle contains the following account of his successor's coronation: "Thanne Herry the sone and heire of the sayd kyng Herry the Fourth began to reigne and com to London; and ayens hym to the Tour of London upon the Fryday; and on the morwe he rood thorugh Chepe with a gret roughte of Lordes & knyghtes, the whiche he hadde newe made in the Toure the nyght before unto Westm.' And on the morwe, that is to say Passion Soneday, the whiche was ful troubly wet day, he was crowned at Westm' with michel ryalte." Passion Sunday in 1413 was April 9. The writer of the Chronicle began the year at March 25, but mistook the day of the month on which Henry IV died.

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